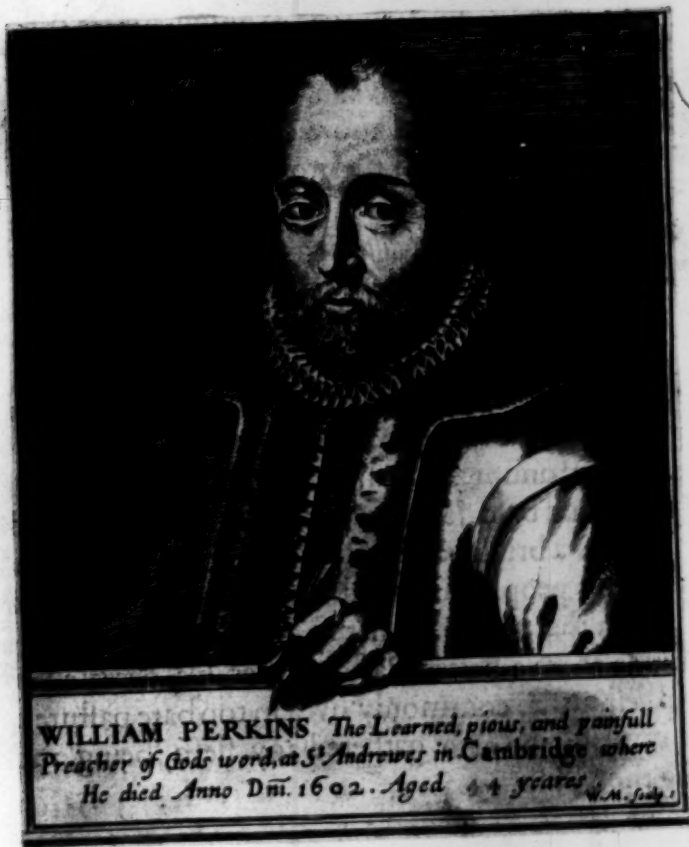


WILLIAM PERKINS *The Learned, pious, and painfull*
Preacher of Gods word, at St Andrews in Cambridge where
He died Anno Dñi. 1602. Aged 44 years W.M. sculp.



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17/6
A
COMMENTARIE,

OR,
EXPOSITION VPON

the five first Chapters of the Epi-
stle to the Galatians: penned by the
godly, learned, and iudicious Diuine, Mr.

WILLIAM PERKINS.

NOW PVBLISHED FOR THE BE-
nefit of the Church, and continued with a Sup-
plement vpon the sixt Chapter, by Ralfe
Cudworth Bachelour of Diuinitie.



Printed at London by *John Legatt*, Printer
to the Vniuersitie of Cambridge.

1647.

A
COMMENTARIE
ON
EXPOSITION VPO

the five first Chapters of the 1st Booke
As to the Psalmist: penned by the
godly learned and industrious Divine Mr.
WILLIAM WATKINS

NOW PUBLISHED FOR THE FIRST
Time of the Church, and continued with a sup-
plement upon the five Chapters of the
second Booke of the same



Printed in London by J. W. T. 1711
1812
LIFE



TO THE RIGHT HONORABLE, RIGHT

VERTVOVS, AND MOST

TRVLV RELIGIOVS LORD,

ROBERT, Lord RICH, Baron
of Leeze, &c. Grace and peace.



HE holy Scriptures (Right Honourable) gi-
uen by diuine inspiration, and penned by the
holy men of God, Prophets, Apostles, and A-
postolike writers, not by priuate motion, but
as they were guided by the holy Ghost; are
not onely commended by God, and left vnto
the Church as a pretious *depositum* carefully to
be kept in their integritie (for which cause the

2. Tim. 3. 16.

2. Pet. 1. 10.

Church is called *the ground and pillar of truth*. 1. Tim. 3. 15.) not to be
defended onely by the sword of the Magistrate, against Heretikes,
Schismatikes, and men of scandalous life, in which respect he is cal-
led (and that truly,) *Custos utriusque tabule*: but also to be the pillar
and foundation whereon to rest our faith; the touch-stone of
truth; the shoppe of remedies for all spirituall maladies; an anker
in the blasts of Temptation, and waues of affliction; a two edged
sword to foyle and put to flight our spirituall enemies; the onely
Oracle to which we must haue recourse, and whereat we are to en-
quire the will of God: In a word, the bread and water of life,
whereon our soules are to feede vnto eternall life. Therefore we are
commanded to search the Scriptures as for silver, and to seeke in
them as for treasures, to reade in them continually, to meditate of
them day and night, to vse them as bracelets vpon our armes, and
frontlets betweene our eyes; to teach them to our posteritie, and
to talke of them when we are in our houses, and when we walke by
the way, when we lie downe, and when we are vp. And great rea-
son there is of this commandement, seeing that (as an ancient wri-
ter saith) *Quicquid in eis docetur veritas est: quicquid precipitur bonitas
est: quicquid promittitur felicitas est*: that is, *Whatsoeuer is taught in them,
is truth: whatsoeuer is commanded, is goodnesse: whatsoeuer*

1. Tim. 6. 10.

Eph. 6. 17.

Esa. 9. 20.

Ioh. 5. 19.

Psal. 1. 2.

Deut. 6. 8.

Hugo de S.

Viët. de

Script. &

Scriptor. fa-
cris. lib. 1. c. 17.

The Epistle Dedicatorie.

Deut. 4. 1.

Matth. 5. 18.

Pfal. 19. 10.

Pfal. 119. 98.

&c.

2. Tim. 3. 15.

Act. 20. 32.

Lam. 1. 21.

Iere. 2. 13.

Ferdinand.

Vellozil. Epif.

Luc. in praf.

in aduer.

Schol. Theol.

Nec Script.

nec Doctores

vel à lumine

salutasse.

is promised, is happines it selfe. They being of such perfection, that nothing may bee added vnto them, nor any thing taken from them: of such intallible certainty, that heaven and earth shall sooner passe away, then one tittle fall to the ground: so pleasant and delightfull, that they exceed the hony and the hony combe: and so profitable, that no treasures may be compared vnto them: seeing they are able to make vs wiser then our enemies, then the aged, then our teachers: to make vs wise vnto saluation; to giue vs an inheriſance among them that are sanctified; nay, able to ſaue our ſoules. Which being ſo, I cannot ſufficiently wonder, that any calling, themſelues Chriſtians, ſhould make leſſe account of the booke of God, then the Romanes in old time did of their twelue Tables, and other Hea-rens of their Ritvall books: or then the Iewes at this day doe of their Talmud, the Turks of their Alcoran, the Ethiopians of their Abetelis: eſpecially that thoſe which profeſſe themſelues Diuines, ſhould ſo diſtaſte the holy ſcripture, that leauing it, the cleare fountaine of the water of life, they ſhould betake themſelues to the troubled ſtreames of mens deuifes, and digge vnto themſelues pits which will hold no water. Wherein the Schoolemen (I meane the Sententiaries, the Summiſts, and Quodlibetaries) are chiefly (if not only) to be cenſured, who ſetting aſide the ſcriptures, haue vaniſhed away in vaine ſpeculations in their Queſtions vpon Lombard the Maſter of the Sentences, & vpon Thomas their new Maſter. So that had it not bene for ſome few *Gloſſes* (which notwithstanding like the gloſſe of Orleans doe often corrupt the text) *Nicolaus de Lyra*, *Hugo de S. Choro*, and *Peter Comeſtor* (whom I ſhould haue named firſt, being ſo good a text man, that (as his name importeth) hee did eate vp the text, as the poore mans horſe drank vp the Moone) we ſhould not haue had among ſuch a multitude of writers, one poore Comment vpon the Bible for diuers hundred yeares. And no maruaile, ſeing it is an ordinary thing for yong nouices in Popiſh Vniuerſities (and I would it were but there only) not to lay the foundation of their ſtudie in Diuinitie vpon the rocke, but vpon the waters: that is, not vpon the Scripture, but vpon *Aquinas*, or ſome ſuch Summiſt: & to reade the Scriptures no further then they giue them light for the vnderſtanding of their Schoole Doctours. Witnes one of their own writers, who teſtiſieth of himſelfe, that he had ſtudied Schoole diuinity and the Canon Law for the ſpace of 16. yeres, and yet neuer ſo much as ſaluted either the Scriptures or the Fathers. Which courſe they take, either becauſe they preſume to vnderſtand, aboue that which is written, contrary to the commandement of the Apoſtle, *Rom. 12. 3.* or for that they iudge the Scrip-
tures

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tures too simple and shallow for them to wade in, as not affording them sufficient matter for their wits to worke vpon. Not considering that whilst they contemne the simplicity of the Scriptures, & looke beyond the Moone, in the meane time with *Thales* they fall into the ditch: and that whilst they strue with the wings of their wit to soare aboue the cloudes of other mens conceyts, they sinke into a Sea of absurdities and errors. Nor yet remembring that the Scripture hath great maiesty ioyned with simplicity, and as great difficulty mixed with plainenesse and facility: and therefore not vnfitly resembled by *S. Gregorie*, to the maine Ocean in which the lambe may wade and the Elephant may swimme. For the spirit of God hath in wonderfull wisdom so tempered the Scriptures, that they are both obscure and perspicuous: in some places like a clasped or sealed booke, *Isay. 29. 11.* in other places like a booke that is opened, *Apoc. 5. 5.* being both easie and difficult. *Easie*, in that the entrance into the word, giueth light and vnderstanding to the simple, *Psal. 119. 130.* *Difficult*, in that some things are hard to bee vnderstood, *2. Peter. 3. 16.* and hard to bee interpreted, *Hebrewes 5. 11.* *Easie*, to inuite vs to reade and learnethem: *Difficult*, to exercise vs lest we should contemnethem. From the easie and plaine places are gathered principles of religion, both articles of faith and rules of good life, which wee call *Catechismes*. The difficult places require interpretation, and the *Commentaries* of the learned. Both which are necessarie in the Church of God. *Catechismes* haue a necessarie vse, both in regard of the simple, who are to bee feddewith milke, beeing burbables in Christ: and of the learned who are strong men in Christ, that they may haue some rule, whereby to trie the spirits, consonant to the Analogie of faith, and doctrine of the Orthodoxe Fathers of the Church: which *Paul* calleth *The forme of knowledge. Rom. 2. 20.* and *The forme of doctrine. Rom. 6. 17.* and *a paterne of wholesome words. 2. Tim. 1. 13.* which formes of doctrine were in vse in the primitive Church in the Apostles dayes, as it is manifest, *Heb. 6. 1.* where the Apostle sets downe the principall points of the Catechisme, calling them *the doctrine of the beginning of Christ*. And after the Apostles, we finde that they were vsed by the learned Fathers, both of the Greeke and Latine Church. *Clement Alex.* had his *Pedagogue*. *Cyril of Ierusalem* his *Catechisme* and *My slagog*. books. *Origen* (that famous Catechist) his *bookes of principles*. *Theodore* his *Epitome* *ὁλως δὲ ἀπὸ τῶν Λατίνων*. *Augustine* his *Enchiridion*. *Hugo de S. Victore* his books of the Sacraments, or mysteries of christian religion. And it were greatly to bee wished, that as in other reformed Churches beyond

Laert. de vit.
Philos. lib. 1
in Thal.

Epist. ad Le-
ander.

μὴ ποτὶ τὴν
στον.
ἐν τῇ δὲ αὐτῇ.
ὁποῦ ποτὶ τὴν
αὐτῇ δὲ αὐτῇ.

ἐν τῇ δὲ αὐτῇ.

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beyond the Sea, they haue a set Catechisme which all men follow; and in the Church of Rome one approoued by the Councell of Trent: so there were an vniforme Catechisme inioyned by publicke authority to be vsed in all Families, Schooles, and Churches in this land, that we might all with one mind and one mouth, iudge and speake the same thing.

Now as *Catechismes* gathered out of plaine and easie places are necessary for the simple: so *Commentaries* are as necessary for the vnderstanding of such places as are more abstruse and difficult. Our Saviour Christ (the great Doctor of the Church) hath by his owne practise giuen vs a president hereof in expounding the law, *Math. 5.* in expounding all hard parables to his disciples apart: for the text saith, that he *vnfolded or expounded them vnto them.* *Mark. 4. 33.* That he *interpreted vnto them in all the scriptures the things which were written of him.* *Luk. 24. 27.* That he *opened vnto them the scriptures.* *vs. 32.* And they haue bin alwaies so accounted in the Church of God. For the Iewes (as we know) had their *Perusim*, the Greeke church their *Scholias*, the Latine Church their *Glosses*, with other Paraphrases, & Expositions. Neither was it ever called in question by any, saue by the fanthomaticall Anabaptists, who rest onely vpon immediate reuelations: And some preiudicate Papists, who hold the consent of all Catholikes to be the true Scripture, both the *glosse*, and the *text*, the written word, but inky Diuinity, and a dead letter. And certaine arrogant spirits who with *Nestorius* skorne to reade any Interpreters. But how *Commentaries* ought to be written, it is not so easie to define, there being such difference as well in regard of the manner of writing, as of the measure. For besides that the Popish writers make foure seuerall senses of the Scripture, commending *Ierome* to excell in the Litetall, *Origen* in the Allegoricall, *Ambrose* in the Anagogicall, *Chrysostome* in the Tropologicall; they haue aboue fifty seuerall wayes of expounding the Scripture, as their owne writers doe record. In the measure, we finde some too tedious, as the two *Alphonse*, *Tostatus*, and *Salmeron*, who vpon every small occasion digresse from the text, or rather take occasion to enter into infinite inuolous questions, which breede strife rather then godly edifying which is by *vs* sought. For there is not so short a Chapter in the Bible, vpo which the former mooueth not aboue eight score questions: where vpon his volumes grow to that bignesse, that one contracting his Commentary vpon *S. Mat.* and drawing it into an Epitome, yet could not so abridge it, but that it contained aboue a thousand pages in folio in the largest volume, & smallest character. The other is so short with his 12 volumes vpon the Euangelists, that he might well haue

baoyed

contra-

Scholias.
Supplum.
Scholes.

Sleidan. lib. 6.

Coster. Ench.
controuer. Ec.

Socrat. lib. 7.
cap. 32.

Sext. Senenf.
in prefat. in
Bib.

1. Tim. 1. 4.

Sext. Sen. Bibl.
lib. 4.

Penus Xime.
nes Episc.
Cauriens.

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contracted leaues into lines, and lines into letters. Which tedious discourses, and impertinent excursions from the text, serue for no other end but to cast a mist before the eyes of the reader, and draw (as it were) the veile of *Moses* ouer his face so that he cannot see the meaning of the holy Ghost. Others on the contrarie are too short, and compendious, offending as much in breuitie, as the former in prolixitie: by name, *Emmanuel Sa* the Iesuit whose Commentaries vpon the Bible are shorter then the text it selfe; like to those of *Apollinaris*, of whom *Jerome* writeth, that a man which readeth them, would thinke he read *Contents of chapters*, rather then *Commentaries*. But as for the manner: the *litterall sense* (which our author here followeth) is the onely sense intended by the Spirit of God: the Allegoricall, Tropologicall, Anagogicall, beeing but seuerall vses and applications thereof: For the Scripture (consisting in the sense not in the letters) is profitable to teach, and improoue, as *Paul* saith: whereas from the Allegoricall sense no necessarie argument can be taken (as their own doctors confesse) either to confirme or confute any point of doctrine: and therefore much lesse from the Tropologicall, or Anagogicall. And as for the measure, in regard of breuitie or prolixity, the golden meane hath alway beene iudged by the learned to be the best, which is not onely to giue the bare meaning paraphrastically, but to make collection of doctrine & application of vses, yet briefly, rather pointing at the chiefe, then dwelling long vpon any point. Some are of opinion that a Commentor is onely to giue the *litterall sense* of the place, without making further vse of application or instruction: To which I could easily subscribe, if all the Lords people could prophesie, or if all were able to handle the word of God, the word of the spirit: For as to an expert Multitian who is acquainted with the concords or rules of discant, it is as good a direction to haue onely the ground as if he had euery point pricked out vnto him, being inured to the diuision vpon euery point, as it falleth out in the ground: So to him that is acquainted with the word of God, a short & concise handling of the Scripture, may be as good a direction as if euery point were discoursed at large. But because all readers are not strong men in Christ, some being but babes, who must haue euery thing minced, and cut smal vnto them before they can receiue it. Neither all teachers expert, and prompt Scribes, like to *Ezra*, nor mightie in the Scripture as *Apollolos*, such as are able to diuide the word aright, and applie it fitly as they ought: (Some being *deceifull workemen* peruerting it to their owne destruction, in pressing the two dugges of the Scripture, the Old and New Testament, that in steed of milke, they suck nothing

2. Cor. 3.

Non tam
Commenta-
rios quam in-
dicia capitulo-
rum. Hieron.
proem. in 1.
Comment. in
Eph.

2. Tim. 2. 16.
symbolica
Theologia
non est argu-
mentaria.
Thom.

2. Cor. 11. 13.
Volunt. ad
Nicol. 1.

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2. Pet. 3. 16.

but bloud: Others, *unskilfull*, casting wild Coloquintida into the pee of the childre of the prophets, being too hasty to learne, & too ignorant to know of themselves, what they should haue gathered.) Therefore to help the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, he hath briefly drawne out such doctrines as naturally arise from the text, shewing withall, how they ought to be applied for confutation, correction, instruction, consolation. Which he hath done with such dexterity (artificially matching together two things, heretofore insociable, *Brevity*, and *Perspicuity*) that the like (I take it) hath not bin performed heretofore by any Expoliter vpon this Epistle: which we may well call the key of the new Testament, in that it handleth the weightiest points of doctrine, whether we consider the necessary knowledge thereof, or the controversies of these times. Therefore *Luther* after he had once publikely expounded it, toke it in hand againe, and interpreted it the second time, beginning (as himselfe saith) where he ended, according to the saying of *Syracides*, *When a man hath done what he can, he must beginne againe.* Which *Commentary*, seeing it hath found such good intertainement amongst vs, beeing but a forrainer, and having lost much of his strength, and taken winde by changing from language to language, as wine from one vessell to another: I doubt not but this, beeing a free denizen, will find the like fauour and acceptance, the rather, if it will please your Honour to vouchsafe it your countenance: To whose protection and patronage I here commed it, as *S. Luke* did his Histories to the most noble *Theophilus*: desiring hereby to testifie my humble duty vnto your Honour, and my thankfulness to God for the riches of his grace bestowed vpon you in the mystery of the Gospell, for your zeale of Gods glory, your loue of the truth, and of all those that vnfeinedly embrace the truth.

Eccles. 1. 9.

2. Sam. 2. 30.

And thus fearing to hinder the course of your more serious cogitations & actions, I humbly take my leaue: Desiring the Lord, who hath promised to honour those that honour him, that as hee hath made you Honourable in your noble progenitors, so he would make you thrife Honourable in your future successors, and long continue you a notable instrument vnder his Highnes, of the peace and welfare of your country, as hitherto he hath done, accomplishing all your desires for present prosperity and future felicity. From *Emmanuel* colledge in Cambridge: Augull. 10. 1604.

Your Honours most humbly denoted

Rafe Cudworth.

To



TO THE COVRTE- ous Reader.



Heere offer to thy view (gentle Reader) a Comment,
and a Supplement: the Comment begun by an ex-
cellent workman, and drawne in excellent proportion,
in all points suting to the analogie of faith, and the
doctrine of the Orthodox Fathers of the Church,
being the substance of his three yeares Lectures upon
the Lords day. If his former workes either of posi-
tive Divinitie in sundry of his Treatises, or Contro-
versall Divinitie in his Reformed Catholique, or Case-Divinitie in his
Cases of Conscience, have ministered any comfort unto thee, or given thee
content: I doubt not but these Commentaries will abundantly satisfie thy
expectation. For (to omit the varietie of matter) as also the brevitie and
admirable perspicuitie, in regard of the manner being the chiefe commen-
dation of Occumenius, or any Interpreter) in them as in a mirrour thou
mayest more clearly see his knowledge in the mysterie of Christ, and his Ephe. 1. 4.
dexteritie in exemplifying that by practise which hee had formerly taught
by * precept, then in any of his writings besides: as having a double eminency * In his Pro-
above the rest. First, in that they were penned the last of all his works, being phetica.
come to ripenessse of iudgement: and that upon mature deliberation after
his Sermons, (as his manner was.) Secondly, in that they were written with
his owne hand, whereas all his other writings (except some short Treatises)
were taken by some diligent auditors, and persued by himselfe. Herein re- Gal. 6. 11.
sembling the Epistle is selfe, which was written with Pauls owne hand: all
the rest (except that short one to Philemon) by his scribes. And as they doe Philem. v. 18.
exceed his other writings, so I might say (perhaps more truly then discreetly)
that they surpasse in this kind all the moderne writers that have gone before,
thāt so that he which wil vouchsafe to reade them, shal not greatly need nor
desire any other interpreter upon this Scripture: like which I speake not as
esteeming of Antiquitie no better worth then to be put under a bushell, that
Noveltie might be set upon the candlestick: but for that I see not, but thāt
Iohn Baptiste the last of all the prophets, was as goodly a burning & shining Iohn 5. 35.
candle, as any of the rest: & that he pointed forth Christ more distinctly then Iohn 1. 36.
the rest. But I hope I shall not need to use many wordes in commendation
either

To the Reader.

either of the worke, or of the Authour, being so well knowne and sufficiently commended by others, for soundnes of doctrine, and integrity of life: which (whilest he was living) did parallell each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his sayory writings which he hath left behinde him, breathing forth (as it were) the sweet smell of a sanctified spirit (like a field which the Lord hath blessed) hath got him a name neuer to be forgotten: which giveth him after his death a second life.

I am further to aduertise thee (good Reader) that there were some places in the originall copy, to which the Authour would (no doubt) have given some review and correction, if God had drawne out the line of his life but a little longer: which I have filed and polished according to my poore skill, though very sparingly, in such places onely as were obscure, or had any phrase of doubtfull construction, or otherwise seemed to be mistaken: pointing and interlining the rest to fit it for the Presse. It may be my unskillfull handling of them hath deprived them of their due lustre, yet sure I am it hath given them no tincture.

Toucking the Supplement: it was my purpose at the first to have made a supply of that which was wanting, out of the Authors owne writings; as it hath bene done in Aquinas Summes & others: but afterwards perceiving that his workes already extant, would not afford mee sufficient matter to furnish out that Argument, I was enforced to take another course, and to make a supply with conferer stuffe of mine owne, as I could. Which if it shall seeme not to suite the former in all points, I shall desire thee to consider that it is not so easie a matter for Asclepiodorus accustomed to draw with a cole or chalker onely, to finish a picture begun by Apelles with so curious a penfill: and that it is an argument wherein (I confesse) I have not bene so much conversant as perhaps in some other: neither chosen out of purpose to make ostentation of wit, reading, or invention: but left as a necessary task to bee performed by some for the perfecting of the work, & the good of the Church: (if this poore mite may confer any thing to the treasury of the Lords Temple.) And thus hoping that these respects may entreat for a friendly acceptance at thy hands, and that thou wilt afford me thy good word for my good will, and a favourable construction for my paines: I commend it to the blessing of the Almighty, and thee to his gracious protection. Unfeignedly wishing to thee as to my selfe, the mercy of God in Christ Iesus. August. 10.

Thine in the Lord Iesus,

R. C.

THE EPISTLE OF S. PAUL TO THE GALATIANS.

THE ARGUMENT.

Two things are generally to be considered, the occasion of this Epistle, and the scope. The occasion that mooved Paul to write this Epistle was, because certain false Apostles slandered him both in respect of his calling, as also in respect of his doctrine; teaching that hee was no Apostle, and that his doctrine was false. And by this meanes they seduced the Churches of Galatia, perswading them that iustification and saluation was partly by Christ, and partly by the Law. The scope of the Epistle is in three things. First the Apostle defends his calling in the first and second Chapters. Secondly, he defends the truth of his doctrine, teaching iustification by Christ alone. And upon this occasion he handles the greatest question in the world, Namely, what is that iustice whereby a sinner stands righteous before God, in the 3. and 4. and in the beginning of the fift. Thirdly, he prescribes rules of good life in the fift and sixt Chapters.

1 Paul an Apostle (not of men, nor by man, but by Iesus Christ, and God the Father, who raised him from the dead.)

THE Epistle hath three parts, a Preface, an Instruction, and the Conclusion. The Preface is in the five first verses: and it hath two parts, an Inscription, and a Salutation.

The inscription sets downe the persons that write the Epistle, and the persons to whom it is sent. The persons that write are two; Paul and the Brethren.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function [*an Apostle*] that is, one called to be a planter & founder of the Church of the new Testament among the nations. And because the title of an Apostle in generall signification may agree to all teachers, therefore he goes further, and sets downe the cause of his Apostleship. And first he remoues the false causes in these words: *not of men* that is, not called by men as by authors of my calling, or not called by the authoritie of men. And in this Paul opposeth

poseth himselfe to the false Apostles, who were called not by God, but by men. Againe he saith [*not by man*] that is, not called of God in and by the ministry of any meere man. And in this *Paul* opposeth himselfe to all ordinary ministers of the Gospel whatsoever, who are called of God by man. This done, he propounds the true cause and author of his Apostleship, of whom he was called immediately. Against this it may be objected, that *Paul* was ordained to be an Apostle by the imposition of hands of the Church of Antioch. I answer, that this imposition was rather a confirmation then a calling. Secondly, they of Antioch had not imposed hands on *Paul*, but that they were commanded by the spirit of God. Further *Paul* adds that he was called by Christ [*and God the father*] for three causes. The first, was to signifie the consent of will in the Father & Christ. The second was to teach vs how wee are to conceiue of God, namely that he is the Father, and Iesus Christ, and the holy Ghost: for the Godhead may not be conceiued out of the Trinitie of persons. The third is, because the Father is the fountaine of all good things that come to vs by Christ. Lastly, he sets down the effect or action of the Father [*who raised him from the dead*] & that for two causes. One was to prooue Christ to be the natural Sonne of God, for he professed himselfe to be so: & that was one cause why he was crucified and put to death. Now when he was dead, if hee had not bin the Son of God indeed, he had neuer risen againe but perished in death. And in that the Father raised him againe to life, he gaue testimony that he was his owne naturall Son. And therefore *Paul* saith that *Christ* was declared to be the Sonne of God by the resurrection from the dead: and hee applieth the wordes of the Psalmes, (*thou art my sonne this day haue I begotten thee*) to the time of Christa resurrection. Againe, *Paul* mentions the resurrection of Christ, to note the time of his owne calling: for though the rest of the Apostles were called when Christ was in the estate of humiliation, yet *Paul* was called afterwards, when Christ was entred into his kingdom, and sat at the right hand of his Father.

Rom. 1. 5.

Act. 13. 33.

Rom. 10. 14.

1. Cor. 16. 15
Ier. 1.

The vse. First, whereas *Paul* in the very forefront of his Epistle, begins with his owne calling, I gather, that every minister of the Gospel ought to haue a good and lawfull calling. A man cannot preach vntil he be called and sent of the Father. Therefore the opinion of the Anabaptists is foolish and fantasticall, who thinke that every man may preach that wil without any special calling. They alledge that the house of *Stephanas* ordained themselves to the ministry of the Saints. Answer, the meaning of the place is not that they called themselves,

selues, but that they set themselves apart to the ministerie of the Saints, in the purpose and resolution of their owne hearts. Again they alledge, that all Christians in the new Testament are Kings and Priests, and the office of the Priest is to teach. I answer, all are Priests in that they are to offer themselves in sacrifice to God: and to teach priuately within their places and callings, as the master his seruants, the father his children, &c. and to make a confession of their faith, when they are called so to doe. Thirdly, they alledge, that the power of the keyes is giuen to the Church. I answer, it is indeed, yet so as the vse and administration thereof belongs to the Ministers alone, in the dispensation of the word.

Secondly, whereas *Paul* saith (*Not of men, but of Christ*) I gather that every lawfull calling is of God, and not of men as authours thereof: and that the right to call belongs to God. The Father thrusts forth labourers into his vineyard: the Sonne giues Pastors and teachers: the holy Ghost makes overseers. It may be alledged that the Church hath authoritie to call and ordaine Ministers. I answer, that the Churches authoritie is no more but a ministerie or seruice, whereby it doeth testifie, declare, and approoue whom God hath called.

Matth. 9. 38.

Ephes. 4. 11.

Act. 20. 28.

Thirdly, whereas *Paul* thus proclaimes his calling, (*Paul an Apostle of Iesus Christ*) I gather that the callings of the Ministers of the Gospel must be manifest to their owne consciences, & the consciences of their hearers, and that for diuers weighty causes. First, they are embassadors, instruments, and the mouth of God: and for this cause they are to speak in the name of God, & this they cannot do, vnlesse they know themselves to be called. Secondly, that the calling of the ministry may tend to edification, there is required the assistance of Gods spirit in the teacher, the protection of him & his ministry, the effectuall operation of the spirit in the hearts of the hearers. And hee that wants the assurance of his calling, cannot pray to God in faith for these things: neither can hee apply the promises of God to himselfe. Thirdly, the knowledge of our callings breeds conscience of our dueties, diligence, and the feare of God. Lastly, knowledge of our callings in the consciences of the hearers, breeds a reuerence in their hearts, and obedience to the ministerie of the word. Vpon this, some may demaund, how they may knowe that they are called of God to the ministerie of the word. Answer: they may know it, if they finde three things in themselves: the first is the testimony of their consciences, that they entred not for praise, honour, lucre, but in the feare of God, with a desire to glorifie him, and to edifie the Church.

The

The second is a facultie to do that to which they have a desire and will. In this facultie are two things, knowledge of God and his wayes, and aptnesse to deliuer that which they know. The third is the Ordination of the Church, which approoues and giues testimony of their wil and abilitie. He that hath these things, is certainly called of God. Now put the case, a man wants the first of these three, because he entred with euill conscience, being caried with ambitious and couetous desires: then I answer, that his calling still in respect of the Church, is good and lawfull, and when he repents of his bad conscience, it is also accepted of God.

The fourth point to be obserued is, that Paul makes three kinds of callings in the Church. One is when men are called by men, and not by God: and thus are all false teachers called. The second is, when men are called of God by the ministry of men: thus are all ordinary Ministers of the word called. The third is, when men are called not by men, but by Christ immediatly. And *Paul* here signifieth, that he himselfe and the rest of the Apostles were called according to this third way. And in this respect hee puts a difference between the Apostles, and all the Ministers of the new Testament. For in that they were called immediatly, they were also taught by immediate inspiration, and also aided by the infallible assistance of Gods spirit. And of all this they had promises, *Matt. 10. 19, 20. Luke 10. 16.* Hence we may gather the certaintie of our Religion. The essentiall note of the Church is faith: faith stands in relation to the word of God: and the word of God is no word vnto vs, vnlesse we know it to be so: and we know it to be so, because it was written by the Apostles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apostles is the immediate word of God, because it was giuen by inspiration both for matter and wordes: whereas the doctrine of the Church in Sermons, and the decrees of Councils is both the word of God and the word of man: The word of God, as it agrees with the writings of the Apostles and Prophets: the word of man, as it is defectiue, and as it is propounded in termes deuised by man. It may be objected, that *Paul* spake some things of himselfe, and not from the Lord, *1. Cor. 7. 12. Not the Lord, but I.* Answer: the meaning is, Not the Lord by any expresse commandement; but I by collection and interpretation of Scripture, and that by the assistance of Gods spirit, *v. 40.* Seeing then the writings of the Apostles are the immediate and meere word of God, they must be obeyed as if they had bene written without man by the finger of God.

Lastly;

Lastly, seeing it is the property of an Apostle to be called immediately by Iesus Christ, hence it followes, that the authoritie, office, and function of Apostles ceased with them; and did not passe by succession to any other. Therefore it is a falshood that the Pope of Rome succeeds *Peter* in Apostolicall authoritie, and in the infallible assistance of the spirit, when he is in his Consistory.

And where *Paul* saith he was called by Iesus Christ, and not by man, that is, meere man, he gives a pregnant testimony that Christ is both God and man.

And whereas *Paul* was called by Christ raised from the dead, hence I gather the dignitie of the Apostle *Paul* above all other Apostles, in that he was called after the resurrection of Christ, when he was entred into his kingdom.

The Text.

2. And all the brethren that are with mee, to the Churches of Galatia.

The Exposition.

By brethren wee are to vnderstand such as separated themselves from the Pagans, and received the faith of Christ, 1. Cor. 9. 11. And heere more specially such as taught and professed the faith, that is, both Pastors and people, whether of Antioch (as some thinke) or of Rome, as others.

And *Paul* writes his Epistle as well in their names as in his owne, and with their consent, for two causes. One was, that hee might not bee thought to deliver any private doctrine devised of his owne head. And this care he had alwayes: and therefore taught nothing but that which was in the writings of *Moses* and the Prophets, *Acts* 26. 23. And this was the care of Christ: who saith, *My doctrine is not mine, but his that sent me, Ioh. 7. 16.* And at this day, this must be the care of the Ministers of the Gospel, to deliver nothing of their owne. First therefore their doctrines must be founded in the writings of the Prophets and Apostles: and secondly, that they may be sure of this, they must have the consent of the true Church, specially of such as have bene the restorers of the Gospell in this last age. This role *Paul* gives to *Timothie*, to continue in the things which he had learned of *Paul* and therest of the Apostles, 2. Tim. 3. 14. Hence it appeares to be a fault in sundry private persons, when they reade the Scriptures, to gather private opinions, to broach them to the world. This practise hath bene the foundation of heresies and schismes in the Church.

Secondly, *Paul* writes with consens, that hee might the better moue

moore and perswade the Galatians to receive his doctrine which he is now to deliver.

Hence it appears, that the Consent of Pastors and people is of great excellency. For the better conceiving of it, and the meaning of the text, I will handle three points. The first is, what is the force of consent? wherein stands it? and where it is now to be found? For the first, Consent is of force to prepare the heart, and to moue it to beleue: as *Augustine* saith: *I had not beleued the Gospel, except the authoritie of the Church had moued me.* And this is all it can doe. For it is the word, that is the object and the cause of our faith: the word it selfe workes in vs that faith whereby it is beleued. And *Paul* in this place seeth consent, not to worke a faith in the Galatians, but onely to stirre up a liking of his doctrine. Two errors of the Church of Rome must here bee avoided. One, that Consent is a certaine marke of the Church. It is false: for Consent may bee among the wicked, in the kingdome of Antichrist, *Reuel.* 13. 16. In the kingdome of darkenesse, all is in peace. Again, dissension may bee among the godly, as betwixt *Paul* and *Barnabas*, *Paul* and *Peter*: In the church of *Corinth*, there was schisme, *1. Cor.* 1. 1. Consent therefore singly, without to bee toyed with true faith and true doctrine, is not of force to declare vnto the true Church. The second error is that the catholike consent of beleeuers in points of religion is the true and lively scripture; and that the written word is but a dead letter to it, and to be iudged by it for his sense and meaning. But all is contrary. For the written word is the first, and perfect pattern of the minds and will of God: and the inward consent of the hearts of men is but a rude and imperfect extract, and draught of it.

The second point is wherein stands this consent? It must haue his foundation in Christ, and thence flow to the members, as the oyle from *Aarons* head, to his garments, *Psal.* 133. and it stands in three things, consent in one faith and doctrine: consent in affection, whereby men be of one heart, *Act.* 2. 47. consent in speech, *1. Cor.* 1. 10.

The third point is where it is now to be found? The Papists say that they haue true and perfect consent among themselves, and that Fathers and Councells bee on their side: and that we haue no consent among our selues. I answer first, that they haue not the consent which they pretend, for the proper points of Popery were not knowne to the Apostles nor to the Apostolicall Churches, but were taken up in the ages following by little and little. Secondly, such doctrines as the Papists make articles of faith, are but opini-

ons and coniectures in the fathers & Councils. Thirdly, the things which the Papistes hold, are the same peradventure in name, but they are not the same indeed with that which the fathers hold, neither are they holden in the same maner: as for example, the purgatory which the fathers hold, is a thing far different from the purgatory of the Papists, and so all the rest. Of consent they may brag, but they cannot shew it. As for our selues, wee all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent: the difference is in the manner, whether it be vertyually or locally. There is difference about the paines of Christ in his agony and passion: yet all acknowledge the infinite merite and efficacie of the death of Christ. There is difference about the government of the visible Church on earth. For the substance of gouernement all agree, but for the maner of execution and administration, they doe not. That Christ is present in the Eucharist, & that his body and blood is there to bee eaten and drunken, all our churches agree: and the difference is onely touching the manner of his presence, namely, whether it be spirituall or locall. And this is the mercy of God, that in all our differences the foundation of religion is not raised. Let vs pray for the continuance, and increase of this consent.

I thus much of the persons that write: now follow the churches to which the Epistle is sent [*to the Churches of Galatia.*] At this time the Galatians had made a revolt, and were fallen from iustification by the obedience of Christ: so as Paul was afraid of them. Chap. 4. and yet he called them Churches still, yling great meekenesse and moderation. His example must wee follow in giuing iudgement of churches of our time. And that we may the better doe this, and the better relieue our consciences, marke three rules. The first is, that we must rightly consider of the faults of the Churches. Some are faults in manners, some in doctrine. If the faults of the church bee in manners, and these faults appeare both in the lines of ministers & people, so long as true religion is taught, it is a church, and so to be esteemed: and the ministers must be heard. Act. 13. 1. Yet may we separate from the private company of bad men in the church, 1 Cor. 5. 11. and, if it be in our libertie and choise, to yne to Churches better ordered. If the error be in doctrine, we must first consider whether the whole church erre, or some few therein. If the error be in some, and not in all, it remains a Church still, as Corinth did, where some denied the resurrection, because a Church is named of the better part. Secondly, wee must consider whether the church erre in the foundation or no: If the error or errors be beside

the foundation of religion, *Paul* hath given the sentence that they which build vpon the foundation hay and stubble of erroneous opinion may be saued, 1. *Cor.* 3. 15. Thirdly, inquiry must bee made whether the Church erre of humane frailtie, or of obstinacy. If it erre of frailty, though the error be in the foundation, yet it is still a Church, as appears by the example of the Galatians. Yet if a church shal erre in the foundation openly, and obblinatly, it separates from Christ, and ceaseth to be a Church, and wee may separate from it and may giue iudgement that it is no Church. When the Iewes resisted the preaching of *Paul*, and had nothing to say but to raile, *Paul* then separated the church of Ephesus, and Rome from them, *Act.* 19. 8. & 28. 28. It may here be demaunded, why *Paul* writes to the Galatians as brethren, and calls them Churches, seeing they haue erred in the foundation, and are as he saith, vers. 6. *remoued to another Gospell*: I answer, he could doe no otherwise. If a private man shall erre, he must first bee admonished, and then the Church must be told of it. If he heare not the Church, then iudgement may be giuen that he is as a Publican, & not before: much more then, if the Church shall erre, there must first be an examination of the error, and then sufficient conuiction: and after conuiction, followes the censure vpon the Church, and iudgement then may be giuen, and not before. And *Paul* had now only begun in this Epistle to admonish the Church of Galatia. Great therefore is the rashnes, and want of moderation in many, that haue bene of vs, that condemne our Church for no church, without sufficient conuiction going before. If they say that we haue bene admonished by bookes published: I say againe, there be grosser faults in some of those bookes, then any of the faults that they reprove in the Church of England: and therefore the bookes are not fit to conuince, specially a Church.

And though *Paul* call the Galatians Churches of God, yet may we not hence gather, that the church of Rome is a church of God. The name it may haue, but it doeth in truth openly, and obblinatly oppugne the manifest principles of Christian religion.

If any demand what these Churches of Galatia are? I answer, that they were a people of Asia the lesse: and though they were famous Churches in the dayes of the Apostle, yet now the Countrey is vnder the dominion of the Turke. This shewes, what God might haue done to vs in England long agoe for the contempt of the Gospell. This againe shewes, what desolation will befall vs vnlesse we repent, and bring forth better fruites of the Gospell.

3 Grace bee with you and peace from God the Father, and
from our Lord Iesus Christ.

4 Who gaue ———

5 Here is laid downe the second part of the Preface, which is the
Salutation propounded in the forme of a prayer, *Grace and peace, &c.*
Grace here mentioned is not any gift in man, but grace is Gods,
and in God. And it signifies his gracious fauour and good will,
whereby he is well pleased with his elect, in, and for Christ. Thus
10 Paul distinguisheth the grace of God from the gift that is by grace,
Rom. 5. v. 15. and sets grace before the gift as the cause of it. Heere
cometh the error of the Papiſts to be confuted, which teacheth that
the grace which makes vs gratefull to God, is the infused gift of
holineſſe and charity: whereas indeed we are not firſt ſanctified, and
15 then pleaſe God: but firſt we pleaſe God by grace in Chriſt, and
then vpon this we are ſanctified, and indued with charity.

Peace is a gift not in God, but in vs: and it hath three parts. The
firſt is peace of conſcience, which is a quietneſſe and tranquility of
minde, ariſing of a ſenſe and apprehenſion of reconciliation with
God, *Rom. 5. v. 1.* The ſecond is peace with the creatures: and it hath
20 ſixe branches. The firſt is, peace with Angels, for man is redeemed
by Chriſt, and by meanes of this redemption, ſinfull man is recon-
ciled to good Angels, *Coloſſ. 1. 10.* The ſecond is, peace with the
godly, who are all made of *one heart and mind*, *Iſai. 11. 9.* The third
35 is, peace with our ſelues: and that is a conſormitie of the will,
affections, and inclinations of mans nature to the renewed minde.
The fourth is, peace in reſpect of our enemies. For the decree of
God is, *Touch not mine anointed, and doe my Prophets no harme*. Againe,
All things turne to the good of them, that loue God. The fifth is, peace
30 with the beaſts of the field. God makes a covenant with them for
his people, *Oſe. 2. 18.* The creatures deſire and wait for the deliue-
rance of Gods children, *Rom. 8.* They that truſt in God, ſhall walke
vpon the Lion and the Baſiliſke, *Pſal. 91.*

*Pſal. 105. 15.
Rom. 8. 28.*

The third part of peace, is proſperitie and good ſucceſſe: what-
35 ſoeuer the righteous man doeth, it proſpers. And all things proſper-
ed in the houſe of *Potipher*, when *Ioseph* was his ſteward, becauſe he
feared God, *Gene. 39. 1, 2.*

To proceed, *Paul* ſets downe the cauſes of grace and peace, and
they are two, God the Father, and Ieſus Chriſt. And heere it muſt
40 bee remembred, that the Father and Chriſt, as they are one God,
they are but one cauſe: and yet in regard of the maner of working,
they are two diſtinct cauſes. For the Father giues grace from none

but himselfe, by the Son; and Christ procures grace and peace, and he giues it vnto men from the Father. Furthermore Christ is described by his property, *Our Lord*, and by his effects in the next verse.

The vse. Whereas *Paul* begins his praier with grace, we learne that Grace in God is the first cause and beginning of all good things in vs. Election is of grace, *Rom. 11. v. 5.* Vocation to God is of grace, *2. Tim. 1. 9.* Faith is of grace, *Phil. 1. 29.* Iustification is freely by grace, *Rom. 3. 24.* Love is by grace, *1. Iohn 4. 9.* Every good inclination is of grace, *Phil. 2. 13.* Every good worke is of grace, *Ezech. 36. 27.* *Ephe. 2. 10.* Life euermore is of grace, *Rom. 6. 23.* To auoide any euill is the least good, and every good is of God. It may be said, that will in man is the cause and beginning of some good things. Answer: In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subiect to receiue the grace given. After the first grace is given, will is an agent in the receiuing of the second grace, and in the doing of any good worke. Yet this must be remembered, that when the will is an agent, it is no more but an instrument of grace; and grace in God is properly the first, middle, and last cause of grace in vs, & of every good acte. Hence it followes, that there bee not any meritorious works that serue to prepare men to their iustification: and that the cooperation of mans wil with grace in the act of conversion, whereby we are conuerted of God, is but a fiction of the braine of man. Lastly, this doctrine is the foundation of humilitie: for it teacheth vs to ascribe all to grace and nothing to our selues.

Secondly we learne, that the chiefe good things to bee sought for, are the fauour of God in Christ, and the peace of a good conscience. Consider the example of *Dauid*, *Psal. 4. v. 7.* & *Psal. 73. v. 24. 25.* and of *Paul*, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keepe our hearts and mindes in Christ. *Phil. 4. 7.* The fault of most men is, They spend their dayes and their strength in seeking riches, honors, pleasures: and they think not on grace & peace. After the maner of bealls, they vse the blessings of God, but they look not at the cause; namely, the grace of God. Our dutie. Aboue all things to seeke for grace & peace. The reason: true happines, which all men desire, consisteth in peace, and is founded in grace: they are said to be happy & blessed that mourne, & suffer persecution for iustices sake, *Matt. 5.* because in the midd of their sorrows & miseries, they haue the fauour of God, & the peace of good conscience.

Thirdly, in that grace and peace are ioyned, we learne, that peace without grace is no peace. *There is no peace to the wicked, saith my God, Isai 57. last.* They which make a covenant with hell & death, are.

are soonest destroyed, *Iſai. 48. 18. Laughter* (saith Salomon) *is madnes*: namely, when it is seuered from grace and peace. *When men say, peace peace, shew comes destruction, 1. Thess. 5.* The prosperitie of the men of this world, ends in perdition, reade *Pſal. 73.*

5 *Paul* saith not simply that grace and peace comes from God, but from God the Father, and from Iesus Christ: that, hee may teach vs rightly to acknowledge and worship God. For God is to be acknowledged and worshipped in the Father, in Christ, and in the holy Spirit. It was the fault of the Pagans, and it is the fault
10 of sundrie Christians to worship an absolute God, without the Father, and without Christ. This fault must be amended, for it turnes God to an Idol.

Again when *Paul* saith, that grace proceeds first from the Father, and secondly from Iesus Christ: he sets down the order which
15 God obserueth in the communication of grace and peace. The Father is the fountaine of grace, & gives it from none but from himselfe, Christ againe is (as it were) a conduit or pipe, to conuay grace from the Father to vs. *Of his fulnesse we receiue grace for grace, Iohn. 1. In him we are complete, Col. 2.* Election, Iustification, Salvation, & all
20 is done in, and by Christ, *2. Tim. 1. 9.* The vse. I. Let them that travel vnder the burden of a bad conscience, and a bad life, come to Christ by turning from their sinnes, & by beleeuing in him, and they shall obtaine grace, and find rest to their soules. II. In our miseries our hearts may not be troubled ouermuch, but we must alwaies moderate
25 our sorrowes. For if we beleue in Christ, we shall alwaies haue grace & peace. Reade *Ioh. 14. 27.* III. We must moderate our cares for this life. For if we trusting in Christ, haue grace and peace, wee shall want nothing, reade *Pſal. 4. v. 6, 7.*

Iesus Christ that gives grace and peace, is called *our Lord* for two
30 causes. One is to teach vs to acknowledge Christ aright, and that is as well to acknowledge him to be our Lord, as well as our Saviour. He is a Priest to procure life, a prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our times: All men professe Christ: yet many allow of no Christ,
35 but of their owne deuiling: namely, a Christ that must bee a Saviour to deliuer them from hell, but not a Lord to command them; that they cannot brooke. The second cause why Christ is called *our Lord*, is to signifie the persons to whom grace and peace belong, and they are such as acknowledge Christ for their Lord, and yeeld
40 subiection to him in heart & life. They find rest to their soules, that take vp the yoke of Christ in new obedience, and the patient bearing of the Crosse, *Matth. 11. v. 29.*

4. Who gave himselfe for our sinnes, that he might deliuer vs out of this present euill world, according to the will of God our Father.

5. To whom be glorie for ever and euer, Amen.

In these wordes the second argument is propounded, whereby Christ is described, namely the effect of Christ, which is *that hee gave himselfe*. And hee is said to give himselfe for two causes. First, because he presented himselfe as a price and sacrifice for sinne to God the Father, *Math. 26. 28. Eph. 5. 2. 1. Tim. 2. 6.* The second, 10 because he did publickly propound and set forth himselfe to the world, as a sacrifice and price of redemption. *Rom. 3. 25. Iohn 3. 14. and Acts 1. 1.*

In this giving there are five things to be considered. The first, the giver, Christ: the second, the thing given, and that is Christ 15 himselfe. The third is, the end of his giving for sin, that is, that hee might make satisfaction for our sinnes. The fourth is another end of his giving, that hee might deliuer vs out of this present euill world. Here the present world signifies the corrupt estate of men, that live according to the lusts of their owne hearts, *1. Iohn 2. 16.* 20 And men are here said to be deliuered and taken out of the world, when they are severed from the condition of sinfull men by sanctification and newnes of life, and by diuine protection, whereby they are preferred from euill after they are sanctified, *Ps. 114. and Iohn 17. 15.* And this deliuerance is not in this life in respect of 25 place, but in respect of *quality*. The fifth thing, is the cause that moued Christ to give himselfe, and that is the will of God.

In the fifth verse there is set downe a corollary or conclusion, which contains the praise of God.

The vse followes. Whereas Christ is the giver of himselfe, 30 hence it followes that his death and sacrifice was voluntarie. And this he shewed in two things. When he wold bee attached, hee fled not, but went to a garden in the mount, as his custome was, which was knowne to *Iudas*, *Iohn 18. 2.* And in the very separation of body and soule, hee cried with a loude and strong voice, 35 which argued that he was Lord of death, and died because his will was to die. This must be remembered. For otherwise his death had not bene a satisfaction for sinne.

In that Christ gave himselfe to be a sacrifice, wee learne many things. First, that the worke of redemption exceeds the worke 40 of creation. For in the creation, Christ gaue the creatures to man; in the redemption he gaue himselfe, and that as a sacrifice. Secondly,

ly, in that he gaue himselfe, it appeares that he gaue neither Angel,
nor meere man, nor any thing out of himselfe; and that all merits
of life, and satisfactions for sinne, are to be reduced to the person of
Christ: and consequently that there be no humane satisfactions for
sin, nor meritorious works done by vs: because they pertaine not
5 to the person of Christ, but to our persons: and they were neuer
offered of Christ vnto God as merits and satisfactions, because he
gaue nothing but himselfe, and the things which appertained vnto
his owne person. Thirdly, in that Christ gives himselfe, wee must
10 take, and receiue him with longing hearts. Nay he is to suffer vio-
lence of vs, and the violent are to take him to themselves. Lastly,
in that he giues himselfe to vs, we againe must give our bodies and
soules vnto him in way of thanketolnesse, and dedicate all that
wee haue or can doe to the good of men. The creatures at our ta-
15 bles present vs with their bodies, and so must we present our bodies
and soules to God. The first end of this giving is, that Christ might be a sacrifice
& ranfome for sin. The knowledge of this point is of great vse. First,
it works love in vs on this manner. We must in mind & meditation
20 come to the crosse of Christ. Vpon the crosse wee are to behold
Christ crucified; and in his death and passion, his sacrifice in his sa-
crifice for the sins of his enemies, his endlesse loue, and the conside-
ration of this loue will moue vs to loue him againe, and the Father
in him. Secondly, the consideration of his endlesse paines for our
25 sinnes in the sacrifice of himselfe, must breed in vs a godly sorrow
for them; for if he sorrowed for them, much more wee. Thirdly, this
knowledge is the true beginning of amendment of life. For if
Christ gaue himselfe to redeeme vs from iniquitie, wee must take
vp a purpose of not sinning, and neuer wittingly sinne more. Last-
30 ly, this knowledge is the foundation of comfort in them that true-
ly turne to Christ. For the price is paid for their sinnes: and they
which are eased of their sinnes are blessed, *Psal. 32. 1.* And in tem-
ptation, they may boldly oppose the satisfaction of Christ against
hell, death, the law, and the iudgement of God: and if at any time
35 they sinne, they must recover themselves and remember that they
haue an Advocate with the Father, Iesus Christ the true Son.
And whereas Paul saith, that Christ gave himselfe for our sinnes, he
teacheth that euery man must apply this gift and sacrifice of Christ
to himselfe. This applying is done by faith: and the right manner
40 of application is this. Wee must turne to Christ, and in turning by
faith apply: and when wee apply Christ by faith, wee must withall
turne. Faith goeth before conuersion in order of nature, yet in

the order of teaching, and practise, they are both together. They which vse to apply Christ and his benefites vnto themselves, and yet will not turne themselves to Christ, misapply, and presume: because the right apprehension of Christ, is in the exercises of inuocation, and repentance.

The second end, for which Christ gaue himselfe, is that he might take vs out of this euill world. And hence wee are taught three things. First, that we must be grieved and displeased at the wickednes of the world as: *Let vs, 1. Pet. 2. 7.* Secondly, that we must not fashion ourselues to the wicked liues of the men of this world: but wee must in all things *prooue what is the good will of God*, and doe it.

Rom. 12. 2.

Thirdly, seeing we are taken out of this world, wee must not dwell in it, but our dwelling must be in heauen: *Reuel. 13. 6.* the beast out of the sea persecutes them that dwell in heauen, that is, such as dwell on earth, and for a season haue their conuersation in heauen. And seeing this must be so, wee must not loue the world, but loue the coming of Christ, and every day prepare our selues against the day of death, that we may enter into our owne home.

And whereas *Paul* calls this world an euill world, hee doeth it to signifie that there is nothing in men but sinne, till they be regenerate, yea that ciuill vertues, and ciuill life, that are excellent in the eyes of men, are no better then sinnes before God. It is the error of the Papists, that men may thinke and do some thing that is morally good without grace.

The cause that moued Christ to giue himselfe, is the will of God. Hence it appeares that God giues Christ to no man for his foreseen faith, or works. For there is no higher cause of the will of God. The foreknowledge of things that may come to passe, goes before will, but the foreknowledge of things that shal come to passe, and therefore the foreknowledge of faith and workes, follows the will of God. Because things that shal come to passe, are first decreed, and then foreseene.

The will here mentioned, is said to be the wil of God, that is, the first person the Father: for when Christ is opposed to God, then God signifies the Father. And hee is most commonly called God, because he is God without communication of the godhead from any: whereas the Sonne and holy Ghost are God, by communication of godhead from the Father.

And this God is called *our Father* by *Paul*. And hereby he signifies that the scope of the Gospel is, first, to propound God vnto vs not only as a creator, but as a Father: secondly, to inioyne vs to acknowledge him to be our Father in Christ: and consequently to

carry

carry our selues as dutiful children to him in all subiection and obedience. They which doe not this, know not the intent of the Gospel: and if they know it, in deed they deny it.

The conclusion annexed to the salutation (*To whom bee glorie for ever*) teacheth vs so oft as we remember the worke of our redemption by Christ, so oft must we giue praise and thanks to God: yea all our liues must be nothing else but a testimony of thankfulness for our redemption. And all our praise and thanks to God, must proceed from the serious affection of the heart, signified by the
10 word, *Amen*: that is, so be it.

6. *I maruell that you are so soone remooued away to another Gospell, from him that hath called you in the grace of Christ.*

7. *Which is not another Gospell: but that some trouble you, and
15 intende to ouerthrow the Gospell of Christ.*

Here begins the second part of the Epistle, in which he gives instruction to the Galatians. And it hath two parts: one concernes doctrine, the other manners. The first part touching doctrine, begins in the sixth verse, and continues to the thirteenth verse of the
20 5. chapter. The summe of it is a reproofe of the Galatians for reuolting from the Gospell: and it is disposed in this syllogisme.

If I be immediatly called of God to teach, and my doctrine be true, ye ought not to haue reuolted from my doctrine.

25 *But I was called immediatly of God to teach, and my doctrine is true.*

Therefore ye should not haue reuolted from my doctrine.

The proposition is not expresse: because it was needelesse. The minor is handled, through the whole Epistle. The Conclusion is in the 6. and 7. verses, the meaning whereof I will briefly deliuer. So
30 *soone*] that is, presently after my departure, *remooued*] carried away by the perswasions of false teachers, *to another Gospell.*] to another doctrine of saluation, which in the speech and opinion of the false teachers, is another manner of Gospell, more sufficient and more excellent, then that which *Paul* hath deliuered. *From him*] that is, from
35 me being an Apostle, who haue called you by preaching the Gospell of Christ, *In the grace*] that is, haue called you freely, without any desert of yours, to bee partakers of the fauour of God in Christ. *Which is not another*] which pretended Gospell of the false Apostles, is not indeed another gospell from that of *Paul*, because
40 there is but one; but it is an inuention of the braine of man. *But there bee some*] that is, but I plainly perceiue the cause of your reuolt, that some trouble you, and seeke to ouerthrow the Gospell of Christ.

In these words, two points are to be considered. The first is, the manner which *Paul* useth in reproofing the Galatians. He tenders their good, and saluation, and seekes by all meanes their recovery. And therefore in his reproofe he doth two things. First, he reproofes them with meekenesse, and tendernesse of heart, following his owne rule, *Gal. 6. 1.* for he might iustly haue said, ye may be ashamed, that ye are remooued to another Gospell, but he saith on-ly, I maruell, that is, I was well perswaded of you, and I hoped for better things, but I am deceived, and I wonder at it. Secondly, hee frames his reproofe with great warinesse, and circumspection: for he saith not, ye of your selues doe remooue to another Gospell, but ye are remooued: and thus he blames them but in part, and laies the principal blame on others. Againe, he saith not ye were remooued, but in the time present, *ye are remooued*, that is, ye are in the act of Reuolting, and haue not as yet altogether reuolted. And hereby he puts them in mind, that although they be in a fault, yet there is nothing done, which may not easily be vndone. According to his example, we are in all Reproofes, to shew loue, and to keepe loue: to shew loue to the party reproofed, and to frame our reproofe, so as we may keepe his loue.

The second point is the fault reproofed, and that is, the Reuolt of the Galatians: which was a departure from the calling, whereby they were called to the grace of Christ. If it be demanded, what kind of Reuolt this was? I answer, there be two kinds of reuolt, particular and generall. Particular, when men professe the name of Christ, and yet depart from the faith, in some principall points thereof. Of this kinde was the Apostacy of the Iewne tribes, and such is the Apostacy of the Romane Church. A generall reuolt is, when men wholly forsake the faith and name of Christ. Thus doe the Iewes, and Turkes at this day. Againe, a reuolt is sometime of weakenesse, and humane frailty, and sometime of obstinacie. Now the reuolt of the Galatians was onely particular in the point of iustification, and of weakenesse, and not of obstinacie: and this *Paul* signifies when he saith, they were carried by others. Of this Reuolt, foure things are to be considered. The time, *so some*: from whom, or what? *from the doctrine of Paul*, and consequently the grace of Christ. To what? *to another Gospell*. By meanes of whom? *but some trouble you, &c.*

Touching the time, it was short, They were soone caried away. This shewes the lightnesse and inconstancy of mans nature, specially in matter of religion. While *Moses* taried in the mount, *Aaron* and the people set vp a golden calfe, and departed from God. *Ose* saith,

faith, The righteousness of the Israelites, was like the morning dew, which the rising of the Sunne consumeth, *cha. 6. 4. Iohn was a burning light, and the Iewes reioyced in this light: that is well; but marke what is added: for an houre or moment. Iohn 5. 35. They* 5 which cried *Osanna to the Sonne of David*, shortly after cried, *Crucifixe him, crucifixe him*. The crosse and persecution, will make men call the Gospel in question, if not forsake it, *Luke 8. 13.* The multitude of people among vs are like waxe, and are fit to take the stampe, and impression of any religion: and it is the law of the land that makes 10 the most embrace the Gospel, and not conscience. That wee may constantly perseuere in the profession of the true faith, both in life and death, first wee must receiue the Gospel simply for it selfe, because it is the Gospel of Christ, and not for any by-respect. Secondly, we must be mortified, and renewed in the spirit of our minds, and 15 suffer no by-corners in our hearts: where secret vnbeleefe, secret hypocrisie, and spirituall pride may lurke, and lie hid from the eyes of men, *Heb. 3. 12.* Thirdly, wee must not onely be hearers of the word, but also doers of it in the principall duties to be practised, of faith, conversion, and new obedience.

20 To come to the second point: when *Paul* saith, the Galatians were remooued from him that called them, that is, himselfe; hee shewes Christian modestie: because speaking things praise-worthy of himselfe, he speakes in the third person: *from him that hath called, &c.* The like he doeth, *2. Cor. 12. I know a man taken up into the* 25 *third heauen: that is himselfe.* And *Iohn* saith, *the disciple that leaned on the breast of Christ, whom Christ loved*, asked whom he meant, *Ioh. 13. 23.* After this practise, we are to giue praise to God, and to his instruments, but neither to praise nor dispraise our selues. This is Christian civility to be ioyned with our faith.

30 Secondly, when he saith, *who hath called you in the grace of Christ*, we learne, that the scope of the Gospel is to bring men to the grace of Christ. To this very end God hath vouchsafed vs in England the Gospel more then fourtie yeares. And therefore our words, and deedes, and liues, should be seasoned with grace, and saueur of it: 35 and shew forth the grace of God. Secondly, we owe vnto God great thankfulnes, and wee can neuer be sufficiently thankfull for this benefite, that God calles vs to his grace. But it is otherwise, the sunne is a goodly creature, yet because wee see it daily, it is not regarded; and so it is with the grace of God.

40 Thirdly, the Galatians are remooued not onely from the doctrine of *Paul*, but also from the grace of God. And the reason is, because they ioyned the workes of the law with Christ & his grace

in the cause of their iustification, and saluation. Here it must be observed, that they which make an vnion of grace, and workes, in the cause of iustification, are separated from the grace of God. Grace admits no partner, or fellow. Grace must be freely given euery way, or it is no way grace. Hence it followes, that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace, and workes, in the iustification of a sinner before God: and we may not make any reconciliation with that Church in religion: because it is become an enemy of the grace of God.

The third point is, to what thing the Galatians revolt: to another Gospel, that is, to a better gospel, then that which Paul taught, compounded of Christ and the workes of the law. And this forged gospel the false Apostles taught, and the Galatians quickly receiued. Here we see the curious nicenesse and daintinesse of mans nature, that cannot be content with the good things of God, vnles they be framed to our minds: and if they please vs for a while, they doe not please vs long, but we must haue new things. Our first parents not content with their first estate, must needs be as God. Nadab and Abihu offer sacrifice to God, but the fire must bee of their owne appointment. King Achar will offer sacrifice to God, but the altar must be like the altar at Damascus. False teachers beside the doctrine of the Apostles, had profound learning of their owne. The Iewes beside the written law of Moses, must haue their Cabala, containing, as they supposed, more mysticall & excellent doctrine. The Papists beside the written word, set vp vnwritten Tradition which they make equall with the Scripture. We that professe the Gospel are not altogether free from this fault. We like, that Christ should be preached: but Sermons are not in common reputation learned, neither doe they greatly please the most, vnlesse they be garnished with skill of arts, tongues, and variety of reading: this curiousnesse and discontentment the Lord condemnes, when he forbids plowing with the ox, and the asse, and the wearing of garments of lins-wolfe. And it is the worst kind of discontentment, that is in things pertaining to saluation. It is called by Paul, the itching of the eare, and it is incident to them that follow their owne lusts. The remedy of this sinne, is to learne the first lesson that is to be learned of them that are to be good schollers in the schoole of Christ: and that is to feele our ppoerty, and in what extreame neede we stand of the death and passion of Christ: and withall to hunger and thirst after Christ, as the bread and water of life. Reade *Isa.* 44. 3. *Iob.* 7. 37 *Psal.* 25. 11. the example of *Danid*, *Psal.* 143. 6. When the heart and

Leu. 10. 1.

2 Reg. 16. 11.

Reu. 2. 24.

Deut. 22. 9.

2 Tim. 4. 5.

con-

conscience hath experimentally learned this lesson, and not the braine, and tongue alone : then shall men beginne to saue the things of God, and discerne of things that differ, and put a difference betweene grace, and workes, mans word, and Gods word, and for the working of our saluation, esteeme of mans workes, and mans word, as offalls that are cast to dogges.

Paul addes, which is not another Gospel, that is, though it be another gospel in the reputation of false teachers, yet indeede it is not another, but is a subuersion of the Gospell of Christ. Hence I gather, that there is but one Gospell, one in number and no more. For there is but one way of saluation by Christ, whereby all the Elect are saued, from the beginning of the world to the end. *Act. 15. 11. 1. Cor. 10. 3.* It may be demanded, how they of the old Testament, could be partakers of the body, and blood of Christ, which then was not. *Answer.* The body, and blood of Christ, though then it was not subsisting in the world, yet was it then present to all beleeuers, two waies : first, by diuine acceptation : because God did accept the incarnation and passion of Christ to come, as if it had beene accomplished. Secondly, it was present to them by meanes of their faith, which is a substance of things that are not seene, and consequently it makes them present to the beleeuing heart.

Againe, hence it appeares, to be a falshood, that every man may be saued in his owne religion, so be it, he hold there is a God, and that he is a rewarder of them that come vnto him. For there is but one Gospel : and if the former opinion were true, then so many opinions, so many gospels. *Paul* saith, that the world by her wisdom could not know God in his wisdom, and for this cause he ordained the preaching of the word to saue men, *1. Cor. 1. 21.* And though he that comes to God must beleeue that he is, and that he is a rewarder of them that come to him : yet not every one that beleeues generally that there is a God, and that he is a rewarder of them that come to him, comes to God : for this the diuells beleeue.

The fourth point, is concerning the Authoers of this Revolt: and *Paul* chargeth them with two crimes. The first is, that they trouble the Galatians, not onely because they make diuisions, but because they trouble their consciences settled in the gospell of Christ. It may be alleadged, that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the Magistrate in compelling Recusants to the congregation. I answer, these things indeede trouble the consciences of men; but they are euill consciences: & the end of this trouble is that they may be reformed, & made good. But the crime wherewith

wherewith the false Apostles are charged, is, that they trouble the consciences of the godly, or the good consciences of men. Here then is set downe a note, whereby false, and erroneous doctrines, may be discerned: namely, that they serue onely to trouble, and disquiet the good conscience. And by this we see the Romane religion to bee corrupt and vnsound: for a great part of it tends this way. Iustification by workes is a yoke that none could ever beare, *Act. 15*. The vow of single life is as a snare, or as the noose in the halter to strangle the soule, *1. Cor. 7. 34*. So is the doctrine which teacheth that men after their conversion, must still remaine in suspense of their saluation: and that pardon of sinne is necessarily annexed to confession in the eare, and to satisfaction for the temporall punishment of sinne in this life, or in purgatory.

On the contrary, the Gospell of Christ (as here it appeares) troubles not the good conscience, but it brings peace and perfect ioy. *Iob. 15. 11. Rom. 15. 4*. And the reason is plaine: for it ministers a perfect remedy for every sinne, and comfort sufficient for every distresse. And this is a note whereby the Gospell is discerned from all other doctrines whatsoeuer.

The second crime wherewith the false Apostles are charged, is that they ouerthrow the Gospell of Christ: the reason of this charge must be considered. They did not teach a doctrine flat contrary to the Gospell of Christ: but they maintained it in word, and put an addition to it of their owne out of the law, namely iustification, and saluation, by the workes thereof. And by reason of this addition; *Paul* giues the sentence, that they pervert, and turne vpside downe the Gospell of Christ. Vpon this ground it appeares that the Popish religion is a flat subuersion of the Gospell of Christ, because it ioynes iustification by workes, with free iustification by Christ. The excuse, that the workes that iustifie, are workes of grace, and not of nature, will not serue the turne. For if Christ by his grace make workes to iustifie, then is he not onely a Sauour, but also an instrument to make vs Sauours of our selues: he being the first, and principall Sauour, and we subordinate Sauours, vnto him. But if Christ haue a partner in the worke of iustification, and saluation, he is no perfect Christ.

8. But though we, or an Angell from heauen, preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

vnto

9. As we said before, so say I now againe, if any man preach vnto you otherwise then ye haue receiued, let him be accursed.

An obiection might bee made against the former conclusion, thus: But the most excellent among the Apostles, *James, Peter, Iohn* (by your leaue) teach another Gospel then that which *Paul* had preached. To this obiection hee makes answer in this verse negatively, that whosoever teacheth another Gospel, is accursed, whatsoeuer he be. In this answer three things are to be considered: a sinne, the punishment thereof, and a supposition serving to amplify the sinne.

The sinne is to preach in the cause of our iustification, any other thing besides that, or diuers to that which *Paul* taught the Galatians, though it bee not contrary. Thus much the very wordes import: and the same wordes are againe vsed in the next verse. And *Paul* bids *Timothie*, *Avoid them that teach otherwise*, that is, any diuers doctrine as necessarie to saluation, besides that which hee taught, *1. Tim. 6. 3.* And the reason of this sinne is: because God hath giuen this commaundement, Wee may not depart from his word, to the right hand, or to the left, neither may we adde thereto, or take therefrom, *Iesu. 1. v. 7, 8. Deut. 4. & 12.* Before I gather any doctrine hence, this ground is to be laid down, that *Paul* preached all the counsell of God, *Act. 20. 27.* And that which he preached, being necessarie to saluation, he wrote, or some other of the Apostles *Iohn 20. 31.* This being graunted (which is a certaine trueth) two maine conclusions follow. One, that the Scriptures alone by themselves, without any other word, are abundantly sufficient to saluation, whether we regard doctrines of faith, or maners. For he that deliuers any doctrine out of them, and beside them, as necessary to be beleued, is accursed.

The second conclusion, is, that vnwritten Traditions, if they be tendered to vs, as a part of Gods word, and as necessary to saluation, they are abominations, because they are doctrines beside the Gospell that *Paul* preached. And the Romane religion goes to the ground: because it is founded on Tradition, out of, and beside the written word. Learned Papistes, to helpe themselves, make a double answer. One is, that they are accursed which preach otherwise then *Paul* preached, and not they which preach otherwise, then he writ. But it is false which they say, for that which he preached, he writ. *Augustine* hauing relation to the text in hand, saith, that hee is accursed which preacheth any thing* beside that which we haue receiued in the Legall and Euangelicall Scriptures. Againe he saith, that

* Præter quā.
contra Peccat.
an. l. 3. c. 6.
De bono vi-
duitatis, c. 11.

* Non aliud
quid amplius?

*he must * not teach any more, or any other thing, then that which is in the
Apostle, whose words he must expound.*

The second answer is, that to preach otherwise, is to preach contrary. Because (as they say) precepts and doctrines may bee deliuered if they be diuerse, and not contrary. As the Gospell of *Iohn*, 5 and the *Apocalyps*, were written after this Epistle to the Galatians, which are diuers to it, though not contrary: the like they say of the canons of counells: and that *Paul*, *Rom.* 16. 18. put [*was* *beside*, for *contrarie*. I answer thus: The preposition (*παρά*) translated beside or otherwise, signifieth thus much properly: and wee are not to depart from the proper signification of the words, vnlesse we be forced by the text. And the place in the Romans in his proper and full sense, must be turned thus: *Obserue the authors of offences, besides the doctrine which ye haue learned.* And *Pauls* mind is, that they should bee obserued, that teach any other diuers, or distinct doctrine, 15 though it bee not directly contrary. The Gospell of *Iohn* and the *Apocalyps*, written afterward, propound not any diuers doctrine pertaining to the saluation of the soule, but one and the same in substance, with that which *Paul* wrote. The Canons of Counells, are traditions touching order and comeliness, and they prescribe 20 not any thing, as necessary to iustification, and saluation. Againe, the Embassadour that speakes any thing beside his commission, is as wel in fault, as he that speakes the contrary: though not so much.

The second point is, the punishment [*Let him be accursed*] Here are three things to be considered. The first, what is it to be accursed? 25 *Ans.* God hath giuen to the Church, the power of binding, and it hath foure degrees, *Admonition*, *Suspension* from the Sacraments, *Excommunication*, *Anathema*. And this last is a censure or iudgement of the Church, whereby it pronounceth a man seuered from Christ, and adiudged to eternal perdition, *Rom.* 9. 5. 1 *Cor.* 16. 30 22. And hee is here said to be accursed, that stands subiect to this censure. The second part is, who are to be accursed? *Ans.* Hainous offenders, and desperate persons, of whose amendmentt here is no hope. And therefore this iudgement is seldome pronounced vpon any. We finde but one example in the new Testament: *Paul* accursed 35 *Alexander* the Copper-smith; 2 *Tim.* 4. 14. And the Church afterward accursed *Iulian* the Emperour. Other examples we finde not any.

The third point, how the Church should accurse any man, and in what order? *Answer.* In this action, there be foure iudgements. 40 The first is Gods, which is giuen in heauen, whereby he doth accurse obstinate and notorious offenders. The second iudgement, per-

pertaines to the Church vpon earth, which pronounceth them accursed, whom God accurseth. It may bee said, how comes the Church to know the iudgement of God, whereby hee accurseth?

Answer. The word sets downe the condition of them, that are accursed, and experience, and obseruation findes out the persons, to whom these conditions are incident. The third iudgement is giuen in heauen, whereby God satisfies and approoues the iudgement of the Church, according to that, *Whatsoever ye binde in earth, shall bee bound in heauen.* The last iudgement pertaines to every private

10 person, who holds him in execration, whom God hath accursed, and the Church hath pronounced so to be. If hee heare not the Church, the Church pronounceth him to bee a Publican and heathen: *and then (saith Christ) let him bee as a Publican to thee.* Thus must the text be vnderstood.

15 Hence we are taught, to be carefull in preserving the puritie of the Gospel: because the corrupters thereof, are to be accursed as the damned spirits. Hence againe it appeareth, that the Church in accursing, doth but exercise a Ministry, which is, to publish and testifie, who are accursed of God. Lastly, hence we learne, that private
20 persons must seldome vsecursing: because God must first accurse, and the Church publish the sentence of God; before we may with good conscience vtter the same. They therefore which in a rage accurse themselves and others, deale wickedly. We are called ordinarily to blessing, and not to cursing.

25 The third point is, the supposition of things impossible, on this manner. Put the case, that *I Paul*, or any other of the Apostles, should teach other wise then I haue taught you: neither I nor they must bee beleued, but be accursed. Againe, put the case, that an Angel from heauen should come and preach, otherwise then *Paul*
30 preached to the Galatians, who must bee beleued? *Paul*, or the Angel? the answer is, not the Angel, but *Paul*; and the Angel must be accursed. And the reason is, because *Paul* in preaching and writing, did represent the authoritie of God; and God puts his owne authoritie into the word which he vttered: and he was assisted by
35 the extraordinary, immediate, and infallible assistance of Gods spirit. From this supposition, sundry things may bee learned. The first, that the word preached and written by *Paul* is as certaine, as if it had been written by God himselfe, immediatly. It may bee objected, that *Paul* saith, *1. Cor. 7. 12. To the remnant, I speake, not the*

40 *Lord*, I answer, *Paul* saith, *I, not the Lord*, not because he was deceived in his aduise, for hee spake by the Spirit of God, *c. 7. v. 40.* but because hee gaue counsell in a case of marriage, whereof the Lord

had made no expresse law. The meaning then is this; I speake by collection from the law of God, and not the Lord, by any particular and expresse Law.

Secondly it appeares hence, that the articles of faith, or the doctrine of the Gospel, is in excellency & authority aboue all men and Angels. And hence it followes, that the Church and Councils cannot authorize the word of God, in the mind and conscience of any man. For the inferiour and dependent authoritie addes nothing to that which is the principall, and superiour authority. Therefore the opinion of the Papists is false, that we cannot know the scripture to be the word of God, but by the testimony of the church: as though the letter of a Prince could not be knownen to bee so, without the testimony of the subiects. The principall authority is sufficient in it selfe, to authorize it selfe, without externall testimony.

Thirdly, since the dayes of the Apostles, sundrie doctrines have bene received and beleaved, touching intercession of Saints, prayer to the dead, and for the dead, Purgatorie, and such like: and these doctrines haue bene confirmed by sundrie reuelations. And here we learne, what to iudge both of the doctrines, and of the reuelations; namely, that they are accursed: because the doctrines are beside the written word, and the reuelations tend to ratifie and confirme them.

Lastly, hence we learne, what to thinke of the writings of Papists, and Schoolemen, whereof some are called, *Seraphicall, Cherubicall, or Angelicall Doctrines*. They broach and maintaine sundrie things, beside that which the Apostles preached, and wrote; as iustification by works, and a mixture of the law and the Gospel: they giue too little to grace, and too much to mans will. In this regard, *Paul* hath given the sentence, that they are accursed. For this cause students of diuinitie, are warily to reade them with prayer, that they be not led into temptation, and they are to vse them onely in the last place. And they are greatly to bee blamed, that preferre them almost aboue all writers: they shew that they haue little loue of the Gospel in their hearts.

9 As we said before, so say I now againe: if any man preach unto you otherwise then ye haue receiued, let him be accursed.

In these wordes *Paul* repeates againe that which he said before: and the repetition is not in vaine, but for three weightie causes; the first is, to signifie that he had spoken not rashly, but aduisedly, what squer he had said before: the second is, that the point deliuered, is an infallible truth of God: the third is, to put the Galatians & vs in minde,

minde, that we are to obserue and remember that which hee hath said, as the foundation of our religion, namely, that the doctrine of the Apostles, is the only infallible truth of God, against which we may not listen to Fathers, Councils, or to the very Angels of God.

5 If this had bin remembered and obserued, the Gospel had continued in his puritie after the daies of the Apostles.

In this verse one thing is to be obserued. Before, *Paul* said, they are accursed which teach otherwise then hee had taught: here he saith, they are accursed which teach otherwise then the Galatians
10 had receiued. Whereby it appeares, that as *Paul* preached the Gospel of Christ, so the Galatians receiued it. And they receiued it, first in that they had care to know it: secondly, in that they gaue the assent of faith vnto it, as to a truth: against which the very Angels could take no exception. And for this also are the Thessalonians
15 commended, that the Gospel was to them *in power & much assurance*. The great fault of our times is, that where as the Gospel is preached, it is not accordingly receiued. Many haue no care to know it: and they which know it, giue not vnto it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the Gospel. This sinne will at length haue his punishment.
20 The places that are not seasoned by the waters of the Sanctuarie, are turned to salt-pits, *Ezech. 47. v. 11.*

10 For now whether preach I men or God? or seeke I to
25 please men? for if I should yet please men, I were not the seru-
uant of Christ.

The interrogations in this place, *doe I preach?* and, *doe I please?* are in stead of earnest negations: *I doe not preach, I doe not please*. And when he saith, *do I now preach men, or God?* his meaning is this: Here-
30 tofore I haue preached the Traditions of men, but now being an Apostle, I preach not the doctrine of men, but of God. And when he saith, *doe I seeke to please men?* his meaning is this, I doe not make this the scope of my ministerie, to frame and temper my doctrine so, as it may be sutable and pleasing to the affections of men. For
35 otherwise *wee are to please men in that which is good, and for their goods*, 1. Cor. 10. 33. Rom 15. 2.

This verse containes a double reason of his former speech, and of the repetition thereof. The first is this. Though heretofore I taught the Traditions of men; yet now I teach the word not of
40 men, but of God: and therefore I accurse them that teach otherwise. The second is framed thus. If I should yet please men, I were not the seruant of God: but I am the seruant of God: therefore I

seeke not to please men, but, if need shall be, I will denounce curses against them.

Here first we see the proper nature of the Ministry, which is not the word or doctrine of man, but of God. By this the Ministers of the Gospel are taught to handle their doctrine with modestie, and humilitie, without ostentation, with reverence, and with a consideration of the maiestie of God whose the doctrine is which they utter, that God may be glorified, 1. Pet. 4. 11.

Secondly, the hearers in hearing are to know that they haue to deale with God: and that they are to receive the doctrine taught not as the word of man, but as the very word of God, as the Thessalonians did, 1. Thess. 2. 13. The want of this consideration, is the cause that some contemne the ministry of the word, as others are not touched and mooued in hearing.

Againe, heere is set downe the right manner of dispensing the word, which must not bee for the pleasing of men, but of God. Hence it appeares, that Ministers of the Gospel must not be men-pleasers, nor apply and fashion their doctrine to the affections, humors, and dispositions of men; but keep a good conscience, and do their office. The Lord tels *Jeremie*, hee must not turne to the people, but as the people must turne to him, *Ier. 15. 19.* Thus God shall bee with them, and they shall bring forth much fruite.

And the people must know it to bee a good thing for them, not to be pleased alwaies by their Ministers. The ministry of the word must bee as a sacrificing knife, to kill & mortifie the old *Adam* in vs, that we may liue vnto God. A sicke man must not alwaies haue his mind, but he must often be crossed, and restrained of his desires; and so must we that are sicke in our soules in respect of our sinnes. It is a fault therefore of men that desire to be pleased, and to haue matters smoothed ouer of their Teachers. This is *Dauids* balme, which he wisheth may neuer be wanting to his head, *Psal. 141. 5.*

The end of this verse sets downe a memorable sentence, That if we seek to please men, we cannot be the seruants of God. Hence I gather, that our nature is full of rebellion, & enmitie against God; because they which please men, cannot please God. Againe, here is set downe what is the hurt that comes by pride, and ambition. It keepes men that they cannot be the seruants of Christ, Yee beleene not (saith Christ) because ye seeke glory one of another, *Ioh. 5. 44.* Ambition so fills the mind with vanitie, & the heart with worldly desires, that it cannot thinke, or desire to please God. Wherefore hee that would bee a faithfull Minister of the Gospel, must deny the pride of his heart, and bee emptied of ambition, and set himselfe wholly to seeke

seeke the glory of God in his calling. And generally, he that would be a faithfull seruant of Christ, must set God before him as a Iudge, and consider that he hath to deale with God: and he must turne his mind and senses from the world, and all thingstherein, to God: and seeke aboute all things to approoue his thoughts, desires, affections, and all his doings vnto him.

5 Lastly, the profession of the seruant of God, is hereto be obserued in the example of *Paul*, who saith, *Doe I now preach men?* and, *doe I yet please men?* as if he had said, I haue done thus and thus, I
10 haue preached the traditions of men heretofore, and I haue pleased men in persecuting the Church of God: but I doe not so still, neither wil I. And he that can say the like with good conscience, I haue sinned thus and thus heretofore, but now I doe not, neither will I sinne as I haue done, is indeed the seruant of God.

15 11 *Now I certifie you, brethren, that the Gospell which was preached by me, was not after man.*

The meaning is this: that it may the better appeare that I haue iustly accursed them which teach any other Gospell, and iustly re-
20 prooued you for receiuing it: I giue you to vnderstand, *that the Gospell which I preached was not after man*, that is, not deuised by man, or preached of mee by mans authoritie, but it was from God, and preached by the authoritie of God. And this sense appears by v. 10. and 12.

25 In these words is laid down the reason of the conclusion, or the assumption of the principall argument, which was on this maner: If I bee called to teach, and that immediatly of God, and my doctrine be true, then ye ought not to haue revolted from the Gospell which I preached: but I was called to teach immediatly of God,
30 and my doctrine is true. The first part of the assumption is here set downe, and handled to the end of the second chapter, and the conclusion (as we haue heard) was set downe in the premises.

Hence two maine points of doctrine that are of great consequence, may be gathered. The first is this: it is a thing most necessary, that men should be assured & certified that the doctrine of the
35 Gospell, and the Scripture, is not of man, but of God. This is the first thing which *Paul* stands vpon in this Epistle. It may be demanded, how this assurance may be obtained. I answer, thus. For the settling of our consciences, that Scripture is the word of God, there
40 be two testimonies. One is the euidence of Gods Spirit, imprinted and expressed in the Scriptures: and this is an excellencie of the word of God aboute all wordes and writings of men, and Angels,

and containes 13. points. The first, is the purity of the law of *Moses*, wheras the lawes of men haue their imperfections. The second is, that the Scripture setteth downe the true cause of all misery, namely sinne, and the perfect remedie, namely, the death of Christ. The third is, the antiquitie of Scripture, in that it sets downe an historie from the beginning of the world. The fourth is, prophecies of things in sundrie bookes of Scripture, which none could possibly foretell but God. The fifth is, the confirmation of the doctrine of the Prophets and Apostles by miracles, that is, workes done aboue, and contrarie to the strength of nature, which none can doe but God. The sixth is, the consent of all the Scriptures with themselves, whereas the writings of men are often at iarre with themselves. The seventh is, the confession of enemies, as namely of heretikes, who in oppugning of Scriptures, alledge Scriptures, and thereby confesse the trueth thereof. The eighth is, an vnspokeable detestation, that Satan and all wicked men beare to the doctrine of Scripture. The ninth is, the protection and preseruacion of it, from the beginning to this houre, by a speciall providence of God. The tenth is, the constant profession of Martyrs, that haue shed their blood for the Gospell of Christ. The eleventh is, that fearefull punishments and iudgements haue befallen them, that haue oppugned the word of God. The twelfth is, holines of them that professe the Gospel. The last is, the effect and operation of the word: for it is an instrument of God, in the right vse whereof, wee receiue the testimony of the spirit of our adoption, and are conuerted vnto God. And yet neuerthelesse, the word which conuerteth, is contrary to the wicked nature of man.

The second testimony is from the Prophets and Apostles, who were Embassadors of God, extraordinarily to represent his authoritie vnto his Church, and the pen men of the holy Ghost, to set downe the true and proper word of God. And the Apostles about the rest, were eye-witnesses, and eare-witnesses of the sayings and doings of Christ: and in that they were guided by the intallible assistance of the Spirit, both in preaching and writing: their testimonie touching the things which they wrote, must needs bee Authentickall. If it be said, that counterfeite writings may be published to the world vnder the name of the Apostles. I answer, if they were in the daies of the Apostles, they by their authoritie cut them off: and therefore *Paul* saith, *If any teach otherwise, let him bee accursed.* And they provided, that no counterfeits should be foisted vnder their names, after their departure. And heere vpon *Iohn*, the last of the Apostles, concludes the New Testament with this clause,

clause, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke, *Reuel. 22. 18.* If any demand, of what value is the testimonie of the Church. I answer, consider the Church distinct from the Apostles, and then the testimonie thereof is farre inferiour to the Apostolicall testification, concerning the word of God. For the Church is to be ruled by the testimonie of the Apostles, in the written word: and the sentence of the Church is not alwaies, and altogether certain, nor ioyned with that euidence of the spirit, wherewith euery testimonie Apostolicall is accompanied.

Furthermore, that we may be capable of these two testimonies, and take the benefit thereof, we our selues for our parts, must yeeld subiection and obedience to the word of God. In this our obedience, shall wee be assured, that it is indeed of God, as our Sauour Christ saith, *Iohn 7. v. 17*

This doctrine touching the certaintie of the word, is of great vse. For when the minde and conscience, by meanes of the double testimony before mentioned, plainly apprehends it, there is a foundation laid of the feare of God, and of iustifying faith: and before we be assured that the Scripture is the word of God, it is not possible that wee should conceiue, and hold a faith in the promises of God. And the want of this certaintie in many, is an open gap to heresie, Apostacie, Atheisme, and all iniquitie. Secondly, by this it appeares, that the Church of Rome erreth grossely, in teaching that we cannot know the Scripture to be the word of God, without the testimony of the Church, in these latter times, and that without it, wee could haue no certaintie of religion, whereas the testimony of the spirit, or the euidence thereof in Scripture, with the testimonie of the Apostles, will doe the deed sufficiently, though the Church should be silent.

The second maine point is, That it is necessary, that men should be assured in their consciences, that the calling and authoritie of their teachers, is of God. It may bee demanded, how we in these daies should be assured thereof. I answer thus: a diuers consideration must be had, of the first Ministers of the Gospel, & of their successors. Touching the first Ministers & planters of the Gospel, within these 80. yeares, wee must consider, that a calling is of two sorts: Ordinarie, and Extraordinarie. Ordinarie is, when God calls by the voices, and consent of men, following the lawes of his word. Extraordinarie is, when God calles otherwise. And this he doeth three waies, first, by immediate voice. Thus God called *Abrabam*, and *Moses*, and thus were the Apostles called. The second is, by

the message of a creature. Thus Aaron and the tribe of Levi was called by Moses: Elizeus, by Elias: Philip was called by the Angel to baptize the Eunuch, *Acts* 8. 26. The third is, by insinect. Thus Philip a Deacon preached in Samaria, *Acts* 8. 14. Thus the men of Cyprus and Cyrene preached among the Gentiles, and the hand of God was with them, though otherwise they were but private persons, *Acts* 11. 19. 20. Of this kind was the calling of the first preachers of the Gospel. It may be objected, that they did not confirm their callings and doctrine by miracles, which they should have done, if their callings had bene extraordinary. I answer: they preached no new doctrine, but the old & ancient doctrine of the Prophets and Apostles, which they had heretofore confirmed by miracles. Now old doctrine needs no new miracles, but new doctrine such as are the Popes decrees and decretals. Again, it may be alleged, that men may falsely pretend extraordinary calling. I answer, if 3. rules be observed, they cannot. The first is, that extraordinary neuer takes place, but when there is no room for ordinary. The second, that they which plead a calling extraordinarily, must be tried by the word, both for doctrine & life: for this is an infallible way to discover false teachers, *Mat.* 7. 22. *Deut.* 13. 1, 5. *Iohns* authority is said to be from heaven, because his baptism, that is, his doctrine was so, *Luk.* 20. 2. The third is, that extraordinary teachers in these last daies, after they have brought men to receive the Gospel, are to be ordained as other ordinary ministers after the lawes of Gods word. For they are not extraordinary in respect of their doctrine, which is the doctrine of the word, nor in respect of their office or function, in which regard they are pastors and teachers, & not Apostles or Evangelists: but their callings are extraordinary, in respect of the common abuse of the office of teaching, & in respect of the common corruption of doctrine. These 3. rules as caueats observed, we may easily perceive who are called extraordinarily, who not: & they are all fully verified in the first preachers of the Gospel.

Thirdly, it is objected, that they which are lawfully called, are ordained by them, whose ancestors have bene successively ordained by the Apostles. I answer: Succession is threefold. The first is, of persons and doctrine jointly together: and this was in the Primitive Church. The second is, of persons alone, and this may be among infidels and hereticks. The third is, of doctrine alone. And thus our Ministers succeed the Apostles. And this is sufficient. For this rule must be remembered, that the power of the Keyes, that is, of order and jurisdiction, is tied by God, and annexed in the New Testament to doctrine. If in Turkie, or America, or els where, the Gospel

Gospell should be receiued of men, by the counsell and perswasion of priuate persons, they shall not neede to send into Europe for consecrated Ministers, but they haue power to choose their owne Ministers from within themselues: because where God giues the

5 word, he giues the power also.

Touching the Successours of the first Preachers, their calling was altogether ordinary, and they were ordained of their predecessours. It is objected, that their callings are corrupt. I answer thus:

All actions Ecclesiasticall, that tende to binding or loosing, apper-
10 taine properly to the person of Christ, and men are but Ministers, and instruments thereof. And therefore to call men to the ministry and dispensation of the Gospell, belongs to Christ, who alone giueth the power, the will, the deede. And the Church can doe no more but testifie, publish, and declare whom God calleth, by Ex-
15 mination of parties for life and doctrine, by Election, and by ordination. This is for substance all that the Church can doe: and all this is allowed, and prescribed by the lawes of this Church, and land. And therefore our callings for their substance are diuine, whatsoeuer defects there be otherwise.

20 This assurance that our callings are of God, is of great vse. It causeth the Minister to make a conscience of his duty: it is his comfort in trouble, *Isa. 49. 2. 2. Cor. 2. 15.* And to the hearers it is a meanes of great reuerence, and obedience.

25 12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

The meaning is this. Paul here saith, he receiued not the Gospell of man: because he receiued not the office to teach and preach the Gospell from any meere man. For here he speakes of himselfe as he
30 was an Apostle: and then an Apostle properly is said to receiue the Gospell, when he receiues not onely to know and beleue it, but also to preach it. And he addes further, that he was not taught it, that is, that he learned the Gospell not by the teaching of any man: as formerly he learned the law at the feete of Gamaliel. The last
35 words [*but by the reuelation of Iesus Christ*] carry this sense; but I learned it and receiued it of Christ who taught me by reuelation. Further, Reuelation is two fold, one ordinary, the other extraordinary. Ordinary is, when Christ teacheth men by the word preached, and by his spirit. In this sense the holy Ghost is called the spirit of re-
40 uelation, *Eph. 3. 17.* Extraordinary is, with the word preached, and that foure waies. First, by voice: Thus God taught Adam, and the Patriarkes. The second, by dreames, when things reuealed

were represented to the mind in sleepe. The third is vision, when things revealed are represented to the outward senses of men being awake. The fourth is instinct, when God teacheth by inward motion and inspiration. Thus did God vsually teach the Prophets, 2. Pet. 1. 21. Now the reuelation which *Paul* had, was not ordinary, 5 but extraordinary, and that partly by vision, partly by voice, and partly by instinct, *Act*. 9. & 22. It may heere be demanded, where *Christ* was, whether on earth, or in heaven, because *Paul* heard his voice, and saw him visibly. I answer, he was not on earth, but in heaven: and that *Paul* both saw him, and heard him, it was by miracle; 10 whereas *Stephen* in like maner saw *Christ*; hee saw him not on earth, but standing at the right hand of God in heauen; for otherwise the opening of the heauens had bene a needlesse thing.

These words then are a confirmation of the former verse, on this maner, The authoritie whereby I teach, and the doctrine which I 15 teach, I first received and learned it, not of man, but immediatly of *Christ*; therefore the Gospel which I preach is not humane, but diuine, and preached not by humane, but by diuine authoritie.

In the scope and sense of the words, many points of doctrine are contained. The first, that *Christ* is the great Prophet and Doctour 20 of the Church, *Matt*. 17. 6. *Heare him*, and 23. 8. *One is your Doctour, namely, Christ*. And he is called the great Shepheard of the sheepe, *Heb*. 13. 20. His office is in three things. The first is, to manifest and reueale the will of the Father touching the redemption of mankind, 25 *Iob*. 1. 18. & 8. 26. This hee hath done from the beginning of the world (the Father neuer speaking and appearing immediatly but in the Baptisme and Transfiguration of *Christ*;) and this he doeth to *Paul* in this place. The second is, to institute the ministerie of the word, and to call and send Ministers. *As my Father sent mee, so* 30 *sent I you*, *Iohn* 20. 21. He it is that giues some to bee *Pastours*, some to bee Teachers, *Ephes*. 4. 11. And thus appoints *Paul* to be an Apostle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. He openeth the vnderstanding of his Disciples, that they may vnderstand the Scriptures, *Luke* 24. 45. Thus heere he inlightneth and 35 teacheth *Paul*.

Furthermore, it must be obserued, that this office of teaching, is inseparably annexed to the person of *Christ*, and is by him accordingly executed even after his ascension, as appears in the conversion of *Paul*. And therefore *Isai* saith, *they shall be all taught of God*, 40 *Isa*. 54. 13. As for the Ministers of the Gospel, they in teaching are no more but instruments of *Christ*, to viter and pronounce the word

word to the care: this is all they can doe. Therefore Paul saith, *hee that plants or waters is not any thing, but God that giveth the increase.* The teacher then properly in the ministry of the new Testament to the very end of the world, is Christ himselfe. This must teach vs reuerence in hearing Gods word, and care with diligence in keeping of it. *Hebr. 2. 1, 2, 3, &c.* Secondly this teacheth vs, that they which imbrace not the Gospell among vs, are contemners of Christ, and shall endure eternall condemnation. *Ioh. 3. 18. & Heb. 12. 25.* Thirdly, if we want vnderstanding, we must pray to Christ for it; and because we haue so excellent a teacher, we must pray vnto him that he would giue vnto vs hearing eares, that is, hearts tractable, and obedient to his word, that we may be fit disciples for so worthy a master.

The second is, that there be two waies whereby Christ teacheth those that are to be teachers. One is immediate reuelation; the other is ordinary instruction in schooles by the meanes and ministry of man. The like saith *Amos, I was neither Prophet, nor sonne of a Prophet, but the Lord sent me to prophesie to Israel. Amos. 7. 4.*

The third point is, that they which are to be teachers must first be taught; and they must teach that which they haue first learned themselves, *2. Tim. 3. 14. Abide in the things which thou hast learned.* Christ taught that which he heard of the Father, the Apostles that which they heard of Christ: ordinary ministers that which they haue learned of the Apostles. This is the right Tradition: and if it be obserued without addition or detraction, the Gospell shall remaine in his integrity. Here our Auncelours are greatly to be blamed, who haue not contented themselves with that which they haue learned of the Apostles, but haue deliuered things of their owne which they were neuer taught. Hence sprang vnwritten traditions, and the corruption of religion. Againe, such are here to be blamed, that take vpon them to be teachers of the Gospell, and were neuer taught by reuelation, or by any ordinary way. Thirdly, private persons are much more to be blamed, that broach and deliuer such doctrines, and opinions, as they themselves neuer learned by any ministry. For teachers themselves must first learne, and then teach.

The fourth point is, that they which are to be teachers are first to be taught, and that by men, where reuelation is wanting. This kind of teaching is the foundation of the schoole of the Prophets, and it hath beene from the beginning. The Patriarkes till *Moses* were Prophets in their families; and they taught not onely their families in generall, but also their first borne; that they might succcede

succed as Prophets after them. There were 48. cities of the Levites
 dispersed through all the tribes, where not onely the people were
 taught, but also schooles erected that they might be taught, which
 were to be Priests and Levites, *Num. 37.* One city among the rest is
 called *Circesh saphar, Ios. 15. 15.* that is, the cite of bookes, or as we say, *5*
the Vniuersitie. Samuel a yong man was sent to the Tabernacle in
 Shilo, to be taught, and trained vp of *Eli* the Priest. Samuel when he
 was iudge of Israel erected Colledges of Prophets, and ruled them
 himsele, *1 Sam. 10.* In the decaied estate of the ten tribes, *Elias* and
Elizeus set vp schooles of the Prophets in Bethel, Carmel, &c. and
 the yong students were called the *sonnes of the Prophets*, *2. King. 2. 3.* *10*
 Christ himsele beside the sermons made to the people, trained vp
 and taught himsele his twelue Apostles, and his seuentie Disciples.
Paul commands *Timothie* to teach that which he had learned, so such as
 shall be fit to teach others, *2. Tim. 2. 2.* Furthermore, this teaching is of *15*
 great vse. For it serues to maintaine the true interpretation of scrip-
 ture, the purity of doctrine: and it is a meanes to continue the mi-
 nistry to the end of the world. The meaneft arte or trade that is, is
 not learned without great teaching: then much more teaching is
 required in diuinity, which is the arte of all arts. The true interpre- *20*
 tation of scripture, and the right cutting of the word is a matter of
 great difficulty, and a matter (whatsoeuer men thinke) of the grea-
 test learning in the world. Therefore it is necessary, that teachers
 should first be taught, and learne aright the Gospel of Christ. Elea-
 uen hundred yeares after Christ, men began to lay aside *Moses*, and *25*
 the Prophets, and the writings of the new Testament, and to ex-
 pound the writings of men, as the Sentences of *Peter Lumbard.*
 Hence ignorance, superstition, & idolatry come headlong into the
 world. Seeing then the teaching of them that are to be teachers, is
 of such antiquity, and vse, all men are to be exhorted to put to their *30*
 helping hands, that this thing may goe forward. Princes are to
 maintaine it, by their bountifullnesse, and authority, as they haue
 done, and doe still: and that which they doe, they must doe it more.
 Parents must dedicate the fittest of their children to the seruice of
 God, in the ministry, and not to vse it in the last place for a shift, *35*
 as they doe. For commonly, the eldest must be the heire, the next
 the lawyer, the yongest the diuine. Students must loue and affect
 this calling aboue all other, *1. Cor. 14. 1.* Lastly, all men must make
 prayer, that God would prosper and bleisse all Schooles of learning,
 where this kind of teaching is in vse. *40*

Here againe it appeares, that Christ is God, and more then a
 meere man, because he is opposed to man: and that *Paul* received
 authority

authoritie, and the keyes of the kingdome of heauen, immediarly of Christ, as well as Peter.

13 For ye haue heard of my conuersation, in times past, how
5 that I persecuted the Church of God extremely, and wasted it.

14 And profitted in the Iewish religion, aboue many of my
companions, of mine owne nation, and was much more zealous of
the Traditions of my fathers.

10 In the former verse, the Apostle set downe, that hee learned the
Gospell, not of man, but of Iesus Christ, immediatly. This in the
next place he goes about to prooue at large. His reason is framed
thus. If I learned the Gospell of any man, I learned it either be-
fore, or after my conuersion: but I learned it neither before, nor

15 after my conuersion of any man. The first part of his reason is here
confirmed thus: before my calling and conuersion, I professed I u-
daisme, and I liued accordingly, persecuting the Church, and sup-
pressing the Gospell of Christ, and profiting in my religion aboue
many others: therefore I was not then fit to heare and learne the

20 Gospell of Christ of any man. This argument he further confirms
by the testimony of the Galatians thus: That this was my conuer-
sation in Iudaisme, ye are witnesses: for ye haue heretofore heard
as much.

In the example of *Paul*, two points are generally to be considered.

25 The first, that the distinction of man and man, ariseth not of the
will, or naturall disposition of man, but of the grace and mercy of
God. For *Paul* an Elect vessell for nature and disposition, before his
conuersion, is as wicked as any other. And he saith, *Rom 9. 11.* that
the difference betweene man and man before God, is not in him that

30 willeth, nor in him that runneth, but in God that sheweth mercie. There-
fore it is a Pelagian errour, to thinke that men, doing that which
they can, doe by nature occasion God to giue them supernaturall
grace. The second point is, that *Paul* here makes an open, and inge-
nuous confession of his wicked life past. And hence I gather that

35 this Apostle, and consequently the rest, writ the scriptures of the
new Testament by the instinct of Gods spirit, and not by humane
pollicie; which (no doubt) would haue moued them to haue coue-
red and concealed their owne faults, and not to haue blazed
their owne shame to the world. And therefore the bookes of Scrip-
ture, are not bookes of policy (as Atheists suppose) to keepe

40 men in awe, but they are the very word of God. Againe, the
end of this plaine confession is, that *Paul* might thereby confirme,
and

and iustifie his owne calling, to the office of an Apostle. This serves to giue a checke to such persons as vse to sitte and rehearse their wicked liues past in boasting and reioycing manner.

In *Pauls* example there be two things to be considered, his profession before his calling, and his conuersation. His profession was Iudaisme: and this hindred him from imbracing the gospel. It may here be demanded, what Iudaisme, or the Iewish religion is? *Answer.* In the daies of Christ, and the Apostles, there were three special sects among the Iewes, Esseis, Saduceis, and Pharises. And the Pharises were the principall, and their doctrine was commonly imbraced of the Iewes. And therefore by Iudaisme (as I take it) Phariseisme is here meant. Now the principall doctrines of the Pharises were these, I. They held that there was one God, and that this God was the Father, without any distinction of persons: for when Christ mentioned the distinction of the Father, and the Son, they would not acknowledge it, *Iohn 8. 19.* II. They acknowledged in the Messias but one nature: for when it was asked them how Christ being the sonne of *David*, should neuerthelesse be his Lord, they could not answer, *Math. 22.* III. They held that the kingdom of the Messias, was an earthly kingdom: and with this opinion, the Disciples of Christ were tainted. IV. They held, that the keeping of the morall law, stood in externall obedience, as appears by the speeches of Christ, reforming their errours, *Math. 5. 6. 7.* chap. V. They maintained a naturall freedome of the will, in the obseruing of the law, *Luk. 18. Lord I thanke thee* (saith the Pharisee) *I doe thus and thus.* VI. They held a iustification by the workes of the law, without the obedience of the Messias, *Rom. 9. 3.* VII. Beside the written word and law of *Moses*, they had many vnwritten traditions, which they obserued precisely: and the obseruation of them was accounted the worship of God, *Math. 15. 3. 9.* Other points they held, but these are the principall. It may further be demanded, how the Iewes could hold such hereticall, and damnable opinions, and yet be the people of God? *Answer.* They had for their parts forsaken God: but God had not forsaken them, because the Temple was yet standing, and the sacrifices with the outward worship, yet remained among them. In this regard, they were still a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a small remnant of them, that truly feared God, and beleueed in the Messias. Of which sort, were *Ioseph, Marie, Zacharie, Elizabeth, Simeon, Anna, Ioseph of Arimathia, Nicodemus.* Againe, it may be demanded, how the Iewes beeing such a people
of

of God should fall away to so damnable a religion. *Answer.* They neither loved, nor obeyed the doctrine of *Moses*, and the Prophets: and therefore God in iudgement left them to the blindness of their owne mindes, and hardness of their owne hearts. *1/ai. 6.* The like may be our case. If we love and obey not the Gospell, more
 5 then we haue done, our religion may end in ignorance, superstition, and prophanesse, as theirs hath done.

The second thing in *Pauls* example, is his conuersation, whereby he liued and conuersed according to his religion. The like
 10 should be in vs. For the profession of the faith, and godly conuersation are to goe together, *Phil. 1. 27.* Faith in the heart is a light, and workes are the shining of this light, *Matth. 5. 16.* Christ hath redeemed them that beleue *from their vaine conuersation, 1. Pet. 1. 18* Here many of vs doe amisse, disioyning faith, and good life. And this fault is the greater, because it is an occasion to our aduersaries
 15 to mislike, and reiect our religion.

Pauls conuersation hath two parts, his persecution of the church, and his profiting in his religion.

Persecution properly is the afflicting of the people of God for their faith and religion. In this we are not to follow *Paul*, but to
 20 doe the contrarie, that is, by all meanes to seeke the good of the church. After Gods glory immediatly, we are to seek the comming and aduancement of the kingdome of God. Now this kingdome is a certaine estate and condition of men, whereby they stand subiect to the word & spirit of God. And this subiection to God and
 25 Christ, is the proprietie of them that bee members of the Church of God. All, both rich and poore conferred some thing (according to their abilitie) to the building of the Temple, which figured the Church of God. The fault of our times is, that we build our selues,
 30 and our worldly estates, and little respect the common good of the Church.

In the persecution of the Church by *Paul*, two points are to bee considered, the manner and measure, or accomplishment. The manner is, that hee persecuted the Church *extreamely*, or *aboue measure*. That which *Paul* did in his religion, wee must doe in ours.
 35 The good things that we are to doe, we must doe them *with all our might, Eccles. 9. 10.* Our duetie is to keepe our hearts in the feare of God, and we must doe it *with all diligence, Prov. 4. 24.* It is our duetie to seeke Gods kingdome, and we must *take it with violence.* To enter
 40 into life is our duetie, and wee must *strive to enter.* To pray is our duetie, and wee must *wrestle in prayer, Rom. 12. 30.* *Iosias* turned to God with all his heart. The law requires that we should love God
 with

with all the powers of body and soule, and with all the strength of all the powers. In earthly things we must moderate our thoughts and cares, but spirituall duties must bee performed with all our might.

The accomplishment of persecution, is, that *Paul* wasted the Church, and made hauocke of it. Here I consider two points, *what is wasted?* and *who is the waster?* For the first, it is the church. Here two questions may be demanded, the first is, how the church can be wasted? *Answer.* In respect of the inward estate thereof, which standes in election, faith, iustification, glorification, it cannot be wasted. In respect of his outward estate, it may be wasted, that is in respect of mens bodies, and in regard of the publike assemblies, and the exercises of religion. The second question is, why God suffers his enemies to waste his owne church? *Answer.* Iudgement begins in Gods house: and his iudgements sometime are very sharpe, whether they be inflicted for triall or correction of sinns past, or for the preuenting of sinnes to come. As in the body, sometime there is no hope of life, except armes, and legges be cut off: even so is it in the church. Hence it appears that there shall be a last iudgement, and that there is a life euermlasting in heaven: because the wicked man flourisheth in this world, and the godly are often oppressed.

The waster of the church is *Paul*. By whom we learne that sinne where it takes place, gives a man no rest till it hath brought him to a height of wickednesse. Hatred hauing entred into *Cains* heart, leaves him not, till it have caused him to imbrue his hands in his brothers blood. Couetousnesse makes *Iudas* at length to betray his master, and hang himselfe. Blind zeale makes *Paul* not onely to persecute, but also to waste the church. Therefore it is good to auoide the first beginnings, yea the very occasion of sinne.

The second part, and point in *Pauls* conuersion, is, that he profits in his religion. Thus should we profit in the Gospell of Christ. It is Gods commandement, *be ye perfect as your heauenly Father is perfect:* that is, in deauour to come to perfection. All the faith we have or can obtaine is little enough in the time of temptation. *Iob* that said in his affliction, *though the Lord kill me I will still trust in him,* saith also that *God wrote bitter things against him and made him to possesse the sinnes of his youth.* It is a token that a man is dead in his sinnes, when he doth not grow, or increase in good. *1. Pet. 2. 2.* In this regard great is the fault of our daies, for many are weary of the Gospell, many stand at a stay without profiting, many goe backward. The cause is this. Commonly men live as it were without the law: and thinke

ward. The cause is this. Commonly men live, as it were without the law: and thinke it sufficient, if they doe not grossely offend: not considering that the law of God, is a law to our thoughts, and affections, and all the circumstances of our actions. That we may hereafter make good proceedings in our religion, we must remember three caueats. One, that wee must indeuour to see, and seele in our selues the smalnesse of our faith, repentance, feare of God, &c. and the great masse of corruption that is in vs. Thus with the beggar, we shal be alwaies peeing and mending our garment. The second, that as trauailers, we must forget things past, and goe on to doe more good, *Phil. 3. 14.* The third, that wee must set before vs the crown of eternall glory, and seeke to apprehend it; *1. Tim. 6. 11.* thus did *Moses, Heb. 11.*

In *Pauls* profiting, two things must be considered, the measure, and the thing in which he profited. The measure, in that he profited *about many others.* Hence wee learne, that in matters of religion there should be an holy emulation, and contention among vs: and our fault is that we contend, who shall haue the most riches, and honour, or goe in the finest apparell, and strue not to go one beyond another in good things. Againe, *Pauls* modestie must heere be obserued. Hee doeth not say that hee profited more then all, but *more then many:* and hee saith not, more then his superiours, but *more then his equals* for time: and hee saith not, more then all the world, but *more then they of his owne nation.* This modesty of his must be learned of vs, for it is the ornament of vs, for it is the ornament of our faith: and therefore must be ioyned with our faith.

The matter or the thing in which *Paul* profited, is, that he was abundantly zealous for the Traditions of the fathers. Here I consider three points. I. What zeale is. *Answ.* It is a certaine seruency of spirit, arising of a mixture of loue and anger, causing men earnestly to maintaine the worship of God, and all things pertaining thereto, and moouing them to grieve and anger, when God is any way dishonoured. II. For what is *Paul* zealous? *Answ.* For the outward obseruation of the law, and withall, for Pharisaical vnwritten Traditions: which therefore he calles the Traditions of his fathers. III. What is the fault of his zeale? (for he condemnes it in himself) *Answer.* He had the zeale of God, but not according to knowledge. For his zeale was against the word, in that it tended to maintaine vnwritten Traditions, and Iustification by the workes of the law, out of Christ, *Rom. 10. 2.*

Hence wee learne sundrie things. (For that which *Paul* did in his

his religion, are we to doe in the profession of the Gospell.) First, we are to addict and set our selues earnestly, to maintaine the truth, and the trueth of the Gospell. Christ was euen consumed with the zeale of Gods house, *Iohn 2.* The Angel of the Church of Laodicea is blamed, because he is *neither hote, nor cold, Reuel. 3.* He is accursed of God, *that doeth the worke of God negligently, Ierem. 48.* Secondly, we are to be angrie in our selues, and grieued, when God is dishonoured, and his word disobeyed. When the Israelites worshipped the golden calfe, *Moses* in holy anger, burst the tables of stone. *Dauid* wept, and *Paul* was humbled for the sinnes of other men, *Psal. 119. 136. 2. Cor. 12. 21.* Thirdly, we are here taught, not to give libertie to the best of our naturall affections, as to zeale, but to mortifie them, and to rule them by the word, *Numb. 15. 39.* Otherwise they will cause vs to runne out of order, like wilde beasts, as here we see in *Paul.* Lastly, let it be obserued, that *Paul* here condemnes zeale, for the maintenance of vnrwritten Traditions. And let the Papills consider this.

15 But when it pleased God (which had separated mee from my mothers wombe, and called me by his grace.) 10

16 To reneale his Sonne in me (or to me) that I should preach him among the Gentiles, immediatly I communicated not with flesh and blood.

17 Neither came I to Hierusalem, to them which were Apostles before mee, but I went into Arabia, and turned againe 15 to Damascus.

Paul before prooued, that he learned not the Gospell of any man before his conuersion: here he further prooues, that he learned it of no man after his conuersion. And the substance of his reason is 30 this, because immediatly vpon his conuersion, hee conferred with no man; but went and preached in Arabia and Damascus.

In the words I consider foure things. First, the causes of *Pauls* conuersion. And here he sets downe three degrees of causes, depending one vpon another. The first is, the good pleasure of God, 35 whereby he doth whatsoever he will, in heauen and earth, in these wordes [*when it pleased.*] The second is, his separation from the wombe: which is an act of Gods counsel, whereby he sets men apart to bee members of Christ, and to be his seruants, in this, or that office. This separation is said to be *from the wombe*; not because it began then, for it was appointed by God before all times, euen from eternitie, as all his counsels are. But the holy Ghost hereby signifies, 40

fies, that all our goodnesse, and all our dexteritie, to this or that office, is meere from God: because we are sanctified, dedicated, and set apart in the counsell of God, from all eternitie, & therefore from the wombe, or from our first conception & beginning. The third
 5 cause is, vocation by grace, the accomplishment of both the former in the time which God hath appointed. The second thing is, the manner or forme of *Pauls* vocation, in these words [*to reveale his Sonne to mee.*] The third is, the end of his vocation, to preach *Christ* among the Gentiles. The last is, his obedience to the calling of God,
 10 in the 16. and 17. verses.

To begin with the efficient causes of *Pauls* conversion: heere we see the order and dependance of causes, in the conversion and saluation of every sinner. The beginning of our saluation, is in the good pleasure of God: then followes separation, or election to
 15 eternall life: then vocation by the word & Spirit: then obedience to the calling of God, and after obedience, everlasting life. This order *Paul* here sets downe, and the consideration of it, is of great vse. Hence it appeares to be a doctrine erroneous, which begins our saluation in the prevision of mans faith and good workes: For in
 20 *Pauls* order, workes have the last place. And it must be Gods pleasure, that man shall doe a good worke before he can doe it. And if separation to eternall life, should be according to faith, or workes, then we should make separation of our selves, as well as God. And vocation is not for workes, but that we might doe good workes, *Eph.*
 25 1.4. Secondly, by this order it appeares, that the saluation of them that beleue, is more sure then the whole frame of heauen and earth: because it is founded in the vocation of God, which is without repentance, in the counsell of separation, and in the pleasure of God. Thirdly, by observing well this order, we may attaine to
 30 the assurance of our election. For if thou hast bin called, and hast in truth answered to the calling of God by obedience, thou maiest assure thy selfe of thy separation from the wombe to everlasting life, because this order is (as it were) a golden chaine, in which, all the links are inseparably vnited. Lastly, the consideration of this
 35 order, serues to mortifie the pride and arrogancie of our hearts, in that it ascribes all to God, and nothing to man in the cause of saluation. Reade *Ezech.* 16 63.

Againe, by the consideration of these 3. causes, wee gather that God hath determined what he will doe with every man, and that
 40 he hath in his eternall counsell assigned every man his office and condition of life. For there is in God a pleasure, whereby he may doe with every man what hee will. And by his eternall counsell

he separates every man from the very wombe to one calling, or other: and accordingly he calles them in time by giuing giftes, and will, to doe that, for which they were appointed. And this I vnderstand of all lawfull callings, in the familie, Church, or common wealth. Thus Christ was called from the wombe, and set apart to be a mediator. *Iai. 47. 1.* and *Iohn. 6. 27.* *Jeremie* to be a prophet, *Jeremie 1. 5.* Christ is said to giue Apostles, Prophets, Pastors, teachers. *Eph. 4. 11.* God sent *Ioseph* vnto Egypt to be the gouernour thereof, and a releuer of *Iacobs* familie. *Gen. 45.* In this regard the Medes and Persians are said to be the sanctified ones of God, *10 Iai. 13. 3.* and the men of his counsell, *Iai. 46. 11.*

The vse. Hence wee are all taught, to walke in our callings with diligence, and good conscience: Because they are assigned vs of God. Hence wee are taught to yeeld obedience to our rulers and teachers: because they that are our rulers and teachers, were separated from the wombe to bee so, and that by God himselfe, without the will of man. Hence we may gather assurance of Gods protection, and assistance in our callings: for in that hee hath appointed vs our callings, he will also defend vs in the. *2. Cor. 3. 45.* *Iay. 49. 2.* Hence we may learne patience, and contentation in all miseries, and troubles of our callings, for in what calling soeuer thou art, thou wast ordained to it by God from thy mothers wombe. Think on this. Hence we learne thankfulness to God, because our callings, giftes, and the execution of our callings, is wholly of God: and this *Paul* signifies, when he saith that our separation to our offices, and callings, was from our first conception. Hence wee learne to depend on Gods providence for the time to come. For if hee provided our callings, when we were not, hee will much more aide, and blesse vs in them now while we haue a beeing. Reade *Psalme. 12. 8. 9.* Poore parents that cannot leaue landes, and livings to their children after their decease, let them comfort themselves in this; that their children are from their mothers wombe, separated to some good office and condition of life, by the wisdom of God: and that a good office or calling, is better then land and living.

Thirdly, it appeares hence that the time of all euents is determined in the counsell of God. For God determines with himselfe the time in which he will call, and conuert *Paul*. By this wee are taught, in our prayers not to limit God to any time for the accomplishment of our requests: for the disposition of time is his, & that is to be left to his wisdom. Again in our afflictions and temptations wee may not make haste, for helpe and deliuerance before the time, but waite the leasure of God, who hath decreed the time.

time of deliuerance. *He that beleues make: no haste, Iſai. 28. 16. Habacuk must wait, because the vision is for a time appointed, Hab. 2. 1. Davids eyes and strength failed in waiting on God, Psal. 69. 3. Daniel waites on God seuentie yeares, and then prayes for deliuerance out of captiuitie, the time beeing expired. This serues to discover the wickednesse of them, that being in any kinde of miserie, cannot stay the leasure of God till hee deliuer them by good meanes, but they will haue present remedie, though it be from the diuell: and if helpe cannot bee had when they desire, they presently make a-*
 10 *way themselves.*

The second point is, the forme of the calling, or conuersion of *Paul* in these words [*to reueale his Sonne in me*] that is, to teach me the doctrine of the redemption of mankind by his Son Iesus Christ. Here I consider, to whom reuelation is made, and how?

15 For the first, reuelation of the Sonne is made to cruell and persecuting *Paul*, a desperate sinner. Hence euery man can gather, that God hath mercie for great and notorious offences, as for *Paul*, and such like: and the collection is good. For *God is much in sparing, Iſai. 55. 7.* And yet here it must be remembered, that all desperate
 20 offenders, shall not finde mercie, vnlesse they bee *great in their repentance*, as *God is great in mercie*. For Gods mercy hath a double effect in vs, one is, remission of sinne, by the imputation of the merit of Christ: the other, the mortification of originall sin, by his efficacy. And these two be inseparable, as we see in *Paul*, on whom
 25 God shewed great mercy, whose repentance also was notable. As the woman, *Luk. 7. had many sinnes forgiven her, so she loved much. v. 47.* By this wee see the great and common abuse of the mercy of God. Men euery where presume vpon the greatnesse of Gods mercy, and they make Christ a pack-horse, lading him with their burdens, and
 30 there is little or no amendment of life.

The maner that God vsed in reuealing the Sonne to *Paul*, stands in two things: *Preparation, and Instruction.*

35 *Preparation* is a worke of God, whereby he humbled *Paul*, subdued the pride and stubburnesse of his heart, and made him tractable, and teachable. This humiliation is outward, or inward. The outward was partly by lightening from heauen, that cast him to the earth, and made him blind: and partly by a voice reproouing him: *Saul, Saul, why persecutest thou me?* The inward humiliation was in a sight, and horreur for his finnes. The finnes that God reuealed to
 40 him, are these: the first was, an height of wickednesse, that in persecuting the Church, he made warre euen against God himselfe. Secondly, God made manifest vnto him the meaning of the tenth

commandement, and that secret full without consent of will, was sinne. *Rom. 7. 7.* And thus the law killed him that was alive, in his owne opinion, when he was a Pharisee.

The *instru*tion whereby God taught the same to *Paul*, hath two parts. The first is, the call of God, whereby he inuities *Paul* to become a member of the son of God. And this he did, first, by propounding vnto him the commandement of the Gospel, which is to repent & beleue in Christ. Secondly, by offering to him the promise of remission of sins, and life euermlasting, when he beleued. The second part of instruction, is a reall and lively teaching, when God made *Paul* in his heart to answer the calling, according to that, *Psal. 17. 5.* When thou saidst, seeke ye my face, mine heart answered, I will seeke thy face, O Lord. And in *Zachary, 13. 9.* He shall say, it is my people, and they shall say, the Lord is our God. This is a spiritual Eccho, that is made in the heart. The sound of Gods word goes through the world, and the hearts of men which be as rocks & stones, make answer. And this worke of God, that makes man yeeld to the calling of God, is in scripture, a kind of diuine teaching: thus the Father is said to teach the Son, by drawing, *Iob. 6. 44.* And God is said to teach vs his waies, when he guides vs by his spirit in the land of righteousness, *Isa. 143. 20.* That this reall and heavenly kind of teaching may take place, God by his grace, puts a kind of softnes into the heart, whereby it is made subiect, and obedient to the word. And it hath two parts. One is an acknowledgmet by faith, that the Son is our redeemer. The second is, regeneration, which is the putting off the old man, & the putting on of the new: which to do, By the vertue of Christ, is to learn Christ *Eph. 4. 20. 23.* Thus then God reueals the Son to *Paul*, by preparing him, & making him teachable, by propounding the doctrine of salvation to him, & by causing him inwardly to beleue it, & to obey it. And thus we see the maner of the calling, & conuersion of *Paul*.

For the better clearing of this doctrine, due questions are to be answered. The first is, what was the preuenting grace in the conuersion of *Paul*? *Answer.* Schoolemen, and Papists generally teach, that it was the inspiration of good motions and desires into the heart of *Paul*. But it is false which they teach: for the heart is vncapable of any good desire or purpose, till it be regenerate. The trueth is this: that the preuenting grace, in the first conuersion, is the grace of regeneration, & secondly the inspiration of good desires & motions. When Christ preuents *Lazarus*, that he may reuiue againe, he first puts a soule into him, and then he calls vnto him, and saith, Come forth, *Lazarus*, because he was dead: in like manner, wee are dead in sinne, and therefore regeneration (which is the soule of our soules) must

must bee put into vs, before any inspiration of heavenly motions can take place. Yet after we are once borne anew, good motions and desires put into our hearts, may bee the preuenting grace, for the doing of sundrie good works.

5 The second question is, whether the will of *Paul* were an agent, or cause in the effecting of his first conuersion? *Answer.* No: Scripture makes two sorts of conuersion: one *Passive*, when man is conuerted by God. In this, man is but a subiect, to receiue the impression of grace, and no agent at all. For in the creating, setting, or im-
10 printing of righteousness and holiness in the heart, will can doe nothing. The second conuersion is *Active*, whereby man being conuerted by God, doth further turne & conuert himselfe to God, in all his thoughts, words, and deeds. This conuersion is not onely of grace, nor onely of will, but partly of grace, and partly of will:
15 yet so as grace is the principall agent, and will but the instrument of grace. For being first turned by grace, we then can moue, and and turne our selues. And thus there is a cooperation of mans will with Gods grace. And *Austen* said truly, *Hee that made thee without thee, doeth not save thee without thee.*

Serm. 25. de
verbis Apost.

20 The third question is, whether God did offer any violence to *Pauls* minde and will in his conuersion. *Answer.* There is a double violence, or coercion. One, which doeth abolish all consent of will, and this he vsed not. The other draws out a consent from the wil, by causing it of an vnwilling will, to become willing. This coercion
25 or violence, God offered to *Paul*, and in this sense, they which come to Christ, are said to be drawne, *Iob. 6. 45.*

The fourth question is, wherein stands the efficacie of the preuenting grace, whereby *Paul* was effectually conuerted? *Answer.* The Councell of Trent, and sundrie Papistes, incline to this opinion, to thinke that it stands in the *euent*, in that the will of man applies it selfe to the grace which God offereth. But then the efficacie of grace must bee from mans will: and then man hath something whereof to boast, and bee is to thanke himselfe for the grace of God. Other Papists place the efficacy of grace in the congruities,
35 or aptnesse of motions, or heavenly perswasions, presented to the mind of the man that is to be conuerted. But this opinion also is deuoid of truth. For there is no efficacie in any motions or perswasions, til there be a change, & new creation of the wil. The true answer is this. Outward meanes are effectual, because they are ioyned
40 with the inward operation of the spirit. Inward grace is effectual, because God addes to the first grace, the second grace. For hauing giuen the power to beleue, & repent, he giues alio the will and the

deed: and then faith and repentance must needs follow. And here in stands the efficacy of the first grace, that God addes vnto it, and *works the will and the deed*, Phil. 2. 13.

The last question is, whether it was in the power of *Pauls* will, to resist the calling, or the grace of God? *Ans.* The will for his condition is apt to resist grace: neuertheless, if we consider the efficacy of Gods grace, and the will of God, hee could not resist the calling of God. Every one that hath heard and learned of the Father, comes to Christ, *Iohn* 6. 45. Gods will determines and limits the will of man: and mans will is an instrument to effect the will of God. It may be here demanded, how the efficacy of grace may stand with the libertie of mans will, if it haue not libertie, to accept or refuse the grace of God? *Ans.* Libertie and freedom of will in God, is perfect libertie: now God cannot will either good or euill, but only that which is good. And mans will, the nearer it comes to this will of God, the greater libertie hath it. Therefore to will that onely which is good, so it bee freely without compulsion, is true libertie: to be able to will that which is euill, and to resist the calling of God, is not liberty, but impotency. And he that can onely will that which is good, doeth more freely will good, and hath more libertie, then he that can will either good or euill.

The vse. Ministers of the Gospell must learne Christ as *Paul* learned him. They may not content themselues with that teaching which they finde in Schooles, but they must proceed further to a reall learning of Christ: and that is, to beleue in the Sonne of God, to die to their sinnes by the vertue of his death, and to liue to God by the vertue of his life. This is a reall and liuely learning of Christ. They that must conuert others, it is meeete they should bee effectually conuerted. *Iohn* must first eate the Booke, and then prophesie, *Reuel.* 10. 9. And they that would bee first Ministers of the Gospell, must first themselves eate the booke of God. And this booke is indeed eaten, when they are not onely in their minds inlightned, but their hearts are mortified and brought in subiection to the word of Christ. Valesse Christ be thus learned spiritually and really, Diuines shall speake of the word of God, as men speake of riddles, and as Priestles in former time said their Mattens, when they hardly knew what they said. Againe students in euery facultie, are with *Paul* to learne Christ, and that as hee learned him. Such persons desire and love good learning: now this is the best learning of all, to learne to know, and to acknowledge Christ. The knowledge of Christ crucified is *Pauls* learning. The knowledge of the remission of our sins, is the learning.

ning of *David* that great Prophet. For this title he giues to the 32.
 Psalme. The vnderstanding of *David*. Lastly, all men are in this
 reall manner with *Paul* to learne the same. For he is an example to
 all that shall beleue in him to life euerlasting, 1. *Tim.* 1. 12. *Paul*
 5 biddes vs doe the good things which we haue seene in him, *Philip.*

5.9. *Hoe vvege*.

The third point is the end of *Pauls* conversion, in these words
 [that he might preach him among the gentiles.] Here I consider
 what he must preach, namely the Sonne Christ: and to whom?
 10 namely among the nations. Againe of the preaching of Christ, I
 consider two things: the first is, why Christ must be preached ra-
 ther then *Moses*? Answer, there be two causes. One is, because
 Christ is the substance or subject matter of the whole Bible. For the
 summe of the Scriptures may be thus gathered together. The Son
 15 of God made man, and working our redemption, is the Saviour of
 mankind: but *Iesus* the Sonne of *Maries* is the Sonne of God, made
 man, working our redemption: therefore *Iesus* the Sonne of *Maries*
 is the Saviour of mankind. The maior is the summe of the old Te-
 stament: the minor is the summe of the new: and the conclusion
 20 is the scope of both. The second cause is. The law is the ministry
 of death: and the Gospell (which is the doctrine of saluation by
 the Sonne) is the instrument of God to beginne and to confirme
 all graces of God in vs that are necessary to our saluation. There-
 fore the doctrine principally to be preached is the Gospell, and
 25 not the law.

Secondly it may be demanded, what it is to preach Christ?
Answer: it is a great worke, and it containes foure ministeriall acti-
 ons. The first, generally to teach the doctrine of the incarnation of
 Christ, and of his three offices, his Kingly office, his Propheticall
 30 office, and his Priesthood with the execution thereof. The second,
 to teach that faith is an instrument ordained of God to apprehend
 and to apply Christ with his benefits. The third is, to certifie and
 to reueale to euery hearer, that it is the will of God to saue him by
 Christ in particular, so be it he will receiue Christ. For when the
 35 Gospell is preached, God thereby signifies vnto vs, that his will is
 to giue vs life euerlasting, 1. *Iob.* 5. 11. The last is to certifie and to
 reueale to euery particular hearer, that he is to apply Christ with
 his benefits to himselfe in particular, and that effectually by his
 faith, that a change and conuersion may follow both in heart and
 40 life, 1. *Iob.* 3. 23. And thus when these things are rightly performed,
 Christ is preached. Hence it appeares that to learne Christ, is not
 onely to know him generally, but also effectually to apply him to
 our

our selves by our faith, that there may be a change and renovation of the whole man. They which learne Christ, must thus learne him, els can they not be saved.

The second point is, that *Paul* must preach to the gentiles, there be two causes of it: one, that the prophecies of the calling of the gentiles might be fulfilled, *Psal.* 2. and *110. l. 2.* The second, because at the death of Christ, the division which was between the Jewes and gentiles was quite abolished. *Eph.* 2. 13. Here I observe the difference betweene Apostles and ordinary Ministers. Their charge is a set, and particular congregation; whereas the charge of an Apostle is the whole world.

The fourth and last point is the obedience of *Paul* to the calling of God, in that he went and preached the Gospel. Here's question may be demanded: whether *Paul* performed his obedience, by vertue of the grace which he had formerly received without the helpe of new and speciall grace, no? *Answers.* No. His obedience procedes from the first grace, helped or excited by speciall grace. In the regenerate, that have power to doe good, God workes the will, and the deede, in every good worke. *Phil.* 2. 13. And it is a certaine truth: we doe not that which we are able to doe, vnslesse God make vs doe it, as he made vs able to doe it. Therefore to the doing of every new act, there is new, and speciall grace required.

In *Pauls* obedience, I consider three points, 1. When he obeyed? Immediately. How? without deliberation or consultation. Where? In *Arabia* and *Damascus*.

For the first, in that he obeyed God in going to preach immediately, we learne how we are to answer and obey the calling of God, that calles to amendment, and newnesse of life: namely in all hast, without deferring of time. *Hebr.* 3. 8. To day if yee will heare his voyce, harden not your hearts: and *v.* 13. exhort one another while it is called to day: *Psal.* 119. 60. I made haste and did not delay to keepe thy commandments. And there be good reasons, why we should no longer deferre our conversion to God. The end of our life is vncertaine: and looke as death leaues vs, so shall the last iudgement finde vs. Secondly, when we delay our repentance, we adde sinne to sinne, and so treasure up wrath against the day of wrath, *Rom.* 2. Thirdly, when we deferre to obey and turne to God, we grow to perfection in sinne: and sinne being perfected brings forth death. *1. Iam.* 2. 14. Lastly, late repentance is seldome, or neuer, true repentance. For when men are dying, their sinnes forsake them, and they doe not commonly forsake their sinnes. God hath called vs in

England

England more then fourtie yeares together, and yet many of vs have not listened to the call of God; but deferred to obey: let vs now presently amend, and turne to God: least if we still deferre the time of our repentance; Gods iudgements come forth in haste vpon vs.

5 The manner of his obedience is, that Paul did not communicate with men: that is, confesse and consult with them touching his doctrine, and calling. And this he amplifies by a comparison, thus: Hee did not consult with any man, nor the Apostles of Hierusalem. And hee addes a reason of his doing: because they were but flesh and blood in respect of God: and indeede it is vniuersally

10 Hencel gather, that Gods word; whether preached or written, doth not depend on the authoritie of any man, no not on the authoritie of the Apostles themselves; it is sufficient to authorize it selfe. Christ receiues not the testimonie of man, Iohn. 5. 34. And it is an error; to thinke that the Church doth authorize the word, and religion; in the consciences of men. For the Church it selfe is founded on the word. The Church cannot consist without faith,

20 nor faith without the word. Secondly, hence I gather; that there is no consultation, or deliberation, to be vsed at any time, touching the holding, or not holding of our religion. Hee that will followe Christ, may not put his hand to the plough, and then looke backe againe to his friends, to see what they will say, Luk. 9. 61. Hee that would be wise, must denie his owne wisdom, and become a foole, 1. Cor. 3.

28 The three children would not consult, touching the worshiping of the image; but said: be it known to thee O king, that we will not worship thy gods, Dan. 3. When the Iudge gaue Cyprian the Martyr leave to deliberate awhile, whether hee would denie his religion: he answered, that in diuine matters deliberation is not to be vsed. By this I gather, that the Schoolemen haue done euill, which haue turned all diuinitie into questions, and haue made of the Articles of our faith, a questionarie diuinitie. Secondly, by this we are taught, that

35 in the day of triall we may not consult of the change of religion: but wee must be resolute, and tread vnderfoot the perswasions of flesh and blood.

Thirdly our obedience to God must bee without consultation.

Wee must first trie what is the will of God, and then absolutely

40 put it in execution, leauing the issue to God. Abram is called of God to forsake his countrey and kinred, Genesis. 12. hee directly then giues attendance to the commaundement, and goes as it

were

were blind: fold, hee knowes not whither. God promised him a child in his old age, he beleeveth God without any reasoning, or disputing the case with himselfe, to or fro: *Rom. 4. 10.* But the common manner is, (though we know the wil of God) to dispute the case, and to consult with our friends, and to practise according to carnall counsell. *Eve* listens to the counsell of Satan, and neglects Gods commandement. *Saul* being forbidden to offer sacrifice in Gilgal, till *Samuel* came to doe it, consults with himselfe, whether he may doe it or no: and followes his owne reason, against Gods commandement, and lost his Kingdome for it. And this kind of deliberation, whereby men consult what is to be done, is the cause of the manifold rebellions of men, in the world.

In that man is tearmed here, *flesh and blood*, we are taught, not to put confidence in man: we are taught to humble our selues before God: we are taught every day, to prepare our selues against the day of death, and the day of iudgement: yea to account euery new day, as the day of death, because we are but flesh and blood.

The third point is, where *Paul* first preached: namely, in *Arabia* and *Damascus*. Arabia is a region of the world, where Mount Sinai standes, and where the children of Israel wandered 40. yeares. The inhabitants thereof, were of two sorts: some more ciuill, and some barbarous. Ciuill, as the *Ismaelites*, *Amalechites*, *Medianites*, &c. (Yet were they professed enemies of the people of God,) barbarous, as the Easterne part of Arabia, toward Babylon. For the inhabitants dwelt in Tents, and liued like wilde and sauage men, by robbing and stealing, and consequently by killing. *Isa. 13. 20. Jerem. 3. 2.*

Here we see *Pauls* estate and condition, when he first begins the execution of his Apostolicall function. God then layes vpon him a sharpe and weighty triall. For he goes alone into Arabia, and hee must become a teacher to his professed enemies, yea to a sauage generation, of whose conuersion he had no hope, in mans reason. And this hath beene an vsuall dealing of God with his owne seruants. When *Moses* was called to deliuer the *Israelites*, and was in the way, the Lord, for a defect in his family, comes against him, to destroy him, *Exod. 4. 24.* *David* is annointed King of *Israel*: and withall *Saul* is raised vp, to persecute him, and to hunt him, as men hunt Partridges in the mountaines. *Ionas* is called to preach to *Ninue*, and withall God forsakes him, and leaues him to himselfe, so as he is cast into the sea, and deuoured of a fish: and after this, being deliuered, he must goe preach at *Ninue*. When *Christ* was in his baptisme (as it were inaugurated the Doctour of the Church) presently

presently after, before he began to preach, he is caried into the wilderness, to be with wild bealls, and to be tempted of the diuel, *Mar. 1. v. 12.* And the reasons of this dealing of God, are manifest: by this meanes sinful men are made fit for the office of teaching. For
 5 the saying is true, *Reading, prayer, & temptation, make a Diuine.* Again, by this meanes they are caused to depend on the prouidence and protection of God, and they are made fit for the assistance and presence of Gods spirit, who dwels onely with them that are of humble and contrite hearts. Now then let not them that in any notable
 10 change of their liues, find notable temptations, be discouraged, for this is a condition that befalls them, by a wise & special prouidence of God. For it was the Spirit of God that led Christ into the wilderness, to be tempted, after his baptisme.

Againe, heere wee are taught, to acknowledge three things in
 15 God. His power, in that he sets vp his kingdome, where it is most oppugned, and reignes in the midlt of his owne enemies; namely, the wicked and sauage Arabians, according to that in the *Psalme 110. v. 2.* His goodnesse, in that he sends *Paul* to preach repentance to the people that are in the snare of the diuell at his will, *2. Tim. 2.*
 20 26. His trueth, in that hee now fulfils things foretold by *Dauid*, *Psal. 72. 10. The Kings of Sheba and Saba shall bring gifts:* that is, Ethiopians and Arabians.

18 Then after three yeeres, I came againe to Ierusalem, to
 25 visite Peter, and abode with him fiftene dayes.

Paul hauing prooued before, that he learned not the Gospell of any man, no not of the Apostles at Hierusalem, goes about now to answer exceptions that might be made against his reason. And first of all, it might haue bene objected, that hee was seene at Hierusalem sundrie times: and therefore in all likelihood, went thither to be instructed. To this hee answers three things: that hee went thither three yeeres after his conversion, and not before: that
 30 he went to visite *Peter*; that he abode there fiftene dayes. For the first, where he saith, he preached three yeeres in Arabia and Damascus,
 35 and then after went to Hierusalem, and abode there fiftene daies (for some speciall causes:) we see *Paul* is readie, and able to make a good account of the spending of his time, both for daies and yeeres. And good reason: for time is precious, and great care ought to be had of the expending of it. After *Pauls* example, we must so
 40 liue, that we may be able to give a good account of the spending of our dayes. That this may bee done, wee must learne to number our dayes, and, to redeme the time. To number our dayes, is to consider
 the

the shortnesse of our liues, and that wee are every day subiect to death: and withall seriously to bethinke our selues, of the causes of this our condition; namely, our sinnes, both originall, and actuell. When this twofold consideration takes place, wee then beginne to number our daies. The numbring of our time, and the parts thereof, brings vs to the redeeming of it. *To redeem our time*, is to take time, while time serues, specially for spirituall vses, and for the amendement of our liues. When time is thus numbred and redeemed, then shall the good account bee made before God and men. Wherefore miserable is the case of them, that spend their daies in idlenes, in riot, and sporting, in chambering, and wontonnesse. For they neither number time, nor redeeme it: and therefore they are farre from any good account.

The second point is, that *Paul* goes vp to Hierusalem to visit *Peter*, that is, to see him, to be acquainted with him, to talke, and conferre with him. Hence it appeares, that there is a lawfull kinde of peregrination, or pilgrimage: in that *Paul* iourneies from Arabia to Ierusalem, to see *Peter*. Thus the Queene of Saba, went vp to Ierusalem, to heare the wisdom of *Salomon*. The lawe of God, was, that all the males in Israel, should thrise in the yeare, goe vp to the place which God had appointed, *Deut. 16*. This law was practised by *Elkana* and *Hanna*, *1. Samuel 1*. by *Ioseph* and *Marie*, by the Steward of *Candaces* queene of Ethiopia. *Act. 8*. Neuerthelesse, Popish pilgrimage is vtterly to bee condemned, for two causes. One is, because it is made a part of Gods worship, whereas now in the new Testament, all religious distinction of places is abolished, *1. Tim. 2. 8*. Lift vp pure hands in every place vnto God. Some alledge, that vowes, which were not commanded, were neuerthelesse parts of Gods worship, among the Iewes. I answer: though men were not commanded to vowe, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the acte of vowing: let the Papists shew the like allowance for their pilgrimage. The second reason is, because Popish pilgrimage is not to liuing men, but to the reliques and images of dead men: which kinde of pregrination, was neuer vsed in the world, till after the Apostles daies. For pilgrimage to reliques came in, 300. yeares after Christ, and pilgrimage to images, after 600. yeares.

In that *Paul* goes about to visit *Peter*, the Papists gather the Primacie of *Peter*, ouer all the Apostles, but falsely. For this visitation argues reuerence & reuerence is giuen, not only to superiours, but also to equals. Again, primacie is twofold: Primacie of order, and

and Primacie of power. Primacie of order, was due vnto *Peter*, in that he was first called to be an Apostle, and hee was in the faith before *Paul*. And in this regard, he was reuerenced of him

The third point is, that *Paul* abides with *Peter* at Ierusalem, and that fiftene daies. His abode with *Peter*, was in token of mutuall consent, and fellowship. Like should be the consent of the Ministers of the Gospell. For their office is to publish and perswade peace betweene God and men, to which they are vnfit, that cannot maintaine peace among themselues. And all beleeuers should be of one mind, speaking and thinking the same things: and this cannot be, vnlesse there be a consent of them that are guides. This consent therefore is to be maintained, and greatly to be praied for. And when there cannot be consent of iudgment, by reason of humane frailtie, yet so long as the foundation is maintained, there must bee consent in affection. And iniuries offered may not dissolue this bond. Though the Church of Ierusalem suspected *Paul*, and would not at the first acknowledge him for a Disciple, *Actes* 9. 26. yet did hee for his part, accept of their loue and fellowship.

Wheras he addes, that his abode with *Peter* was but for 15. daies: hereby he signifies, that he learned not the Gospell of him: for it could not be learned in so short a space: neither could *Paul* by the teaching of any man become an Apostle in so small a time.

19 And none other of the Apostles saw I, save Iames the Lords brother.

It might haply bee objected against the former verse, that *Paul* might bee taught of some other Apostle beside *Peter*, and that at Ierusalem: to this he answers two things. One, that there was none of the Apostles at Ierusalem, but *Iames*: (beside *Peter* before named) the second, that he did but see *Iames*.

Heere I gather, that if there bee any mother Church in the world, it is rather Ierusalem then Rome, because the Gospell was first preached there, and went thence into the whole world: and Ierusalem was for a time guided by two of the cheefe Apostles, *Iames*, and *Peter*.

In that *Iames* is called our Lords brother, three things may bee demanded. One, which *Iames* this was? Answer. It was *Iames* the sonne of *Alphaeus*: for he liued 14. yeares after this, *Galat.* 2. 9. whereas *Iames* the sonne of *Zebedeus* liued not so long, because hee was put to death by *Herod*. The second thing is, how *Iames* should bee the Lords brother? Answer. In Scripture, children of the

the same wombe, are brethren: men of the same blood, are brethren; *Abraham* and *Lot*. *Gen.* 13.8. Men of the same countrie are brethren, thus *Sauls* countriemen are called his brethren. *1.Chron.* 12.2. And *James* is called our Lords brother, not because he was of the same wombe, but because he was of the same blood or kindred: for *Elie* had two daughters, *Marie* espoused to *Ioseph*, and *Marie Cleophas*, who afterward was married to *Alpheus* of whom came *James* here mentioned. *James* therefore was the cousin-german of Christ. Therefore *Heluidius* failed when he went about to infringe the perpetuall virginity of the virgin *Marie* out of this place, as if shee had more sonnes beside Christ. The third thing is, what benefit *James* had by being the Lords brother? Answer. Hee is here called the Lords brother onely, for distinctions sake in respect of the other *James* the sonne of *Zedebeus*: and this brotherhood doth not make him the better Apostle, or the better man. Outward things doe not commend vs to God. And it is the spirituall kindred, by meanes of faith, and our new birth, that bringes vs into fauour with God *Mathew.* 12.49

20 Nowe the things which I write, I speake before God, I lie not.

Before, *Paul* hath auouched sundrie things of himselfe: that hee preached in Arabia, and *Damascus*: that hee went thence to *Ierusalem*: that hee did not learne the Gospell there of *Peter*, *James*, or any other Apostle. Nowe some men might happily say, that these sayings of his are but false and fabulous auouchments: therefore in this verse *Paul* defends himselfe, and iustifies his owne sayings, by a diuine testimony.

The words containe 2. partes. An answer to an obiection concealed, on this manner; I may bee thought to lie, but indeede I lie not. The second is, a confirmation by oath, *Before God I speake it*. Touching the first part, there be two points to bee handled: what is a lie? And whether it be a sinne or no?

A lie is when wee speake the contrarie to that we thinke with an intention to deceive. More plainly, in a lie there bee foure things: the first is, to auouch and affirme that which is false. The second is, to speake with a double heart, *Psal.* 12.2. That is, to speake against knowledge, and conscience, as when a man saith that is true which he knowes to be false, or that is false, which he knowes to bee true. This makes a lie, to be a lie, and this distinguisheth an vntruth, from a lie. For here it must be obserued, that a man may speake that which is false, and not lie: namely if he speake that which is false, thinking

thinking it to be true. For then though he erre & is deceived, yet he speaks not against conscience, and consequently he speaks no lie. Again, a man may speake that which is true, and yet lie: for if he speake that which is true indeed, and speake it as a trueth, and yet thinke it to be false, belies indeed: because hee speakes the trueth
 5 against his conscience. The third thing in a lie, is, *a mind or intention to deceiue or hurt*. For in the ninth commaundement that is a false testimony that is against our neighbor. The fourth point is, that *he which speaks that which is false upon a vanity of mind without reasonable*
 10 *cause, is a liar*. Thus boasters and flatterers are liars. And these are the things which concur in the making of a lie.

For the better conceiuing of the nature of a lie, wee must put difference between it and sundrie other things incident to speech. First, we must put difference between a lie and a *parable*, or *figure*. In a parable indeed there is something supposed or fained; as for
 15 example, when the trees are brought in conterring and consulting about their king, *Iudg. 9. 8.* neuertheless a parable is farre from falsehood, or lying: for by things fained, it signifies and declares an vnfained truth.

Again, difference must be put between a lie and the *concealment of a thing*: for it is one thing to speake against our knowledge, and another to speake that which wee know. And concealments, if there be a reasonable cause, & if it be not necessary for vs to reueale the thing concealed, are not vnlawfull. Thus *Abram* speakes the truth in part, calling *Sara* his sister, & conceals it in part, not confessing her to be his wife, *Gen. 12. 10.* Thus *Samuel* by Gods appointment reueals that he came to *Bethlem* to offer sacrifice, & conceals the anointment of *Danid*; that he might saue his life, *1. Sam. 16. 5.* *Jonas* preaches that *Nineue* shall be destroyed within fourtie daies, and he conceales the condition of repentance. The like did *Isaie*
 20 to *Ezechias*, *Isa. 38. 1.*

Thirdly, a difference must be made between lying and *faining*: which some call *simulation*: not *disssembling*, but rather *scumbling* (if I may so terme it.) And that is, when something is spoken, not contrary, but beside, or diuers to that which we think. And this kind of
 25 faining, if it bee not to the preiudice of trueth, against the glory of God, & the good of our neighbor, and haue some conuenient and reasonable cause, is not vnlawfull. It was not the will and counsell of God to destroy the *Israelites* for their idolatry. And he doth not
 30 speake vnto *Moses* any thing contrary to his will, but something that is beside, or diuers vnto it, when he saith, *Let me alone, that my wrath may waxe hote, and I may destroy them.* *Exod. 32. 19.* And this

he spake, that he might stirre vp *Moses* to seruency in praier for the Israelites, and the Israelites to vnfeined repentance. *Iosua* hauing besieged *Ai*, meant not to flie, yet doeth he saine a flight, that hee might draw his enemies out of the citie, and destroy them, *Ios. 8. 5.* There is a kind of deceit called *dolus bonus*, that is, a good deceit, and of this kind was the act of *Iosua*. Thus Physitians for their good, vse to deceiue the senses of their impotent patients. Thus parents insinuate vnto their children, terrible things of the Beare, and bull-beggar, that they may keepe them from places of hurt and danger. And this may be done without fault, for it is one thing to contrary the truth, and an other to speake or doe something diuerse vnto it without contrarietie.

The second point is, whether to lie, be a sinne or no? the answer is, Yea. For euen in this place. *Paul* puts lying from himselfe, and that with an oath. The diuell is said to be the authour of all lies, *Iohn 8. 15.* And it is Gods commandement, that we should put away lying, *Eph. 4. 25.* It is objected, that the sporting, and officious lie, is not against charitie, to the hurt of any, but for the good of men. I answer, first, though it be not to the hurt of our neighbour, yet is it to the hurt and prejudice of truth. Secondly, they are deceived to whom these lies are told. Thirdly, he hurts himselfe that tels a lie, though it be for the good of men: for when hee speakes the truth indeed, he is lesse beleued. Lastly, though these kind of lies seeme to be good in respect of their end, yet are they not good in respect of their nature and constitution. For in speaking, there should be a conformity and consent between the tongue and the mind, which is not when any lie is vttered. Secondly, it is objected, that the Egyptian Midwives saued the male children of the Israelites: and *Rahab* the spies by lying, *Exod. 1. 19. Ios. 2. 5.* and that they are commended for this. I answer, we must distinguish the worke done, from the execution of the worke. The worke in sauing the children, and the spies, was a fruit of faith, & the feare of God, and it is commended: but the manner of putting these workes in execution, by lying, is not approoued. If it bee said, that faith and the feare of God cannot stand with a manifest sinne: I say againe, that faith and the feare of God are imperfect in this life, and therefore they are ioyned with many frailties, and actions of faith are mixed with sundrie defects and sinnes.

Now then we are to be exhorted, to make a conscience of lying, and to speake the truth from our hearts. And there be many reasons to induce vs to the practise of this dutie. First, it is Gods commandement, *1. sam. 2. 14.* Secondly, lying is a conformitie to the diuell,

uall, and by truth we are made conformable to God, who is truth it selfe. Thirdly, we are sanctified by the word of truth, *Ioh. 17. 17.* and guided by the spirit of truth: and therefore we are to detest lying, and deceit. Fourthly, truth is a fruit of Gods spirit, *Gal. 5.* & a mark of Gods child, *Psal. 32. v. 2.* he hath the pardon of his sinnes in whose spirit there is no guile, and *Psal. 15. 2.* he shall rest in the mountaine of God, who speaks the truth from his heart. Lastly, destruction is the liers reward, *Psal. 5. 6.* God will destroy them that speake lies: and they must have their portion in the lake that burnes with fire and brimston,

10 *Revelation 22. 15.*

Thus much of the answer to the obiection: now followes the confirmation by oath [*before God.*] Here it may be demanded, how these words can bee a forme of swearing? Answer. In an oath there be foure things. The first is, *an Affeueration of the truth.* The second is, *Confession*, whereby the partie that is to sweare, acknowledgeth the power, presence, and wilddome of God, in searching the heart, and that he is both witnesse & Iudge of all our doings. The third is, *Inuocation of God*, that he would bee a witnesse with vs, and to vs, that we speake the truth. The last is, *Imprecation*, that God would be a Iudge, to take reuenge vpon vs if we lie. Now then, the forme of an oath is a certain forme of words, in which not all, but some of the principall parts of an oath are expressed, and therest concealed, and yet to be vnderstood. *Ierem. 4. 2.* there is the forme of an oath, *The Lord knoweth*, and here onely confession is expressed. The forme of swearing, *I call God to witnesse to my soules*, *2. Cor. 1. 23.* expresseth the third part, namely, Inuocation. The wordes, *Ruth. 2. 17.* *The Lord doe this and thus vnto mee*, is an Imprecation. The common forme, *The Lord thee helpe through Iesus Christ*, is partly praier, and partly imprecation. And the forme in this place is directly a confession, that God is present to witnesse and Iudge the truth. Thus commonly in all formes of oathes one part is expressed, and the rest are infolded.

Here first we learne, that the forme of an oath, is to bee plaine, and direct in the Name of God, and not indirect, or oblique, in the name of the creatures, Gods name concealed. And it is the flat commandement of God, *Mat. 5. 34.* It is alledged, that *Paul, 1. Cor. 15. 31.* swears by his reioycing in Christ. I answer; the words of *Paul, by my reioycing* are not an oath, but an obtestation: for the meaning of his words is this, that his sorrows and afflictions which he indured for Christ, would testifie (if they could speake) that he died daily. Thus *Moses* called heauen and earth to witnesse, without swearing: for in an oath the thing by which he swears, is made not

onely witnesse, but also iudge. Neuerthelesse, it is not vnlawfull to name the creatures in the forme of an oath, if they be considered as pledges presented vnto God, that he should punish vs in them if we lie. Thus *Paul* sweareth, *I call God to witnesse to (or vpon) my soule*. Here they are to bee blamed, whole common swearing is by the creatures, as by their faith, by their troth, by the Matie, Marie, by this bread, by this drinke, &c.

Secondly, here we learne to vse an oath, onely in the case of extremities, namely, when a necessary truth is to bee confirmed, and when this cannot be done by any reason, or prooffe to be found among men vpon earth, then may wee flie vnto heauen for prooffe, and make God our witnes. Thus *Paul* confirms his owne calling, when all other prooffes failed. And it must further be obserued, that in extremities he vseth an oath but seldome. This seemes to condemne their wickednesse, that crie at every word in their common talke, *before God, before God*.

Thirdly, before we sweare, we are to vse great meditation, consideration, and preparation: and therefore *Paul* in swearing vseth a word of attention, and faith, *Behold, I speake it before God*. This condemnes the rash & customeable swearing of men in their common talke: who also in that they commonly and rashly sweare, commonly forswear themselves.

In that *Paul* confirms his writings by oath, it appeares that they are of God. For if he had sworne falsly, God would haue taken reuenge vpon him, and his writings before this: which hee hath not done.

Whereas *Paul* saith, *Before God I speake it*: he teacheth vs after his owne example, to bring our selues into the presence of God, to walke before him as *Enoch* did, *Gene. 5. 22.* and as *Abraham* was commaunded, *Gene. 17. 1.* and to doe whatsoever we doe as in the sight and presence of God: and to be afraid to sinne, because of his presence. This is the true feare of God, and this is the right practise of religion.

21 After that I went into the coasts of Syria and Cilicia: and I was unknowne by face to the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, Hee which persecuted vs in times past, now preacheth the faith, which before hee had destroyed.

23 And they glorified God in mee.

Heere *Paul* answers an other objection, which may be framed thus: I though *Paul* learned not the Gospell of the Apostles at Ierusalem, yet might he haply learne it of them in other Churches of Iudea. To this *Paul* answers three things. The first is, that hee
 5 went from Ierusalem into Syria and Cilicia. The second, that hee was not knownen in person to the Churches of Iudea, but onely by heare saye and he sets downe the report that went of him. The third is, that the Churches of Iudea did not disgrace and slander him, but they glorified God for him. Of these in order. For the first, that *Paul*
 10 went from Ierusalem straight into Syria, and Cilicia, the regions of the Gentiles, there hee two causes. One, because *Paul* was ordained specially to be the Apostle of the Gentiles, *Act.* 9. 15. *Rom.* 15. 16. The second, because Cilicia was his owne countrey: for he was borne in Tarsus, a towne in Cilicia: and his loue to his countrey,
 15 no doubt, was great. For in the like case, hee could haue wished himselfe to be accused for his countrey men the Iewes. From this first answer I gather two things. First, if any Apostle aboue the rest, be the Pastour and vniuersall Bishop of the Church ouer the whole world, it is *Paul*, and not *Peter*: because he specially was or-
 20 dained to teach and conuert the nations. The second is, that *Pauls* often and dangerous iourneys, must teach vs to attend on our callings with care and diligence, and not to be dismayed with the troubles that shall befall vs.

The second answer, that *Paul* was known to the Christian Iewes
 25 not by face, but by heare say: this may seeme strange, considering *Paul* was at Ierusalem, & trauailed through Iurie, into Syria, and Cilicia: but it is the truth: and the reason of it is plaine. The office of an Apostle is not to build vpon the foundation of an other, or to succeed any man in his labors, but to plant & found the church of the
 30 new Testament, where *Christ* had not bin preached or named, *Rom.* 15. 20. In this the Apostles differ from all the Ministers of the new Testament whatsoeuer. And this is the cause why *Paul* was not known to the Churches of Iudea. And here we see, that succession (which the Papiists magnifie) is not alwaies a note of the true Church, and
 35 the true Ministerie. For the true Ministerie of the Apostles, and the Apostolicall Churches wanted it. And this is for the greater commendation of them.

Againe, it is said, that *Paul* was not knowne to the Churches of Iudea, which were in *Christ*. Where let it be obserued, that 4 yeares
 40 after the ascension of *Christ*, the Apostles had gathered, & planted sundrie Christian Churches in Iudea. This greatly commends the efficacie and power of the Gospell. For hardnesse of heart had ouer-

spread the nation of the Iewes, and they had reiected and crucified the Lord of life. And thus, that is verified whic Christ saith, that his Disciples beleeuing in him, should doe greater things, then hee had done, Ioh. 14. 12. for hee by preaching did not conuert multitudes of the Iewes, and range them into Churches, as the Apostles did. Here againe, we see that the Gospel, by meanes of the corruption of man, is an occasion of diuisions. For after the Gospel was preached by the Apostles, there arose a diuision of Churches among the Iewes. Some were Churches in Christ, and some out of Christ, namely, the Synagogues which refused Christ. We may not therefore nowe adales take offence, if schismes and dissensions followe, where the Gospel is preached: it is not the fault of the Gospel, it is the fault of men.

That *Paul* might the better shew, that hee was knowne to the Churches of the Iewes, onely by heare-say, he expresses the report that went of him. Hence I gather, it is not vnlawfull to tell and heare reports or newes, so be it, they bee not to the preiudice of the truth, of the glory of God, and the good name of men. Nay, it is commendable to report, and heare newes, that concerne the increase of Gods kingdome, and the conuersion of wicked men.

In the report two things are set downe, what *Paul* did? *He once persecuted vs, and destroyed the faith: what hee now doth? He preacheth the Gospel.* By this we see that verified, which *Isa* foretold, that the lyon, the wolfe, the lambe, &c. should peaceably line together. Again, here we see, that all things vpon earth, are subiect to change and alteration: so as it may be said, heretofore it was thus, and thus, but now it is otherwise. Therefore in miseries, wee may not bee ouer-much grieved, for they are changeable: and in earthly things, we may not reioyce ouer much, because they are mutable, and subiect to daily alterations. Our speciall care must be, to auoide eternall and vnchangeable euils, as death, and the cause of death, namely, sin; and to purchase to our selues, the good things which are euermlasting; namely, the fauour of God, & euermlasting life.

Furthermore, the thing, which *Paul* aimed at, in persecuting the Church, is to be considered, and that was, *that hee might destroy the faith.* By faith, we are to vnderstand the doctrine of the Gospel, and withall, the vertue, or gift of faith, whereby it is beleued: for the diuell and his instruments, seeke the overthrow of both. Christ saith, *Satan desired to sift his Disciples*, that is, to sift all their faith out of their hearts, and to leaue nothing in them, but chaffe, *Luk. 22. 31.* Here then, it may be demanded, whether faith may be lost, specially in the children of God, in the time of temptation, and persecution?

persecution? I answer thus. There bee three degrees of faith. The first consists in two things, *knowledge* of the Gospel, and *Assent* to the truth of it. This faith the devils have, and it may be lost, and beleeuers by this faith, may quite fall away. The second kinde of faith, containes knowledge, assent, a taste, or ioy in the goodnesse of God, a zeale to the word of God, and apparent fruits of holinesse. This faith also (beeing better then the former) may bee lost in the daies of persecution: and beleeuers by this faith, may fall quite away. *Luk. 8. 13.* The third faith, (called the faith of the elect) containes three parts, knowledge of the Gospel, assent to the truth of it, and apprehension, whereby wee doe receiue, and apply Christ with his benefits to our selues, or the promise of remission of sinnes, and life euermore. This faith may bee greatly wasted, for things appertaining to it, may be lost, as boldnesse to come vnto God, the sense or feeling of spiritual ioy, and such like. Againe, it may bee buried for a time in the heart, and not shew it selfe, either by fruits, or any profession: and in respect of the measure of it, it may be lessened and maimed: and if we respect the nature of it, it is as apt to be lost, as any other grace of God: for there is nothing by nature vchangeable, but God. Neuerthelesse, where this faith is in truth, it is neuer by affliction and temptation put out or existing quished: because God in measure confirms it, by new grace. Christ saith to *Peter*, *I haue prayed for thee, that thy faith faile not, Luk. 22. 32.* And this priuiledge haue all the godly, for God promisseth that they shall not be tempted above their strength, *1. Cor. 10. 13.* Indeed, persecutors are laid to destroy the faith: because this is their intent, & they indeauour to doe what they can, but God prevents their desires, by establishing true faith, that it may not vtterly faile.

It may be objected to the contrarie, on this manner. The childe of God may fall into persecution, and denie Christ: by this fall, he is guiltie of a grieuous offence: beeing guiltie, hee hath not pardon of his offence, and beeing without pardon, hee is without faith. Touching guiltinesse, I answer thus. The child of God, when hee falls, is indeed guiltie: but how? Guiltie in respect of himselfe, or as much as in him lies: because he hath done that which is worthy of death, and he hath done all he can to make himselfe guiltie. But he is not guiltie to condemnation, because God on his part doth not breake off the purpose of adoption, and adiudge him to wrath.

Secondly, touching the pardon of his offence, I answer thus. In pardon there be foure degrees: the decree of pardon before all worlds: the promise of pardon in the beginning of the word, *The seede of the woman*, &c. The procurement of pardon vpon the

croſſe: and the donation, or the giuing of the pardon. This donation is an action of God, whereby he giues & communicates Chriſt vnto vs, and applies to our conſciences the remiſſion of our finnes. In this donation, there is required a hand to giue, and a hand to receiue. The hand of God, whereby he giues, is the word preached, and the Sacraments: the hand to receiue, is our faith. The giuing of pardon is neceſſary: for though finnes be pardoned in the decree of God, by his promiſe in the word, and by procurement vpon the croſſe: yet pardon is no pardon to vs, till it be giuen vnto vs by God. Furthermore, this giuing is not altogether at one inſtant, but it beſiſſes in the conuerſion of a ſinner, and is often iterated in the vſe of the word and Sacraments, to the death. *Paul* wills the *Corinthians* reconciled to God, ſtill to be reconciled, 2. *Cor.* 5. 21. And we are taught euery day to pray to God, to giue vs the pardon of our finnes. This giuing is twofold, conditionall, and absolute. Conditionall, when God giues the pardon of ſin vpon condition. Thus in Baptiſme, and in the firſt conuerſion of a ſinner, all finnes without exception, are pardoned, yea future finnes: yet not ſimply whether a man repent or no, but vpon condition of future repentance. The absolute donation is, when a man repents, or renewes his repentance: for then the pardon of ſinne is ſimply and fully without condition, applied and revealed to the conſcience. When *David* confeſſed his ſinne, *Nathan*, in the name of the Lord ſaith, *Thy ſinne is forgiven thee*, 2. *Sam.* 12.

Now then to come to the point, the child of God hath pardon of his fal, in reſpect of the decree to pardon, in reſpect of the general promiſe of pardon, in reſpect of the procurement of pardon, in reſpect of the conditionall donation of pardon, which is made in baptiſme: and he may be ſaid to want pardon, in that the pardon of his offence is not fully and abſolutely giuen him till he recover himſelfe, and renew his repentance. If it be here demanded, what the child of God aſkes when he praies for pardon day by day? I anſwer, he praies for two things. Firſt, that God would continue to ſhew his fauour, & to impute the merits of Chriſt vnto him, whereas he for his part by his offence deſerues to be deprived of all fauour. Secondly, he aſkes the giuing of the pardon, that is, that God would certifie his conſcience thereof.

The vſe. Seeing the intent of the diuell and wicked men, is to deſtroy the faith (as it appeares in this place, and in the firſt temptation wherewith Satan aſſaulted Chriſt, *Matth.* 4.) we muſt haue a ſpeciall care of our faith. And firſt we muſt looke that our faith be a true faith, leſt we be deceiued, as the fooliſh virgins. Secondly, we muſt

must keepe and lock vp our faith in some safe and sure place, namely in the store-house or treasury of a good conscience, 1. *Tim.* 1. 19. Thirdly, our care must be to increase in faith, that our hearts may be rooted and grounded in the love of God. And for this cause we are to make continuall experiences, and obseruations of the love of God toward vs, and to lay them all together, and to build a ioyfull conclusion thereupon.

The third answer of Paul is, *And they glorified God for me*: that is, the Churches of Iudea when they heard of my calling and conversion, they considered therein the power, the goodnesse, and the mercy of God, and with ioy they gaue him thanks for it. In this practise of the Church, we learne that our dutie is to sanctifie and glorifie the name of God in every work of his. And this sanctification hath 2. parts. The first is, the consideration of the diuine vertues that shew themselves in every work of God, as his wisdom, power, iustice, mercy, providence, presence; &c. The second is, praise and thanksgiuing to God for the same. And this practise must be enlarged to all his works without exception, to his judgments, as well as to his works of mercy. Therefore we are commanded in persecution to sanctifie God in our hearts, 1. *Pet.* 3. 17. And *Moses*, because he failed in the doing of this dutie, was barred the land of Canaan, *Num.* 20. 12. In England God hath wrought his wondrous works among vs. He hath given vs peace and protection against our enemies, with the Gospel, for the space of fortie yeares and more. And our duty is to glorifie God in these works of his: but alas, we doe it not. For the Gospel of saluation is little regarded of the most, and little obedience is yeilded to it. This neglect of ours in glorying and praising of God, is a great sinne: and it stands vs in hand to repent of it betime, lest God take away his word from vs, and leaue vs to strange illusions, to beleene lies.

Again, here we see what is the right maner of honouring of the Saints, and that is, to glorifie God in them, and for them. As for religious worship of adoration and inuocation, it is proper to God, and the Saints desire it not, *Rom.* 12. 9.

C H A P. II.

1 Then fourteene yeeres after I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went by reuelation, and communicated with them of the Gospel, which I preach among the Gentiles, but priuately with them that were the chiefe, least by any meanes I should runne, or had runne in vaine.



N this Chapter, *Paul* proceeds to iustifie and defend his immediate and extraordinarie calling. And this whole Chapter seemes to depend on the last words of the former chapter, against which the aduersaries of *Paul* might haply object on this manner: Though the Churches of Iudea glorifie God for thee, yet will not the Apostles doe it, because thou teachest otherwise then they teach. To this objection, *Paul* makes a double answer in this Chapter. The effect and summe of the first, is this: I went vp to Ierusalem: I conferred with the Apostles there: I had their consent and approbation. And the answer contains three parts. The first, of *Pauls* iourney to Ierusalem, in the first verse: the second, of his conference with the Apostles, in the second verse: the third, of the approbation which they gave him, from the third verse to the eleventh.

In his iourney, I consider foure things. The first is, the manner of his iourneying in these wordes, *I went vp*, or *ascended to Ierusalem*. And this he speakes, because Ierusalem was placed, and seated vpon a mountaine, and compassed with mountaines, *Psal. 125.* or againe, in respect of the dignitie and excellencie of the place: as wee in England are said to go vp to London, from all the parts of the land, because it is the chiefe citie.

The second thing to be considered in the iourney is, the time when, in these wordes, *Then after foureteene yeeres*. Here two questions are to be demaunded. The first is, of which of his iourneys must this be vnderstood? (for hee made five iourneys to Ierusalem.) The first, from Arabia: the second, when he and *Barnabas* were sent by the Church of the Gentiles to carrie almes to Ierusalem: the third, when he went to the Councell at Ierusalem: the fourth, when he went vp for the keeping of his vow: the last, is mentioned *Actes 19. 21.* Answer. These wordes are not spoken of

of the first, for that was but three yeares after his conuersion: neither can they well be vnderstood of the second, because *Paul* then was sent by the Church, and therefore he went not by reuelation. And they cannot well be vnderstood of the third: for then *Paul*
 5 would here haue mentioned the Councell of Ierusalem, whereof he was a principall member, specially seeing he hath occasion so to doe, and it serued much for his purpose. The fourth and fifth journeyes were after a longer time then foureteene yeares. It is likely therefore, that this iourney heere mentioned and described
 10 by *Paul*, is none of the five mentioned by *Luke*, but some other. The second question is, When these foureteene yeares must begin? *Answer.* It is vncertaine. Somethinke, they must begin at his conuersion; some three yeares after, when *Paul* went first to Ierusalem: and either may bee a trueth. None must heere take offence. For
 15 though circumstances of time and place, beeing things of lesse moment, cannot alwayes be certainly gathered, yet histories for their substance and doctrines pertaining to saluation, are plainly set downe. And here we are put in minde, to be content to be ignorant in some things, because the Spirit of God hath more darkly
 20 expresse them, or againe, because wee cannot, by reason of our blindness, gather them.

The third point is, concerning the companions of *Paul* in this iourney, namely *Barnabas* and *Titus*. And *Paul* takes them with him, that they might be witnesses to the Iewes of the doctrine he
 25 taught among the Gentiles: and againe, to the Gentiles of the consent that was betweene him and the rest of the Apostles. For the Law of God is, that every matter shall be established by the testimony of two or three witnesses. Hence we learne, that if a question arise of the doctrine which is deliuered in the publike minis-
 30 terie, then the hearers that are able to iudge, must bee witnesses, and the trial is to be made by them. Thus saith Christ in the like case, *Why aske ye me? aske them that heard me, Iohn 18. 21.* Therefore great care and circumspection is to be had of things publikely deliuered. Againe, whereas *Paul* makes *Barnabas* a Iew, and *Titus* a
 35 Gentile, his companions, we are taught to imbrace with a brotherly loue, not only the men of our owne countrey, but also such as be of other nations, specially if they beleue. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one
 40 nation carrie in their hearts, a generall dislike and hatred oftentimes of them with whom they deale and conuerse, and that because they are of such or such countries.

The

The fourth point is, the cause of his journey, in these words, *and I went by reuelation*. Here we are taught, that for the iournies we make, we are to haue some good and sufficient warrant: though not a reuelation, yet a commandement, or that which counteruailes a commandement: as when we trauaile by vertue of our callings. When *Noe* had made the Arke, hee enters into it at Gods commandement: he abides in it: and when the earth was in part dried, he presumes not to goe out, till the Lord bade him. Here, three sorts of men are to be blamed. Pilgrimes, that trauell to *Ierusalem*, or other countries in the way of merite, or religion. For they haue no warrant. Secondly, traouellers, that goe from countrey to countrey, and out of the precincts of the Church, vpon vaine curiositie, to see fashions. Such when they trauell from their owne countries, yet they trauell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt fashions. The last, are Beggers, and Rogues, that passe from place to place, that they may liue in idlenesse and vpon the sweate of other mens browes.

Thus much of the journey: now followes the Conference, in these words, *and I communicated, &c.* Here generally I gather, that Conferences both priuate and publike, are laudable, and to bee maintained, specially, when they tend to the maintenance of vnitie, and consent in doctrine. The Papists blame vs Protestants for condemning Conferences (as they say) and Councils. But they doe vs wrong. Indeepe the Councell of Trent we reiect, and condemne. For in it, against all equitie, the Pope was both partie, and iudge. In it there was no libertie to make triall of truth. For nothing was propounded but by the liking and consent of the Pope. Against, the whole Councell consisted of such as were of the *Italian faction*, whose faith was pinned on the Popes seeue. Neuerthelesse, we allow all Christian Councils, lawfully gathered: and we desire there might be a Generall Councell, for the triall of truth, and for the staying of vnsetled minds: these three caueats beeing remembred. One, that the Councell be gathered by Christian Princes, to whom the right of calling a Councell belongs. The other, that the Pope be no iudge, but a partie. The third, that Christ in his word be the iudge, and that the Delegates in the Councell be but as witnesses, determining all things by the written word.

In this conference, we are first to consider the manner of conferring, which was vsed. *Paul* saith, *he communicated with them*, that is, he laid downe vnto them, and expounded the Gospel which he

preached; and this he did priuarily, that is, with the Apostles, one by one, in plaine and familiar maner, as one friend doeth with another. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Onely *Paul* declares his doctrine, and they giue assent. Hence it appears, that
 5 *Paul* doth not submit the truth of his doctrine to triall. For he was resolved of it, and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that he might stop the mouth of his aduersaries.

- 10 The second point is, the matter of the conference, & that is the Gospel which *Paul* preached. Here the Papist gathereth, that the Church is the iudge in all questions pertaining to religion, and the word: because it is here the thing that is iudged. I answer, first, that they gather amisse. For *Paul* doeth not heere submit the Gospel
 15 which he preached, to the iudgement of the Church of Ierusalem. And it is false which they teach: for the soveraigne Iudge of all questions and controversies in religion is Christ alone. The power to determine and resolve in cases concerning faith and good life, is inseparably annexed to his person, and in it are weto rest. The
 20 principall voice of the iudge, & the definitive sentence, is the written word. And the office of the Church, is no more but to gather, declare, testify & pronounce this sentence. It is objected, that when a question is propounded, the Scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God
 25 ascribes to the written word, a voice, or speech, *Rom. 3. 19.* And the scripture speaks sufficiently, to the resolving of any mans conscience, in all matters pertaining to salvation. Againe, they alledge, that the Church is before the scripture, and therefore it being most auncient, must be the iudge. I answer, that the Church was
 30 before the writing of the word, but not before the word which is written. For the Church presupposeth faith, and faith presupposeth a word of God. Vpon this our doctrine, they further vpbraid vs, that we will be tried by nothing, but by the Scriptures, even as the malefactor, that will not be tried by the Quest, but by the
 35 evidence. I answer, for the satisfiing of our aduersaries, we submit our selues to the triall of the Church and Councils, so bee it, the three cautions before remembered be duly obserued: specially, that all things be iudged, and tried by the written word, and by reasons gathered thence.
- 40 Againe, the Papists hence gather, that the Scriptures are to be approved by the Church. *Answer.* Thus much wee graunt: yet so as we hold, that the principall approbation of the word, (whereby
 wee

we are moued to beleue and obey,) is in the word, and from the word, and not from the Church. For the scripture hath his eu-
dence within it selfe, which is sufficient to make vs to beleue the
word to be the word, though the Church should say nothing.

The third point is, concerning the persons, with whome *Paul* 5
conferred: namely, with them that were the chiefe, that is, with them
that were in price and account, as *Peter*, *James*, &c. Here we see,
what is the honour and worshippe that is due vnto excellent men,
namely, a pretious and reuerend estimation. Thus the name of
David was in price in *Israel* for his vertue. *1 Sam.* 18. last. And 14
thus with the *Papists*, are wee content to honour the Saints.
Again, here the *Papists* gather, that they are heretricks, that
after *Pauls* example, will not goe vp to Rome, to *Peter*, and his
succellour, to haue their doctrine and religion tried and exami-
ned. I answer, first, we are content to be tried by the writings of 15
Peter, *James*, *John*, *Paul*, &c. And this is the commandment of
God, in doubtfull cases: *To the Law and the testimony.* *1 Sai.* 8. Second-
ly, I answer, that we haue a commandment, not to goe vp to
Rome at this day, to haue our religion tried. *Romel.* 18. *Comms* of
Babylon my people. Thirdly, I answer, that the Bishop of Rome is 20
Peters succellour, not in teaching, but in denying Christ. And the
learned *Papists* confesse, that for this succession, they haue but a
humane faith grounded vpon humane historie.

The fourth point is, the Ende of the conference, *Least I should*
runne, that is, least I should preach, or had preached in vaine. These 25
words of *Paul*, are not simply to be taken. For the Ministerie of
man, and every sermon, brings forth the fruite which God hath
appointed. And whether it be vnto the hearers, the fauour of life,
or the fauour of death, it is alwaies a sweete fauour vnto God.
The words therefore carrie this meaning: Least my preaching 30
should be of lesse vse, and profit: or againe, least I should preach in
vaine, in respect of that good which is looked for at the hands of
an Apostle. And this *Paul* speakes, because a rumor went abroad,
that his doctrine in many things, was contrarie to the other A-
pistles. And by this meanes, many were kept from receiuing 35
the Gospel, and the faith of weake beleeuers was quenched. Now
then the ende of the conference was, to stay this false report, that
the Ministerie of *Paul*, might haue passage, and that with greater
profit.

Hence the *Papists* gather, that the doctrine of *Paul* was vincer- 40
ten, and vnprofitable, till it was approoued by *Peter*. I answer, that
Paul sought the approbation of his doctrine, at the hands of *Peter*,
and

and therefore not because it was uncerten, and vnprofitable, but because it was slandered: and the slander was, that he taught otherwise then *Peter* did. Now to cut off this slander, he vseth meanes to manifest his consent with *Peter*, & therefore seekes approbation at his hand.

5 Again, when *Paul* saith, *Least I should runne in vaine*, he giues vs to vnderstand, that the Ministerie of the word, is not a worke of ease, or pleasure, but a labour: nay a continued labour, like to the running in a race. It were therefore to be wished, that ministers of the Gospel, would so labour, and walke in this calling, that they might be able to say with *Paul*, *I haue fought a good fight, I haue finished my course*, &c. 2. *Tim.* 4.

15 Thirdly, hence it appeares, that all beleevers should haue a certain knowledge of their faith and religion. The procuring of this, was thething that *Paul* aimed at, in this conference with the Apostles at Ierusalem. We must not be as children, caried away with every *winde of doctrine*, *Eph.* 4. 14. Gods word requires faith in vs: and faith presupposeth certain knowledge. The first, and second commandments require, that we know God, and his will, distinguish him
20 from false gods, and his worshippe, from false worshippe. Here comes the fault of our times to be considered: most men among vs, doe not know their religion, neither can they distinguish it from error, and false religion. A foule negligence. Wee take paines to learne trades, and occupations, that we may haue wherewith to
25 preferue this temporall life: what a shame then is it, that we learne no better to know the doctrine of true religion, whereby our soules are to be saved.

Lastly, here we learne, that the office of the Minister is, not onely to teach and preach, but also to studie, and to take care, how by
30 preaching he may doe the most good.

3. But neither yet *Titus*, which was with me, though he were a Grecian, was compelled to be circumcised.

After the Conference, followes the Approbation, which was gi-
35 uen to *Paul*. It stands in foure things. The first, that the Apostles did not compell *Titus* to be circumcised, v. 3. The second, that they added nothing to his doctrine, v. 6. The third, that they gaue him the hands of fellowship, v. 7. The last, that at his departure, they required of him nothing, but the giuing of Almes, v. 16.

40 For the first, the words, *And Titus was not compelled to bee circumcised*, carrie this sense: I, for my part was readie to circumcise *Titus*, if there had beene a meete occasion: false brethren would haue imposed

imposed a necessitie vpon vs: then I and *Tim* refused: and the Apostles did not vrge me to circumsise him.

Here it may be demanded, how this text can well stand with *Act. 16. v. 3.* for there *Paul* circumsiseth *Timothie*, a Grecian: and here he refuseth to circumsise *Tim*, though he were a Grecian. I answer thus. Circumcision was at this time, a thing indifferent. From the first institution, to the coming and specially to the death of Christ, it was a thing commanded, a Sacrament, and a part of Gods worship. Again, after the planting of the Church of the new Testament, it was vtterly abolished, and a thing in respect of vse, vtterly vnlawfull. In the middle time, that is, while the Gospel was in publishing to the world, and the Church of the new Testament was yet in founding, it was a ceremonie free, or indifferent. It may bee objected, that the whole Ceremoniall law was abolished in the death of Christ: I answer, it was so: and circumcision was abolished, in respect of faith, and conscience: yet so as the vse thereof was left to the libertie of the people of God for a while, Circumcision at this time was as a *corps that is dead, yet vnburied, and onely laid out*; and so it must remaine for a time, that it may bee buried with honour. It may againe be objected, that baptism was come in the roome of circumcision: and that therefore circumcision was but an idle and empty ceremonie. I answer, it was not vsed as a Sacrament at this time, or as a part of Gods worship, or as a matter of necessity, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

Being then a thing indifferent, it might as occasion serued bee vsed, or not vsed. Therefore *Paul* condescending to the weakenesse of the beleeuing Iewes, circumsised *Timothie*: and that hee might not offend the godly, and hinder Christian libertie, he refused to circumsise *Tim*.

Here a great question is answered, whether we may vse things indifferent, as oft as we wil, & how we wil? The answer is, No. Things are not called indifferent; because we may vse them indifferently, or not vse them when we will, and how wee will, but because in themselves, or in their own nature, they are neither good nor euill, and we may vse them well, or ill, and we may againe not vse them well, or euill. Furthermore, there bee two things which restraine the vse of things indifferent: the lawe of charitie, and the lawes of men. The lawe of charitie is this, *Things indifferent in the case of scandall, cease to bee indifferent, and are as things morall*, that is, either forbidden, or commanded. *Paul* saith, if to eate flesh, be to the offence of his brother, he wil eate no flesh while the world liueth, *1 Cor. 8. 13.*

And

And though he circumcised *Timothie*, yet would he not circumcise *Titus*, lest hee should offend the godly, and by his example hurt *Chriſtian* libertie.

Likewise, the good lawes of men, whether ciuill or Ecclesiastically, tending to the common good, and ſeruing for edification, reſtrain the uſe of things indifferent, ſo that they which ſhall doe otherwiſe, then theſe lawes commaund, with a contemptuous, or diſloyall minde, are guiltie before God; yet heere two cautions muſt be remembred. One, that the lawes of men doe not change
 10 the nature of things indifferent: for it is the propertie of God, by willing this or that, to make it good, or euill. Neither doe they take away the uſe of things indifferent. For libertie granted by a ſoueraigne power cannot bee reuerſed by an inferiour power. Therefore humane lawes doe no more but temper and moderate
 15 the ouercommon uſe of things indifferent. The ſecond caution is, That when the end of a law ceaſeth, when there is no contempt of the authoritie that made the law, when no offence is given: a thing indifferent remaines in his free uſe without ſinne, or breach of conſcience.

Again, heere wee learne, that a thing indifferent, when it is
 20 made neceſſarie to ſaluation, (as Circumciſion was) is not to be uſed. This conſclusion ſerues to ouerthrow the Popiſh religion. For it ſtands in the obſervation of things indifferent, as meates, drinks, apparell, times, &c. And the vſing, or the not vſing of them
 25 is made neceſſarie euen in regard of mans ſaluation. For the abſtinenſe from things that are by nature indifferent, is made a part of Gods worſhip, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abſtinenſe from marriage is made neceſſarie (as it
 30 is in diuers orders of men and women) the nature of the thing is changed, which God hath left free, and it is a doctrine of diuels, which is taught.

Here againe we learne to make a difference of perſons. Some are weake, ſome are obſtinate. Weake ones are ſuch, as hauing turned
 35 vnto God, and carrying in their hearts a purpoſe in all things to pleaſe God, neuertheleſſe do ſundry things amiffe, vpon ſimple ignorance, or bad cuſtome, til they be better informed. Of theſe *Paul* ſaith, that hee became all to all, that hee might ſaue ſome, 1. Cor. 9. 22. and for their ſakes he condeſcended to circumciſe *Timothie*. And
 40 if we that haue ſcarce a drop of mercie in vs, muſt thus beare with them that are weake, much more will God doe it, who is mer-
 cieſt ſelfe. The good ſhepheard brings home the ſtray ſheep vpon his

shoulders: hee carries his lambs in his bosome, *Isai. 40. 11.* Hee will not quench the smoking flaxe, *Isai. 42.* He spares them that feare him, as a father spares his childe, *Malach. 3. 17.* This beeing alwayes remembered, that weake ones truly turne to God, and carrie in their hearts an honest purpose not to sinne against his lawes at any time, wittingly, and willingly. Obstinate persons, are such as professe the faith, and yet hold and practise bad things, of willfull ignorance, and of malice. These persons are not to bee borne with, nor to bee respected: and in respect of them, *Paul* would not circumcise *Titus*.

Lastly, in that *Titus* was not compelled to bee circumcised, it may bee demaunded, whether Recusants may bee compelled to the exercises of religion? I answer, yea: for exercises of religion are not things indifferent, as Circumcision was. *Iofias* made a covenant with the Lord, and hee caused all his subiects to stand to it, *2. Chron. 34. 32.* The King at the marriage feast of his sonne, saith of the gueltes, *Compell them to enter in, Luke 14. 23.* It is objected, that men may not bee compelled to beleue. I answer: it is the commandement of God, *prooue the spirits, 1. Iob. 4. 1.* and this commandement pertaines to all persons. Therefore though men may not be compelled to beleue: yet may they be compelled to come to the congregation, to heare our Sermons, and therein the reasons and grounds of our doctrine, that they may trie what is the truth, and cleaue vnto it. For this is their dutie.

4 For all the false brethren, that crept in: who came in privately to spee out our libertie which wee haue in Christ Iesus, that they might bring vs into bondage:

5 To whom we gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

Paul had said before, that *Titus* was not compelled to be circumcised: now hee addes: For all the false brethren, that is, though the false brethren did what they could to the contrary. Here then *Paul* sets downe, who were the cause that *Titus* was not circumcised, namely, certaine persons at Ierusalem, and them hee sets forth by two properties, they are false brethren, and they crept into the Church. Touching the first, by it wee learne, that the Church of God vpon earth, even when it is at the best, hath wicked men, and hypocrites in it. In *Adams* family, there is *Cain*: in the Arke, there is *Cham*: in Christs familie or schoole, there is *Iudas*. In the Church of Ierusalem, planted and governed by the chiefe Apostles, there

bee

bee false brethren. The true sheepe be often without, and wolues within. Therefore we may not so much as dreame of a perfection of the Church of God vpon earth; so long as wicked men be mixed with true beleeuers.

- 5 Again, these aduersaries of Paul, are called *false brethren*, because they ioyned circumcision with Christ, as a necessarie cause of iustification, and saluation. Hence it followes, that the Church of Rome, is a *false Church*: because it ioynes works with Christ, in the cause of our iustification, and that as meritorious causes.
- 10 Their second propertie is, that *they crept into the Church*, which I conceiue on this manner. The Church of God is as a sheepfold, or house, *Iob. 10. 1.* Christ is the onely doore. Now Pastors that teach Christ aright, are said to *enter in by this doore*: they which teach any other way of saluation, are said to *climbe in another way*: and they
- 15 which teach Christ, ioyning some other thing with him in the cause of saluation, are said to *creepe in*: because in appearance they maintaine Christ; and yet, because they adde something to Christ, they neither enter, nor continue in the true Church with any good warrant from God. In this they are like the serpent. Living creatures were all placed in Eden: and Man was placed in the garden
- 20 of Eden, called Paradise, and so were not beasts. How then comes the serpent in? why, in all likelihood it crept in. And so doe false brethren into the Church. Hence I gather, that false brethren are not true and lively members of the visible Church: though they be
- 25 members in appearance. For if they were in their right place, they should not be said to creepe in. The true members of the Church creep not into the mistical body, but are built & set vpon the foundation by God. It may be alledged, that they are baptized, & thereby made members of the Church. I answer: that faith makes vs
- 30 members of Christ, & consequently of the true Church: and baptism doth but seale our insition into Christ, and serues as a meanes of admission into the outward society of the congregation: and the outward washing doth not make any man a member of Christ. Again, it followes hence, that false brethren are not members of the
- 35 Catholike church. For the visible church is part of the Catholike: and therefore they which are not reall members of the true visible Church, are not members of the Catholike.

- Again, in that false brethren creepe into the Congregation, hence it appears, that no man can set downe the precise time,
- 40 when errors had their beginning. For the authours thereof enter in secretly, not obserued of men. *The enuious man sows his tares: when men be asleepe, Matth. 13.* It sufficeth therefore, if we can shew them

to be errors by the word, though wee cannot designe the set time when they began. The time when a ship sinketh, we often obserue: but the time when it first drew water, we doe not. Let the Papists thinke vpon this.

Paul having thus declared who were the causes that *Titus* was not circumcised, goes on, and shewes how they were causes. The effect and summe of his declaration, is this: They vrged the obseruation of the Ceremoniall law, as necessary: and hereupon we refused to circumcise *Titus*. First therefore, *Paul* sets downe how they vrged circumcision, and that by three degrees. First, *they come in priuily*. Secondly, *they spie out their libertie*. Thirdly, *they labour to bring them into bondage*. Againe, *Paul* sets downe the manner of their refusal in three things. *We gaue not place for an houre*. Wee gaue not place by subiection. *We gaue no place, thus the truth of the Gospel might continue with you*.

The first degree or step in their vrging of circumcision, was, that they came in priuily: that is, they ioyned themselves in fellowship with the *Apostles*, and in shew pretended the furtherance of the Gospel, & yet indeed meant nothing lesse: though their fraud and wickednes was not perceived. Here then the foundation they lay of all their naughty dealing, is their dissembling, which *Paul* here notes and condemnes. On the contrary, our durie is, to be indeed that which we professe our selues to be: and to professe no more outwardly, then we are inwardly: and to approoue our hearts to God, for that which we professe before men.

The second step or degree is, that they spie out the libertie which *Paul* and the rest had by *Christ*: that is, they conferre with the *Apostles*, and inquire of them what libertie they haue by *Christ*, in respect of the Ceremoniall law of God: and this they doe, not of a minde desirous to learne, but for aduantage sake. There bee two kindes of spying: one lawfull, the other vnlawfull. Lawfull, as when in iust and lawfull warre, wee inquire into the counsells and doings of our enemies, *Numbers 13. 1*. Vnlawfull, when men prie into any thing or matter, to find a fault. Thus hypocrites spie faults in the persons and liues of men, that they may haue somewhat whereby to disgrace them, *Mat. 7. 4*. Thus Atheists prie into the Scriptures, that they may confute them. Thus sundrie bearers come to Sermons, that they may carpe. Thus our enemies inquire into our religion, that they may finde (as they suppose) exceptions, vntuths, and contradictions. And in the Church of *Ierusalem*, false brethren inquire how farre Christian libertie extends, that they may overthrow it. This kinde of spying is a common fault,

Fault; we must take heed of it, and apply the eye of our minde to a better vse. First, we are to be spies, in respect of our owne sinnes and corruptions, to spie them out, *Lament. 3. 40. Let vs search our wayes, and inquire, and turne againe vnto the Lord.* Again, we are to play the
 5 spies, in respect of our spirituall enemies, that wee may finde out the temptations of the flesh, the world, and the deuill. Thirdly, wee must bee as spies, in searching out the Scriptures, *Iohn 5. 39.* that we may vnderstand the wordes of the Law of God, and finde comfort to our soules.

10 The third and last degree of vrging, is, that the false brethren seeke to bring the Apostles in bondage, that is, to binde them to a necessary obseruation of the ceremoniall law. Here let vs marke the practise and pollicie of the diuell. Libertie from sinne, death, and the ceremoniall law, is the treasure of the Church: and therefore
 15 the diuell seekes to ouerthrow it, by holding men in bondage vnder abolished ceremonies. Thus at this day, they of the Popish Church, are in bondage vnder an heape of humane Traditions, beeing indeed a yoke farre heauier then that of the ceremoniall law. Again, when men professe the name of Christ, the diuell is
 20 content with it: and hee indeauours with all his might, euery where to hold them vnder the bondage of sinne, and to hold them in his snare at his will. Thus vnder the name of Christianitie, there be swarmes of Atheists, Epicures, Libertines, worldlings, and prophane persons. At this time, according to auncient custome,
 25 we celebrate the memoriall of the birth of Christ: and yet no time so full of disorder as this. For the most that professe Christ, take and challenge to themselves, a licentious libertie, to liue and doe as they list: and this kind of libertie, is flat bondage. But they that are seruants of Christ indeed, should take heede of this bon-
 30 dage: For being free from sinne, they should be seruants of nothing but righteousnesse, *Romanes 6. 18.* They that be of a corporation, stand for their liberties: what a shame then is it, that men should loue bondage, and neglect the spirituall libertie, which they haue by Christ.

35 Thus we see, how the false brethren vrged circumcision: now let vs come to *Pauls* refusall. The first point is, that *they would not giue place for an houre.* It seemes they were requested to vse circumcision but once; but they would not yeeld so much as once, because their acte would haue tended to the preiudice of Christian
 40 libertie in all places. Here we learne that we may not vse the least ceremonie that is in the case of confession, before our aduersaries, that is, when they seeke to oppresse the truth, by force, or by fraud.

Theodoret.
hist. lib.
4. c. 16.

and make ceremonies, signes and tokens, of the confession of any vntruth. *Julian* the Emperour sitting in a chaire of estate, gaue gold to his souldiers, one by one, withall commanding to cast frankincense, so much as a graine into the fire, that lay vpon an heathenish altar, before him. Nowe Christian souldiers refuse to do it: and they which had not refused, afterward recalled their acte, and willingly suffered death.

Againe, here we learne, that we are not to yeeld from the least part of the truth of the Gospell, that God hath reuealed to vs. This truth is more pretious, then the whole world beside: and heaven and earth shall rather passe, then the least tittle of it shall not be accomplished. The commission of the Apostles, was to teach them, to doe all things, which God had commanded. Therefore the vnion or mixture of our religiō with the Popish religion, is but a dreame of vnwise Politickes: for in this mixture, wee must yeeld, and they must yeeld something: but we may not yeeld, a iot of the truth reuealed to vs. *There is no fellowship of light with darkness.* 2. Cor. 6. Coloquinthus a naughty pot hearbe marred a whole pot of porrage. 2. King. 4. 40. Christ saith in the like case of the Pharisies; *Let them alone: they are the blinde leaders of the blind,* Mat. 23. 14 Wee may yeeld in things indifferent, but not in points of religion. In matters of this world, we may be indifferent, and of neither side: but in matters of God, we may not. There is no halting betweene two religions.

Luk. 10. 16.

The second point is, they gaue no place by way of subiection. The reason is, the Apostles were of highest authoritie, simply to be beleueed in their doctrine. And they had extraordinary authority, to punish them that rebelliously withstood the. *Act. 5. 5. & 10. & Act. 13. 20. 2. Cor. 10. 6.* For this cause, they were not to stand subiect to the iudgement and censure of any man. They willingly suffered their doctrine to be tried, yet were they not bound to subiection, as other ministers of the new Testament are, 1. Cor. 14. 32: 1. *1. oh. 4. 1.* It may be said, if they would not giue place by subiection, how then gaue they place? *Answer.* There is two kinds of yeelding: one by tolleration without approbation, the other by subiection, which is the greatest approbation that can be. By the first, it may be, *Paul* was content to giue place, but not by the second. Here wee see, how we are to yeeld to the corruptions of the times in which we liue, whether they be in manners, or in doctrine. We are to giue place by meecke and patient bearing of that which we cannot mende, but we are not to giue place by subiection.

The third point is, the end of *Paul's* refusal, *That the truth of*
1be.

the Gospel might continue: that is, that the Gospel might bee preferred in puritie, and integritie in all things. And by this Paul giues vs to vnderstand, that if circumcision bee made a necessarie cause of iustification and saluation, the truth of the Gospel doeth not continue. Here let vs obserue, that when iustification, or saluation is ascribed to workes or Sacraments, the truth of the Gospel giues place, and falshood comes in the roome. Wherefore the religion of the Church of Rome, is a meere deprauation of the Gospel, for it makes workes to be the meritorious causes of iustification, and saluation. Nay, which is more, it teacheth men to worship a peece of bread, and to inuocate dead men, and to kneele downe to stockes, and stones.

15 *6 And of them that seemed to be great * —: (what they * I learned were in times past, it makes no matter to me: God accepteth no nothing, or I mans person:) for they that are the chiefe, did not communicate was not anything to me. taught.*

Here Paul laies downe the second signe of his approbation, namely, that in conference, he learned nothing of the chiefe Apostles. And this he expresseth in the first words: in which, the concealement which he vseth, is to be obserued. For hauing begun a sentence, he breakes it off in the middle, and conceales the latter part, and leaues it to bee supplied by the reader thus; *Of them that seemed to be great, I was not taught, or, I learned nothing.* The like forme 25 of speaking, is vsed 1. Chron. 4. 10. Where Iabez saith, *If the Lord blesse me and be with me, concealing the end of his sentence, I will be thankfull, thus, and thus,*

In the roome of this concealement, Paul puts an answer to an obiection. For some man might take exception against his former 30 speech, thus: Thou callest the Apostles Great, but thou speakest faintly: for thou knowest, they were but poore fishermen: To this he makes answer thus: *What they were once, it makes no matter to me.* Then he renders a reason of his answer: *God accepteth no mans person.* This done, he proceeds, and renders a reason of his first speech: 35 *he learned nothing of the chiefe Apostles: because, they did not communicate anything to him, either in doctrine or counsell.*

The vse. This verse serues to expound other places in Saint Iohn: where Christ promiseth to giue his spirit to his Disciples, to teach them all things, Ioh. 14. 26. and to leade them into all truth, Ioh. 16. 13. Now 40 these promises directly, and properly, concerne the Apostles: and they are here verified in Paul, Who was so farre forth taught by God, & led into all truth, that the chiefe Apostles could not teach, or

communicate, any thing to him. For all this, though *Paul* and the rest, were led into all truth, that they could not erre, yet were they not led into all holinesse of life, that they could not sinne. *Paul* saith, *to will is present with me*, but he addes, *that he cannot doe the good he would*. *Christ* saith to all the Apostles, *He that is washed and is all cleane, must still haue his feete washed*, *Iob. 13. 10.* Wherefore they are to be rebuked, that thinke there must bee no want at all in them that are Preachers of the Gospel: and hereupon take occasion to despise their Ministerie, if they can spie any thing amisse in their doings. Vpon the same ground, they might reiect the Ministerie, 10 of the Apostles. For though they could not erre in preaching, and writing, and though they had no neede to be taught of any man, yet were they not free from sinne in their liues; and the chiefe of them sundrie times failed.

Againe, here we learne, that there is a good, and lawfull kind of 15 boasting: and that is, when a man is disgraced, & his disgrace is the dishonour of God, and the disgrace of the Gospel. This makes *Paul* here to say, that he learned nothing of the chiefe Apostles. For if hee had said otherwise, he should haue bin reputed to bee no more but an ordinary disciple: & the doctrine, which he taught before this conference, should haue bin called in question. For this cause, he stands vpon it, that they did not communicate any thing vnto him. Vpon the like occasion he professeth that he will boast. 2. *Cor. 11. 16.* Herethe saying of *Salomō* may be obiected, *Let another mans mouth praise thee, and not thine owne*, *Prou. 27. 2.* I answer, it sufficeth for the 25 truth of sundry prouerbs, if they be commonly, ordinarily, and vsually true, though they be not generally true. Thus ordinarily, men are not to praise themselues: yet in a spe ciall & extraordinarie case, it may be otherwise. And the manner which *Paul* vseth in commending himselfe, is to be obserued. First, he doth it in great modestie: 30 because in speaking of himselfe, hee concealeth that part of the sentence, which should haue serued to expresse his praise. Secondly, in praising of himselfe, he is not carried with enuie, but his care is, to maintaine the good name of the rest of the Apostles; when he saith, *What they haue bin, it is no matter to me*. Here then we see, that the 35 A-theists doe *Paul* wrong, who challenge him for pride, & presumption, as though he could not brooke an equall, and withall scorned to learne of any. Againe, by *Pauls* example we are to take notice of a common sinne. Mens hearts are so possessed with selfe-loue, and they are so addicted to their own praise, that it is griefe to them, to 40 heare any praised beside themselues: whereas loue binds vs as well to take care for the good name of others, as of our owne.

When

When Paul saith, *What they were in times past, it matters not to mee*: wee learne, that wee are to esteeme of men, not as they have been, but as they are. *Peter, James, and Iohn*, though they had been fishermen, yet they are honoured of *Paul* as Apostles. Therefore when men have repented, wee may not vpbraide them with their
 5 lives past. Neither may we take occasion to contemne them that bee in authoritie; because wee have knowne what they have bene heretofore: but every man is to bee esteemed according to his calling, and according to the grace of God given him. Like is
 10 Gods mercifull dealing toward vs. For he accepts men, not as they have been, but as they are when they repent. Therefore if Sathan shall at any time obiect thy life past: say vnto him thus: *Tell me not what I haue been: but tell mee what I am, and what I will bee.* This sufficeth when we repent.

15 *God accepteth the person of no man*] By person is meant, not the substance of a man, or the man himselfe, but the outward qualitie, or condition of man, as country, sexe, birth, condition of life, riches, pouertie, nobilitie, wisdom, learning, &c. And God is said, *not to accept the person*, because he doth call men, bestow his gifts, and giue
 20 iudgement, according to his owne wise and iust pleasure, and not according to the outward appearance, and condition of the person. Reade *Iob 34. 19.* It may bee obiected, that God deales not equally with them that are equal: because all men are equal in *Adam*, and of them hee chooseth some to eternall life, and refuseth
 25 others. I answer: he is said to accept persons, that deales vnequally with men, being bound to deale equally: now God is not thus bound: because he is a Soueraigne, and absolute Lord over all his creatures, and may doe with his owne what hee will, *Matth. 20. 16.* Secondly, it may be obiected, that *God had respect to Abel and his*
 30 *sacrifice, Gen. 4. 4.* Answer. The condition of man is twofold, outward, inward. Outward, stands in worldly and ciuill respects. Inward, stands in a pure heart, good conscience, and faith vnfaigned. For this only was *Abel* respected, *Heb. 11. 4.* Though God accept not the outward person, yet *in euery nation hee that feareth God, is accepted of*
 35 *him, Actes 10. 34.* Thirde, it may be obiected, that God iudgeth every man according to his works. Answer. Though works appeare outwardly, yet the root and ground of them is in the heart. And the iudgement of God is according to them, as they are the fruits of the faith of the heart.

40 The vse. All men are in this to bee like vnto God their heavenly Father: not accepting persons in their dealings. As Magistrates in the execution of iustice, *Deuter. 1. 17.* Ministers in teaching,
 and

communicate any thing to him. For all this, though *Paul* and the rest, were led into all truth, that they could not erre, yet were they not led into all holiness of life, that they could not sinne. *Paul* saith, *to will is present with me*; but he addes, *that he cannot doe the good he would*. Christ saith to all the Apostles, *He that is washed and is all cleane, must still haue his feete washed*, Ioh. 13. 10. Wherefore they are to be rebuked, that thinke there must bee no want at all in them that are Preachers of the Gospell: and hereupon take occasion to despise their Ministerie, if they can spie any thing amisse in their doings. Vpon the same ground, they might reiect the Ministerie, of the Apostles. For though they could not erre in preaching, and writing, and though they had no neede to be taught of any man, yet were they not free from sinne in their liues; and the chiefe of them sundrie times failed.

Againe, here we learne, that there is a good, and lawfull kind of boasting: and that is, when a man is disgraced, & his disgrace is the dishonour of God, and the disgrace of the Gospel. This makes *Paul* here to say, that *he learned nothing of the chiefe Apostles*. For if hee had said otherwise, he should haue bin reputed to bee no more but an ordinary disciple: & the doctrine, which he taught before this conference, should haue bin called in question. For this cause, he stands vpon it, that they did not communicate any thing vnto him. Vpon the like occasion he professeth that he will boast. 2. Cor. 11. 16. Herethe saying of *Salomō* may be obiected, *Let an other mans mouth praise thee, and not thine owne*, *Prou. 27. 2*. I answer, it sufficeth for the truth of sundry prouerbs, if they be commonly, ordinarily, and usually true, though they be not generally true. Thus ordinarily, men are not to praise themselves: yet in a speciall & extraordinarie case, it may be otherwise. And the manner which *Paul* vseth in commending himselfe, is to be obserued. First, he doth it in great modestie: because in speaking of himselfe, hee concealeth that part of the sentence, which should haue serued to expresse his praise. Secondly, in praising of himselfe, he is not carried with enuie, but his care is, to maintaine the good name of the rest of the Apostles; when he saith, *What they haue bin, it is no matter to me*. Here then we see, that the Apostles doe *Paul* wrong, who challenge him for pride, & presumption, as though he could not brooke an equall, and withall skorne to learne of any. Againe, by *Pauls* example we are to take notice of a common sinne. Mens hearts are so possessed with selfe-loue, and they are so addicid to their own praise, that it is griefe to them, to heare any praised beside themselves: whereas loue binds vs as well to take care for the good name of others, as of our owne.

When

When Paul saith, *What they were in times past*, it matters not to mee: wee learne, that wee are to esteeme of men, not as they have been, but as they are. *Peter, James, and John*, though they had been fishermen, yet they are honoured of Paul as Apostles. Therefore when men have repented, wee may not vpbraid them with their
 5 lives past. Neither may we take occasion to conterne them that bee in authoritie; because wee haue knowne what they haue bene heretofore: but every man is to bee esteemed according to his calling, and according to the grace of God given him. Like is
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 and

and in the reproofing of sinne, *Marke 12. 14.* and all beleeuers, who are not to haue religion in acceptation of persons, *James 2. 1.* This acceptation is the ruine of societies. And it is the common fault. For vsually elections are made, offices bestowed, and iustice executed with partialitie, and with blinde respects to countrey, kindred, friendship, money.

Secondly, wee are all taught to feare the iudgement of God, and to prepare our selues with all diligence, that wee may be found worthy to stand before God in that great day. For we must come naked before him, and hee will haue no respect to our birth, our riches, our learning. Therefore it is good for vs now to put on Christ, that in him we may be accepted. For with him the Father is well pleased.

Thirdly, we may not set our hearts vpon the outward things of this world: because God doeth not respect vs for them. But wee are earnestly to seeke after the things that make vs accepted with God; as true faith, righteousness, and good conscience, *Rom. 14. 17.*

Againe, superiours must bee admonished to deale moderately with their inferiours, *Coloss. 2. 11.* Againe, inferiours are to comfort themselves, if they be oppressed: in that God the Iudge of all accepts no persons.

Lastly, heere wee learne, that when wee shall haue immediate fellowship with God in heauen, all outward respect of persons shall cease. God himselfe, and the Lambe Christ Iesus shall bee all in all to the Elect.

In the ende of the verse *Paul* adds: *For they communicated nothing to mee:* but to the contrary, *Rom. 1. 12.* may bee objected. Where *Paul* desires to come to Rome, that he might bee comforted by their mutuall faith, both his and theirs. Answer. Though the Apostles did communicate nothing to *Paul*, in respect of doctrine, or iudgement; yet might they, or the meanest beleeuers conferre something vnto him in respect of comfort, or the confirmation of his faith: and thus much hee signifieth to the Romanes. Heere is a good *Item* for them that come to no Sermons, because they can learne nothing. Put the case they were as learned as the Apostles, yet might they profit in hearing, respect of comfort, of faith, and good affection.

7 But on the contrary, when they saw that the Gospell ouer the uncircumcision was committed vnto me, as the Gospell ouer the circumcision was to Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the

the circumcision, was also mightie by me toward the Gentiles.)

9 And when James, and Cephas, and Iohn knew the grace of God that was giuen to mee, which are accounted pillars, they gaue to me, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they vnto the Circumcision.

The wordes of more difficultie are thus to be explained. [*Contrariwise*] that is, they did communicate nothing to mee in way of correction, but on the contrary they gaue me the hand of fellowship. 10 Again, the words [*Circumcision*, and *Vncircumcision*] signifie the nation of the Iewes, and the Gentiles, the one circumcised, the other vncircumcised. And when Paul saith, that the grace of God was giuen to him, hee meanes specially, the gift of an Apostle, *Rom. 1. 5.* 15 Lastly, to giue the right hand of fellowship to Paul, is to esteeme and acknowledge him for their colleague, or fellow Apostle, by giuing the right hand in token thereof.

The contents of the words are these. Here Paul sets downe the third signe of his approbation, namely, that the chiefe Apostles acknowledged him for their fellow Apostle, verse 9. Secondly, he 21 sets downe the manner how the chiefe Apostles acknowledged this fellowship: and that was, by making a couenant with Paul, that he should preach to the Gentiles, and Peter to the Iewes. Thirdly, he sets downe the impulsiu cause that mooued the Apostles to receiue Paul to their fellowship: and that was the decree of God, 25 whereby he ordained, that Paul should bee the chiefe Apostle to the Gentiles, and Peter the chiefe Apostle among the Iewes, ver. 7. Lastly, he sets downe the signes, whereby the Apostles knew, that Paul was ordained the Apostle of the Gentiles: and they are two, the grace of God giuen him, and the power of his Ministry among 30 the Gentiles, v. 8. 2. Furthermore, the things here contained, are in a Syllogisme disposed thus:

When the Apostles saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Iewes, they acknowledged me for their fellow Apostle, and made a couenant with me, that I should preach to the 35 Gentiles, and Peter to the Iewes.

But when I was with them at Ierusalem, they saw that I was ordained the chiefe of the Apostles of the Gentiles, and Peter of the Iewes.

This minor is omitted, yet the prooffe thereof is set downe thus. 40 For they saw the efficacie of my ministry among the Gentiles, and the grace of God that was with me. Therefore they acknowledged me for their fellow Apostle, &c.

The

The vse. This text makes notably against the primacie of *Peter*. First therefore let vs obserue the Ordinance of God here plainly expressed, that *Paul* should be the chiefe Apostle of the Gentiles, and *Peter* the chiefe Apostle of the Iewes. And this may elsewhere be gathered. For the Commission of the twelue Apostles ranne thus, that they must first preach to Ierusalem and Iudea, then to Samaria: and in the last place, to the uttermost parts of the earth, *Actes* 1. 8. And *Pauls* Commission was, that he should first preach to the Gentiles, and in the second place to the people of Israel, *Act.* 9. 16. It may be objected, that the Commission of all the Apostles, was to goe into all the world, and to preach to all men without exception. *Mat.* 16. 15. Answer. This power and liberty Christ gaue to all the Apostles, and he did not take it away afterward: neuertheless, he ordered it by a second decree, that *Paul* should specially haue care of the Gentiles, and *Peter* of the Iewes. And this the Lord did in great wisdom, that confusion and discord might be auoided, and a regard had of all prouinces through the world.

Hence it followes, that the primacy of *Peter* ouer Iewes & Gentiles is a supposed thing. For the ordinance of God is, that *Peter* shall be chiefe ouer the Iewes, and not ouer the Gentiles, which were almost all the world beside. And thus the supremacie of the Pope goes to the ground, for if hee hold of *Peter*, and succeed him in authoritie and office, (as he pretends) hee must challenge a superioritie ouer the Iewes, and he hath nothing to doe with vs. For *Paul* was chiefe ouer the Gentiles, and not *Peter*.

Secondly, this Ordinance of God giues vs to vnderstand, that the place, *Mat.* 16. 18. *Thou art Peter, and vpon this rocke will I build my Church, &c.* and I will giue thee the keyes of the kingdome of heauen: doeth not containe a promise made to *Peter*, of a Primacie ouer all the Apostles, and ouer the Catholique Church. If Christ had meant any such thing, in these words, he would not haue assigned the Iewes to *Peter*, and all the nations of the world beside to *Paul*. Thus we see how this text for many hundred yeares hath bene abused, and is still at this day.

Thirdly, it is false which the Papists teach, that the place in Saint *Iohn*, *Feed my lambs*, and, *feed my sheepe*, giues a primacie to *Peter*, ouer the whole world. For by the ordinance of God, this feeding of lambs and sheepe, is limited to the nation of the Iewes.

Lastly, whereas *Ensebius* saith in his Chronicle, that *Peter* was Bishop of Rome, & sate 25. yeares, it hath no likelihood of truth: for then *Peter* liued in the breach of an expresse commaundement of God for a long time: because the Iewes were his speciall charge.

Againe,

Againe, it is to be obserued in this text, that *James, Peter, Iohn*, are made equall, all being pillars; and *James* is first named: and that not without cause. For not *Peter*, but *James* was the President of the Councell of Ierusalem: because hee spake the last, and concluded all, *Actes*, 15. 13. Therefore the first naming of *Peter*, in other places of Scripture, is no sufficient proofe of his supremacie.

Thirdly, *Peter* heere is said to make a covenant with *Paul*, that hee shall bee the Apostle of the Gentiles; and *Peter* of the Iewes. But if *Peter* had been head of the Church for fourteene yeares together, and had but knowen the primacie which the Papists give to him, hee would not have consented to this order. It is alledged, that *Paul* was the chiefe Apostle ouer the Gentiles, in respect of paines and labour, and not in respect of Iurisdiction. I answer, this distinction hath no ground in the word of God. Againe, *Paul* was an Apostle, and vsed his Apostolicall authoritie ouer the Gentiles: and there is no Ecclesiasticall person that is, or can bee aboue an Apostle. For hee was limply to be beleueed in preaching and writing, and had extraordinary power giuen him by God, to punish them that rebelled.

Againe, *Paul* here saith, that the Gospel was committed to him and *Peter*, that is, that they were put in trust with it. Hence we learne 3. things. The first, that the Gospel is not ours, but Gods; & that men are but the keepers of it. For this we are to praise God. The second is, that the ministers of the word are to keepe and maintaine the truth of it with all faithfulness and good conscience: and further, to apply it to the best vse, and to the greatest good of men. For this charge lies vpon them that are put in trust. The third is, that the Gospel is a special treasure. For this we in England are to giue vnto God all thankfulness, specially, by bringing forth the fruits of the Gospel. In this dutie the most of vs come short: and therefore we may iustly feare, lest God take from vs the Gospel of life, and giue it to a nation that will bring forth the fruit of it.

Moreover, in that *Paul* saith, that God was mighty by him and *Peter* to the Iewes and Gentiles, we are to consider the efficacy of the Ministry. Of it three cautions are to be obserued. The first, that grace or power to regenerate, is not included in the word preached, as vertue to heale in a medicine. *Paul* saith, He that planteth, and he that watereth, is not any thing. 1. Cor. 3. 7. To regenerate is the proper work of God, not agreeing to Angels; no nor to the best of Chai, exalted aboue men and Angels. For the vertue to renewe or regenerate, is not in it as in a subiect, but in the Godhead of the Sonne.

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The second caution is, that grace is not inseparably annexed, and tied, to the word preached, for to some it is the saour of death, to death. The third is, that the preaching of the word is an externall instrument of faith, and regeneration: and the proper effect of it, is to declare, or signifie. And it is an instrument: because when the Ministers of the word, doe by it signifie and declare, what is to be done, and what is the will of God, the spirit of God inwardly inlightens the minde, and inclines the heart to beleue, and obey. Hence we learne that it is a magicall fiction, to suppose that five words, *For this is my bodie*, should transubstantiate the bread, into the bodie of Christ. Secondly we learne, that the Sacraments doe not conferre grace, *ex opere operato, by the worke done*. For the word and Sacraments, are both of one nature (Sacraments beeing a visible word.) Now the word and the preaching of it, doth not conferre grace, but onely declare what God will conferre. Thirdly by this it appeares, that charmes or spels, haue not force in them to cure diseases, and to worke wonders, but by satanicall operation. For the best word of all, euen the word preached, hath it not. Lastly, we are here to bee put in mind, that wee loose no time in hearing of the word, for it is a meanes whereby we are cleansed and renewed. *E- uery branch that bringeth forth fruite, God purgeth it by his word and o- ther meanes, that it may bring forth more fruite, Ioh. 15.*

It is a thing to be obserued, that the Apostles at Ierusalem acknowledged *Paul* to be an Apostle: because he had the gifts of an Apostle, and because his ministerie was powerfull among the Gen- tiles. Therefore, they which haue the gift of teaching, by whome also God is powerfull in the conversion of sinners, are Ministers certainly called of God. Let them thinke on this, that vtterly condemne the ministerie of the Church of England. For many teachers among vs, can shew both the gift of teaching, and the power, or efficacy of their ministerie.

It is worth the marking also, that the Apostles are called *Pillars*. Here we see, what is the charge of the ministers of the word, namely, to sustaine and to vphold the Church, by doctrine, prayer, counsel, good life. *Elizeus* is called of *Ioua*. *The charriots and horsemen of Israel*, 2. King. 13. 4. And the Church of God vpon earth, is called *the Pillar and ground of truth*, in respect of the Ministerie of the word. 1. Tim. 3. 15.

Againe, in that all Ministers in their places (according to the measure of gifts bestowed) are pillars, they are admonished hereby to be constant in the truth, against all enemies whatsoever. It is the praise of *Iohn* the Baptist, that he was *not as a reed shaken of the winde*, *Matth.*

Matth. 11. 7. All beleeuers are to stand fast in temptation, against their spirituall enemies, *Eph. 6. 13.* and this they shal the better doe, if they bee directed by the good example of their teachers.

Thirdly, in that Ministers are *pillars*, we are taught to cleaue vnto them, and their Ministerie, at all times, in life and death. For wee are *living stones in the temple of God*, Christ is our *foundation*, and they be *pillars* to hold vs vp: & therefore not to be forsaken, *Dent. 12. 16.*

Furthermore, *Paul* at this time was not accounted a pillar; for he saith thus: *James, Cephas, Iohn, are accounted pillars*; as who shold say, I am accounted none. Thus *Paul* goes through good report, and euill report, and is content to be contemned.

Lastly, the example of concord among the Apostles is to be observed: in that they giue the right hands of fellowship one to another.

10 *Warning onely that we should remember the poore: which thing also I was diligens to doe.*

In these words, *Paul* sets downe the fourth and last signe of his approbation at Ierusalem, on this manner. At my departing the Apostles warned me to remember the poore, and of no other thing did they giue me warning: therefore there was a full and perfect consent betweene vs.

In the wordes, two things are set downe, the Apostolicall warning, and the practise of it by *Paul*. The warning in these words, 25 [*Warning onely that we should remember the poore.*] In them three points are to be considered. The first, that the Church of Ierusalem was in extreame pouertie. And the causes of it may be two. The first, because the poorer sort receiued the Gospel: thus it was in Corinth, *1. Cor. 1. 26.* *Not many wise according to the flesh, not many noble.* The like 30 haue we in experience at this day: the poorer sort among vs doe more heartily receive it then they of the richer sort. By this we are taught, that wee may not fixe our love, and our confidence vpon riches: and they that haue, must be as though they bought not, and they that possesse, as though they possessed not. Because riches 35 steale away the heart. The second cause of their pouertie was, that they were deprived of their riches for the profession of the name of Christ. *1. Thess. 2. 14. Heb. 10. 34.* Here we are taught to sit downe, and to reckon what the profession of Christ will cost vs to the vttermost: and we must put this in our account, that we must bee readie, and 40 willing to part with the dearest things in the world, for the name of Christ. And this reckning and resolution must wee daily carrie about with vs.

The

The second point is, Why the Church of Ierusalem must be releued by the Gentiles, considering by Gods law *Deut. 15. 11.* every place must releue his owne poore. *Ans.* We are first of all, debtors to our owne poore, and they must first be releued: this done (in the case of extreme necessitie) we are debtors to the poore a thousand miles off. And in this case, did the Apostles craue releefe of the Gentiles, for them of Ierusalem.

The third point is, that the Apostles themselves are carefull for the gathering of releefe. Hence wee learne, that it is the office of Pastours and teachers, not only to preach and dispence the word, but also to haue care of the poore: and this care is to be shewed in exhortation, counsell, oversight. As for the administration and execution of matters belonging to the poore, it belongs to others. If the Apostles at any time gathered, carried, and dispensed releefe, it was because the Church was not yet founded, and planted, and therefore there was no other to doe it.

Now I come to the practise of *Paul*, in these words; *Which thing also I was diligent to doe.* Here first let vs marke, that *Paul* who had spoiled and made hauocke of the Church of Ierusalem, now gathers releefe, (and as we say) begges for it; and no doubt, the rather that hee may make some recompence for the wrong hee had done. By his example wee are taught to make Satisfaction for all iniuries and hurts done to others, and that to the vttermost. Hee that steales, according to the qualitie of his theft, must restore either twofold, or fourefold, *Exod. 22. 7.* he that maimes a man must pay for his healing, and for his resting, that is, for the losse of his labour, *Exod. 21. 19.* *Daniel* saith to *Nebuchadnezzar*, *O King, breake off thy sinnes with almes deedes*, *Dan. 4. 24.* that is, whereas thou hast bin giuen to crueltie, and oppression, cease to doe so any more, and make some recompence by giuing of almes. *Dauid* saith, it is the property of a wicked man, to borrow, and not to repay, *Psal. 37. 21.* Satisfaction, recompence, and restitution, is the way to life by the appointment of God, *Ezech. 18. 7.* and *33. 15.* *If thou restore the pledge, and repay that which thou hast robbed, thou shalt liue, and not die.* The Lord saith, *Are the treasures of wickednes yet in the house of the wicked? &c.* he addes, that he will not iustifie the false ballance, *Mich. 6. 10, 11.* *Zachary* in his conuersion, for knowne wrongs restores fourefold: and for his vknowne wrongs he giues halfe his goods to the poore. *Luke. 19. 7.*

Let vsurers, ingrossers, and all that oppresse, or deale deceitfully, remember this; and begin to make conscience of this duty of Satisfaction, or restitution. And that it may the better be practised, I will further set downe five points.

The first is, who must satisfie and restore? *Answer.* He that is the cause of any wrong or losse to others: and all they that are accessory. Men may be accessory many wayes, by commaundement, by counsell, by consent, by partnership, by receiuing, by silence when a man ought to speake, by not hindring when he ought to iudge, by
 5 not manifesting that which he ought to manifest.

The second is, To whom must restitution be made? *Answer.* To him that is wronged, and beares the losse, (if the party be knowne and aliuē:) if he be dead, to his heires: if all be dead, to the poore.

10 If the person wronged be not knowen to vs (as often it fallēs out) then restitution is to be made to the Church, or commonwealth, and restitution is to be turned into almes for the poore, *Dan. 4. 24.* Moreover, if both the giuing and the receiuing of a thing bee vnlawfull, as in bribes, and Simoniacall gifts; restitution is not to be
 15 made to the giuer, but as before, it is to be applied to common vse, specially to reliefe.

The third point is, What must be restored? *Answer.* The things which are of vs vniustly receiued, or detained, either knowen to vs or vnknowne. If they be knowne, they are in their owne kind to
 20 be restored, or in value, *Exod. 21. 19.* If the party, who is to restore, be in extreme pouerty, & haue not wherewith to make recompense, he must doe that which he can, that is, he must shew a ready and willing minde: and this is done by confession, and by crauing of pardon. If goods to be restored, be for their value and qualitie vnknowne, then restitution must be made according to the iudgment
 25 and discretion of them that are wise.

The fourth point is, touching the time when? *Answer.* In respect of preparation of mind, we must presently satisfie: yet not in respect of execution. For the act of restitution may be deferred, if there
 30 be ignorance of the right, or ignorance of the fact, if the restorer be in extreme need: if vpon present restitution, life, goods, or good name be endangered.

The last point is, in what order and manner restitution is to be made? *Ans.* Things certain must first be restored, and things vncertain after. Among things certaine, that is, which certainly belongs
 35 ynto another, things bought & not deliuered, are to be restored, and *Deposita*, things committed to our trust. If things to be restored for their value and qualitie be vncertain, the order is this; Restitution must be made (according to the discretion of wise men) in some
 40 part: and for the rest, pardon to be craued. Againe, in restitution warinesse is to be vsed, lest by the supplying the losses of other men, we make to our selues the losse of a good name.

Againe, in *Pauls* practise wee see an earnest care and diligence to provide for the poore. And this diligence is further expressed, *Romanes* 15. 25, 28. where it is said, that hee ministered to the Saints at *Ierusalem*, and withall that he gaue himselfe no rest in this dutie, till he had sealed this fruite vnto them, that is, till hee saw it done according to his desire. His example must bee followed of vs. It is not enough for vs to giue good wordes, and to wish well, but wee must in our places and callings doe our endeaour, that reliefe may euen bee sealed to our poore. And there bee many reasons to mooue vs. First, let vs consider that the charge was ver-
ry great, to maintaine the Altar of the Lord in the old Testament
with sheepe, and oxen, and offrings of all kindes: and now in the
new Testament the poore come in the roome of the Altar. Se-
condly, the poore represent the person of Christ, and in them he
comes vnto vs, and saith, *I am hungrie, I am sicke, I am naked, I am*
harbourlesse: therefore looke what wee would doe to Christ, the
same must we doe to them. Thirdly, the poore haue title and in-
terest to part of our goods: for God is the Lord of them, and wee
are but stewards to dispose and vse them, according to his ap-
pointment. And his will is, that part of our goods bee giuen for
the reliefe of the poore. If this bee not done, wee are theenes in
respect of the goods we possesse. Lastly, mercie, or the bowels
of compassion in vs, is a pledge or an impression of the mercie
that is in God towards vs: and by it we may know, or feelee in our
selues, that mercie belongs vnto vs. Thus we see what is our du-
tie: now let vs consider what is our fault. Not to blame any per-
son or persons, it is our common fault, that we are backward and
slacke in this dutie. And the cause is, that we doe not heartily
giue our selues to Christ: and this makes vs to be so slack in giuing
our goods to the poore, *2. Cor.* 9. 3. Againe, we commonly liue (as it
were) without a law. Wee doe not with *Dauid*, set the lawes of
God before vs, *Psal.* 119. v. 168. Neither doe we apply our hearts
to his statutes, v. 112. For then would we with *Dauid*, make haste
to keepe the commandements of God, *verf.* 60. specially this great com-
mandement of reliefe: and the rather, because the obseruing of it
is the enriching of vs all.

Lastly, let vs marke, that *Paul* being warned of the Apostles, was diligent to doe that wherof he was warned. The like must we doe. It is not sufficient to heare, but besides this, there must be in vs a care and diligence to do and practise that which we heare. For this is to build vpon the rocke. And it is a common fault, to heare much, and doe little, *Ezech.* 33. 24.

11 And when Peter was come to Antioch, I withstood him to his face: for he was to be blamed.

In these words *Paul* propounds the second answer, which hee makes to the obiection mentioned in the beginning of the chapter, to this effect. Though the Church glorifie God for thee: yet will not the Apostles doe it: because thou art contrary to them. Here *Paul* answers, that there was indeed a dissention between him and *Peter*, when he withstood *Peter* to his face at Antioch: but the fault was not his, but *Peters*, who was wholly to be blamed.

For the better vnderstanding of these words, three points are to be handled. The first is, who was resisted? The answer is, *Peter* the Apostle. For the intent of this chapter is to shew what agreement there was betweene *Paul* and the rest of the Apostles. And there was no Apostle of this name but one. Therefore they among the Ancient are greatly deceived, who thinke that the Apostle *Peter* was not reproofed, but some other of that name. The second point is, who resisted? Answer. *Paul*: and that not for shew and fashion, but in truth and good earnest. And this appeares, because in the words following, he sets downe a weightie and vrgent cause of his reproofe. Therefore *Ierom.* and others are deceived, who thinke that *Paul* reproofed *Peter* * in shew and appearance, and not in good earnest. The third point is, what was *Pauls* mind and meaning in resisting of *Peter*? Answer. To doe his office. The kingdom of God, and all things pertaining thereto, must haue free passage without resistance. The second petition is, *Thy kingdome come. Iohn* the Baptist preached thus, *Prepare the way of the Lord, and make his paths straight, Mar. 1.* Saint *Paul* saith, *Pray that the word of God may haue free passage, & be glorified, 2. Thess. 3. 1.* Contrariwise, such things as hinder the kingdome of God must bee withstood. Therefore *Peter* saith, *Resist your aduersarie the diuell, strong in faith, 1. Peter 5. 9.* And thus men that are instruments of euill, are to bee withstood. And here *Paul*, by an holy reproofe, withstands *Peter* for his bad example.

In *Paul* here first we may behold an example of true vertue, in that he resists euill to the vttermost of his power, following his own rule, *Abhorre that which is euill, and cleaue vnto that which is good, Rom. 12. 9.* *Haue no fellowship with the vnfruitfull workes of darknesse, but rather reprove them, Ephes. 5. 11.* In like manuer must every one of vs resist euill, first, in himselfe, and then in them that appertaine to him. Therefore *Paul* saith to all, *Put on the armour of God, that ye may resist, Ephes. 6. 13.* Here two things may be demanded: first, what

must wee resist? Paul answers againe, *Principalities, and powers, and spirituall wickednesses*: that is, the diuell and all his angels. It may be said, we haue no dealing with them, for they vse not to appeare vnto vs. *Answ.* That the diuell comes not to vs visibly, but in the persons of euill men, and in the bad examples of all men. This made *Christ* say to *Peter*, *Mat. 16. 23. Come behind me, Satan; for thou art an offence vnto me*, when *Peter* would haue dissuaded him from going to *Ierusalem*. Again, it may be said, *In what things must we resist them?* *Paul* answereth, *In heauenly things*, v. 12. that is, in things which pertaine to Gods kingdome, and concerne either the saluation of our 10 soules, or the worship of God. For the diuel seeketh by all maner of euils, to hinder these good things. Moreouer, this dutie of resisting euill, is so necessary, that we must resist sinne, if need be, to the very shedding of our blood, *Heb. 12. 4.*

Again, we haue in *Paul* an example of boldnesse and libertie in 15 reproouing of sin. This was a thing commanded to the Prophets and Apostles, *Isai. 58. 1. Crie and spare not, lift vp thy voice like a trumpet, shew my people their transgression. Ierem. 1. 17. Trusse up thy loynes, arise and speake vnto them all that I command thee: be not afraid of their faces, lest I destroy thee before them.* Like libertie may the Ministers 20 of the word vse, obseruing *Pauls* rule, *2. Tim. 1. 7. God hath not given vs the spirit of feare, but of power and of loue, and of a sound minde.* Where he sets downe three canons. First, that this libertie in reproouing, is not the fruit of a bold and rash disposition, but it is a fruit of Gods spirit, and so to be acknowledged. Reade *Mich. 3. 8.* The second, 25 that the vse of this liberty is to be ordered by a sound mind, whereby wee are able to give a good account of our reproofes, both for the matter, and manner of them. The third is, that all our admonitions must be seasoned and tempered with loue: that they tend to the good and saluation of them that are reprooued. These ca- 30 ueats obserued, libertie in reproouing, shall neuer want his blessing, *Isai. 50. 7.*

Thirdly, here is an example in *Paul*, of an ingenuous and honest mind. When he sees *Peter* do amisse, he reprooues him to his face. Contrary to this, is the common practise in backbiting, whispering 35 and tale-bearing, whereby it comes to passe, that when a man is in fault, euery man knowes it, saue he which is in fault. This vice the law of God expressly forbids, *Leu. 19. 16.* And it is the property of a good man, not to take up a false report, *Psal. 15.* And *Dauid* reprooues *Saul*, because he did but lend the eare to tale-bearers, saying, *Where- 40 fore gonest thou an eare to mens words that say, behold, Dauid seeketh euill against thee?* *1. Sam. 24. 10.*

In *Peter*, who when hee was reprooved, made no reply, wee see an example of patience and humilitie, whereby he humbled himselfe before the reproover, when he was convicted of an offence. The like was in *David*, when hee said, *Let the righteous smite mee,*

5 *Psalme*, 141. v. 5.

Whereas *Paul* saith, that *Peter* was to be blamed, or condemned, not in respect of his person, but of his example: we see that excellent men, even the chiefe Apostles are subiect to erre, and be deceived. It may be said, how then may we trust them in their writings?

10 I answer, while they were in delivering any thing to the Church, whether it were by Sermon, or writing, they were guided by the infallible assistance of the spirit, and could not erre. Otherwise they might erre, when they were out of this worke, in mind, will, affection, or action. Thus *Ionas*, when he saw that *Ninine* was not de-

15 stroyed, was impotent in his anger. *Nathan* was deceived in giving advice to *David*, touching the building of the temple, 2 *Sam.* 7. The Apostles at the ascension of Christ, still dreamed of an earthly kingdome, saying, *When wilt thou restore the kingdome of Israel?* *Act.* 1. And *Peter* being bidden to arise, and eate of things forbidden
20 by the ceremonial law, said, *Not so Lord, Act.* 10. 14.

Thus then, if *Peter* was subiect to error, the pretended successours of *Peter*, namely, the Bishops of Rome, cannot bee free from error. It is alledged, that *Peter* erred in life, and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruine
25 of doctrine, if it had not bin prevented. Therefore the error that was in acte, if we respect the event, was in doctrine. Again, I answer, that an error in action, presupposeth an error in minde, or at the least, some ignorance: because the mind is the beginning of the thing done. Thus all sinners are called *ignorant persons*, *Hebr.*
30 5. 2. And it seemes that the error of *Peter* was, that of two evils, it was the best to choose the lesse: that is to choose rather to offend the Gentiles, then the Iewes, to whom he was an Apostle specially appointed.

Here againe wee miserable wretches are taught to watch and
35 pray, that God would not leade vs into temptation: considering most excellent men are subiect to falling. And men must bee warned not to abuse *Peter*'s example in bouldtering themselves in their naughty waies: by saying, wee are all sinners, that the best man a-
40 litle is a sinner, that the iust man falles seven times a day. For the place in the *Proverbes* 24. 16. is spoken of affliction, not of sinne: the iust man falles seven times a day, that is, he falles into manifold perills. And further, we should not onely consider the faults of iust

men, but also their conversion and repentance. And againe, to sinne, and to commit sinne, are two diuers things. Though the godly sinne, yet doe they not keepe a course in sinning, and goe on from sinne to sinne.

12 For before certaine came from Iames, *hee* ⁵ *ate with the Gentiles: but when they were come, he withdrew himselfe, fearing them that were of the circumcision.*

13 And other Iewes dissembled likewise with him: in so much that Barnabas was brought into their dissimulation also.

The Apostle hath propounded his second answer in the same verse: now he proceeds to make a declaration of it. And first he sets downe the cause why Peter was reprov'd, and the manner of reproofe. The cause is in the 12. & 13. verses, namely Peters sin. And this sinne is set forth by foure things. By the name of the sin, the matter of the sinne, the cause of the sinne, the effects of the sinne.

The name of the sinne is noted, when Paul saith, *And other Iewes dissembled likewise with him, verse 13.* where I gather, that Peters sin was *Simulation*. *Simulation* of it selfe is a thing indifferent, and according to circumstances is either good or euill. Lawfull simulation is, when men conceit that which they may lawfully conceit, and signifie something either by word or deed, that is onely beside the truth, and not contrarie to it. This was the *Simulation* of Joseph, who carried himselfe as a stranger to his brethren in Egypt, after he had examined them, and knew who they were, *Genes. 42.* This was the *Simulation* of Christ, who when hee was come to Emaus, made as though hee would haue gone further, *Luke 24. 28.* Thus Paul among the Iewes, plaid the Iew: *1 Cor. 9. 20.* Vnlawfull *Simulation* is that, when something is signified, or fained against the truth, or to the preiudice of any. Of this kinde was the simulation of Peter, which tended to the preiudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, he vseth Christian libertie, in eating things forbidden by the ceremonial law: yet after the coming of certaine Iewes from Ierusalem, he separates himself from the Gentiles, & plaies the Iew among the Iewes. Like to this was the halting of the Israelites betwene God and Baal, *1 King. 18. 21.* and the practise of sundry men who are Protestants with vs, & yet in other countries go to Masse and the practise of our people, who change their religion with the times.

Here

Heere wee see the great weaknesse of *Peter*, in that vpon a very little occasion, and that presently, falles away from his profession to his old course. In him we may behold our owne weaknesse, and consider what we are like to doe in like case. We now professe the Gospel of Christ: yet if any occasion were offered, it is to be feared, that many of vs would be easily moued to returne to our old prophaneesse, and to the superstition of Poperie. But for the staying and the better establishing of our minds, let vs alwaies remember, that they shal perish who withdraw themselves from their faith, profession, and obedience, which they owe vnto God, *Hebr.*

10. 38. *Psal.* 73. 27.

Again, here it must bee obserued, that *Paul* in describing the sinne, expresseth two actions, *hireating with the Gentiles*, and *his separation from them*, the first good, and the latter euil. The beginning of his action was good, but the end of it was naught. The reason is this: the man regenerate is partly flesh, and partly spirit: and here-vpon it is, that when we wil that which is good, we cannot accomplish it, and euill is present with vs. The child of God is like a lame man that goes the right way, but yet halts at every step. *Abraham* and *Sara* desire issue, that is from the spirit: but they desire issue by *Agar* their handmaid, that is from the flesh. *Rebecca* seeks the blessing for *Jacob*, that is a worke of the spirit: but she seeks it by lying, that is from the flesh: *Peter* eates with the Gentiles, that is from Christian libertie: hee afterwards separates himselfe, that is from corruption. Thus we see that the best works are imperfect, & mixed with corruption: and that for the best works we must humble our selues, and seeke pardon, not in respect of the goodnesse of the worke, but in respect of the defect thereof.

It may be demanded, how the act of *Peter* should be a sin, considering he did onely abstaine from certaine meats, that he might auoid the offence of certain Iewes? Answer. The fact of *Peter*, considered by it selfe, is not a sinne: for *Paul* did the like in playing the Iew: but the circumstance makes it a sin. For first of all *Peter* doth not only abstaine from meats forbidden by the ceremoniall law, but also he withdraws himselfe from the company of the Gentiles, and keepes company apart with the Iewes. Secondly, he abstaines not among the Iewes at Ierusalem, but at Antioch among the Gentiles, where a little before he had openly done the contrary, in vsing his Christian liberty. Thirdly, he vsed this abstinence when certain Iewes came from Ierusalem, to search out the libertie of the Gentiles. Fourthly, while *Peter* seeks to auoid the small offence of some Iewes, he incurreth a greater offence of all the Gentiles. Lastly, this

act of *Peter* did tend to the overthrowing of *Pauls* ministerie, and the suppressing of the truth of the Gospel. Thus then the acte of *Peter* becomes vnlawfull, that was otherwise lawfull, being simply considered by it selfe. Here it may be demanded, what *Peter* should haue done? *Answer*. He should haue openly withstood the Iewes that came from Ierusalem: as *Paul* withstood them that virged the circumcision of *Timo*: Or againe, before he had plaid the Iew, he should haue aduertised the Gentiles, that for a time he was to yeeld to the infirmitie of some Iewes.

In *Peters* example we are taught, that we must not offend God, though all the world be offended, that our offences must giue place, when the great offence is at hand: that is, when God is dishonoured, and the very least part of his truth is suppressed.

The third point to be considered, is, the cause of the sinne of *Peter*: and that was the feare of the offence of the Iewes. Heere two questions are to be handled. The first, how *Peters* feare should bee a sinne? *Answer*. There is a naturall feare created by God, and placed in the heart of man. This feare of it selfe is good. Neuerthelesse by the corruption of nature it becomes euill. And it is made euill two waies. One is, when men feare without cause, as when the disciples feare Christ walking vpon the sea, & feare drowning when Christ was in the ship with them. The other is, when there is no measure in feare. As when men so feare the creature, that they neglect their dutie to God. This was *Peters* feare, and it was a sinne in him. For God is to be feared, simply because he is Lord of body and soule, and can destroy both: and he is to be feared for himselfe, whereas euery creature is to be feared in part only, and for God, *Rom.* 13. 3, 4. By this wee are taught, daily to inure our selues in our hearts to feare God aboue all things.

The second question is, how *Peter* could haue the feare of God, considering he feared men more then God, at the least in this one action? *Answer*. There are three kinds of feare. One is, without all sin: this was in *Adam*, and in Christ. The second is altogether sinfull in the wicked and vngodly, because it is severed from faith and obedience: as when there is a feare of men, without the feare of God. The third is a mixed feare in them that are regenerate, in whom the feare of God is ioyned with the corrupt feare of man. And in this mixture otherwhiles the one preuailes, otherwhiles the other. And this feare was in *Peter*: in whom at this time the carnall feare of man preuailed against the true feare of God.

Paul notes feare to bee the cause of *Peters* sinne, that hee may thereby signifie vnto vs, what kinde of sinne it was, namely, a sinne

sinne, not of malice, but of infirmitie. A sinne of infirmitie is, when there is a purpose in the heart not to sinne: and yet for all this, the sinne is committed, by reason the will is ouercarried by temptation, or by violence of affection, as by feare, anger, lust. Thus *Peter* sinned. And let it bee remembred, that to sinne of infirmitie is properly incident to such as bee regenerate, as *Peter* was. Every wicked man makes his sinne his infirmitie: fornication is the infirmitie of the fornicator, drunkenness the infirmitie of the drunkard, &c. but it is false which they say. For they sinne with all their hearts when they sinne.

The fourth and last part of the Effect of *Peters* sinne, in drawing the Jewes, and *Barnabas*, to the like dissimulation. Here we see the contagion of an euill example. And hence we learne, that Ministers of the word must of necessity ioyne with good doctrine, the example of good life. For first of all, it is the expresse commandement of God, *1 Pet. 5. 3. Be patternes of the flocke, 1 Tim. 4. 12. Be an example in word, conversation, loue, spirit, faith, puritie, Phil. 4. 8. What yee haue seene in me; that doe, Mat. 5. 16. Let your light so shine before men, that they may see your good workes.* Secondly, practise in the Minister is a part of his teaching. For the multitude doe not marke so much what men say, as what men doe. *Herod* did many things, not because *Iohn* the Baptist was a good Minister, but because hee was a good man, *Marke 6. 20.* Thirdly, Ministers haue not the presence and protection of God, vnlesse their liues bee vertuous and godly. *If thou returne, thou shalt stand before me, Ierem. 15. 19. God reueales his secrets to the Prophets his seruants, Amos 3. 7.* Lastly, fearefull iudgements of God belong to Ministers of wicked liues. Destruction befallles the sonnes of *El*, and their families, because they by leud example made the people of God to sinne, *1 Sam. 2. 24.* The like befell the sonnes of *Aaron* for their presumption.

Againe, all superiours are warned to goe before their inferiours by good example. When *Moses* went into Egypt to be the guide of the Israelites, the Lord would haue destroyed him, by reason of the bad example in his owne family, namely, the vncircumcision of his child. *David*, for his euill example, whereby he caused the enemies of God to blaspheme, is punished, and that after his repentance, that men might see in him an example of Gods iudgement against sinne, *2 Sam. 12. 14.*

Heere againe we see, that the consent of many together, is not a note of truth. *Peter, Barnabas*, and the Jewes, all together are deceived, and *Paul* alone hath the trueth. *Ponormitane* sayeth, that

that a *laie-man* bringing Scripture, is to be preferred before a whole Councell. *Papinianus* alone had the truth, and the whole Councell of *Nice*, inclined to error.

14 But when I saw that they went not with a right foote to the truth of the Gospel, I said to Peter before all men: If thou beeing a Jew livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

In these words, Paul sets downe the reproofe of Peter, and the whole manner of it. In it, many points are to be considered. The first is, the time of this reproofe: and that was so soone as Paul saw the offence of Peter. Here we learne, that we must resist, and cut off the first beginnings of temptation, of sinne, and of superstition, because we are prone to euill: and therefore if it once set footing in vs, it will take place.

The second point is, the foundation of the reproofe in these words [*when I saw,*] and that is a certen knowledge of Peters offence. Here we are to take notice of the common fault, and that is, that we vse to censure, and condemne men, specially publike persons, vpon suspitions, and coniectures, and here say. Whereas we should not open our mouthes to reprove, till wee haue certen knowledge of the fault. Moreover, publike persons, as Magistrates and Ministers, haue their priuiledge, that an accusation is not to be receiued against them, without there bee a proofe by two or three witnesses. 1. Tim. 5. 20.

The third point is, the fault reprooued, which is here expressed by an other name, *not to walke with a right foote to the truth of the Gospel*: that is, not to conuerse with men, and to carrie himselfe so as he may bee futable to the sinceritie of the Gospel, both in word, and deede.

Here is a notable dutie set downe for all men, *To walke with an euen foote according to the truth of the Gospel*: and this is done, when in word and deede, and every way, we ascribe all the good we haue, or can doe, to grace, to mercie, and to Christ: when again, in word, and deede, and every way, we giue all thanks to God for grace and mercie by Christ. Here two sorts of men are to be condemned, as hauers in respect of the truth of the Gospel. The first, are Papists, who ioine Christ and workes in the cause of our iustification, and saluation. The second, are carnall Protestants, and all other sorts of men, that professe the name of Christ, & withal challenge to themselves a libertie to liue as they list. For they walke contrarie to the Gospel, disioyning Iustification and Sanctification, Faith and good

good life, remission of sinne, and mortification. This is the life and common sinne of our daies. We are light in the Lord, but wee walke not as children of light. We are content to come to the marriage of the Kings sonne, but we come not with the marriage garment. It is to be feared, this very sinne will banish the Gospel, and bring all the judgements of God vpon vs. Let vs therefore, repent of our vncleane and hauing liues: and preuent the Lords anger, by walking worthie the Gospel of Christ.

It will be said, how must we performe this dutie? *Ans.* Two rules must be remembered. The first is, that we must haue and carrie in vs a right heart. For the want of this was *Simon Magus* condemned; *Act. 8. 21.* A right heart is an humble & an honest heart. The humble heart is, when in the estimation of our owne hearts, wee abase our selues vnder all creatures vpon earth, and that for our offences: when againe, in the affection of our hearts, we exalt the death, and blood of Christ, above all riches, above all honours, above all pleasures, above all ioyes, & above all that heart can thinke, or tongue can speake. The honest heart is, when we carrie, and cherish in our hearts the settled purpose of not sinning: so as if we sin at any time, we may in the testimonie of a good conscience say, that we sinned against our purpose. The second rule is, that we must make straight steps to our teere, *Heb. 12. 13.* And that is done, when we endeavour to obey God, according to all his commandements, *Psalm. 119. 6.* and also, according to all the powers of the inward man, that is, not onely in action, but also in will, affection, and thought. Let vs also apply our hearts to the doing of this, least if we come to the marriage of the kings son without the garment of a right heart and life, we heare the sentence, *Binde them hand and foot, and cast them into utter darknes, there shall be weeping and gnashing of teeth.*

The fourth point is, the place of reproofe [before all men:] for they that sinne openly to the offence of many, are openly to be reproofed. *1 Tim. 5. 20.*

The fifth point is, concerning the reasons which *Paul* vseth for the restraining of the sinne of *Peter*. The first is set down in the 16. verse, *If thou beeing a Jew, &c.* Here the meaning of some words are to be opened. To *Iudaize*, or to *line as a Jew*, is to obserue (and that necessarily) a difference of meates, and times, according to the ceremonial law of *Moser*. To *Gentilize*, or to *line as a Gentile*, is to vse meates, and drinckes, and times, freely without difference. *Peter* is said, to *compell the Gentiles to Iudaize*, not by teaching of any doctrine (for the Apostles neuer erred, in teaching and deliuering any thing to the Church of God: this is a principle:) therefore hee

constrained them by the authoritie of his example: whereby he caused them to thinkethat the obseruation of the Ceremonial law was necessary.

The first reason then is framed thus: If thou beeing a Jew, vliest to live as the Gentiles, thou maist not by thy example compel the Gentiles to Iudaize in the necessarie obseruation of ceremonies: but thou beeing a Jew, vliest to live as the Gentiles: therefore thou maist not compell the Gentiles to live as Iewes.

Here first, let vs observe the force of euill example: it compells men to be euill. Therefore let all superiours, Magistrates, Ministers and all gouernours of families looke to their examples: For if they be euill, they constrain others also to be euill.

Here againe, we see what wonderfull subiection the ancient beleeuers yeilded to the ministry of the word. For if the actions of the Apostles compelled men to do this or that, what then did their doctrines, and heavenly exhortations doe? When Iohn the Baptist preached, *the kingdome of heauen suffered violence, and the violent tooke it to themselves.* When the disciples preached in Iewrie, they saw Satan falling down from heauen like lightning. The weapons of Paul were spirituall, to cast downe holds, and to bring euery thought in subiection into God. Here, the fault of our time is to be considered. We haue the forme of godlines, in hearing and in outward profession, but wee want the power of it. For we doe not in heart yeeld subiection by fostering our selues to be vrged, and compelled to obedience by the authoritie of the Ministrie.

Thirdly, here we see wherein stood Peters sinne: namely in that he constrained men to a necessarie obseruation of the Ceremonial law: by his example binding the Gentiles to the doing of that which the Gospel hath made free. Therefore great is the wickednes of the Romane religion: in that it placeth a necessitie in many things, in the vse whereof, Christ hath procured vs an holy, and Christian libertie. In this respect the vowes of perpetuall continencie, of poverty, and regular obedience, are falsly termed *states of perfection*: and are indeede *states of abomination*.

15 We which are Iewes by nature, and not sinners of the Gentiles:

16 Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ: which (I say) haue beleeued in Iesus Christ, that we might be iustified by the faith of Iesus Christ, and not by the workes of the law: because by the workes of the law, no flesh shall be iustified.

Math. 11. 12.

Luk. 10. 18.

2. Cor. 10. 4.

Here Paul layes downe the second reason of his reproofe: it is framed thus. That which we defend, both in iudgement and practise, that must we vrge, and not the contrary: but iustification by faith without works wee defend both in iudgement and practise: therefore we must vrge it, and not the contrary, namely, the necessary obseruation of the law.

The *maior* is wanting: the *minor* is expressed in the 16. verse, and it is amplified by an argument of things diuers, thus: Though we be Iewes to whom the law was giuen; yet we forsake the law, and look to be iustified by the faith of Christ. Secondly, the *minor* is confirmed by a testimony of the *Psalme* v. 16. *By the works of the law no flesh shall be iustified.*

Here two points are to be handled. One, of the distinction of the Iewes and Gentiles: the other, of iustification.

Touching the distinction of Iewes and Gentiles, sundry points are to be handled. The first, what is the cause of this distinction? *Answer.* The good will and pleasure of God. *Moses* saith, God chose the *Israelites* above all nations, *Deut.* 7. 6. hee loved them, *Deut.* 10. 15. when he divided the nations, *Jacob* was his portion, *Deut.* 32. 8. Hee knew them above all nations, saith *Amos* 3. 1. And he chose them, because he loved their fathers, *Deut.* 4. 37. Hence we gather, the free election of God: and that they are deceiued, who thinke, that there was no difference of Iewes and Gentiles in respect of God, but in respect of themselves: because the one imbraced Christ, the other refused Christ. But there cannot be a refusall where the *Messias* was not knowne: and among the Gentiles he was not so much as named, *Rom.* 15. 20.

The second point is, wherein stands the difference of Iewes and Gentiles. *Answer.* Here the Iewes are opposed to sinners of the Gentiles: and therefore by the Iewes are meant an holy & peculiar people. The distinction therefore lies in this, that the one was holy, the other prophane: the one in the couenant, the other out of the couenant, *Rom.* 9. 4. 5. *Psalm* 147. 20. Here two errors must be auoyded. One, that the difference lay in earthly things: which is not true. For the law was giuen to the *Israelites*: and it was a *schoolmaster* to Christ, *Gal.* 3. and an introduction to a better hope, *Heb.* 7. 19. The second error is, that they differed only in this, that Christ was more plentifully and fully revealed to the Iewes: more darkly and sparingly to the Gentiles. But it was otherwise. For the Gentiles were without God and Christ, *Ephes.* 2. 12. and they were left to themselves, to walke in their own wayes, *Act.* 14. 16.

The third point is, how long this difference endured? *Answer.* Till

Till the death of Christ. For the Disciples were forbidden to goe into the way of the Gentiles, *Math. 10. 5.* And Christ saith, that *hee was not sent, but to the lost sheepe of the house of Israel, Mat. 15. 22.* It may be objected, that here we see the difference of Iewes and Gentiles, is standing, long after the ascension of Christ. *Ans.* Christ in his death did fully merit the abolishment of this difference, *Eph. 2.* Neuerthelesse the execution of this abolishment was by degrees: and it was at this time begun by the ministry of the Apostles, yet not accomplished.

The last point is, that the Iewes are an holy people by nature: not because holines is conueied to them by generation, but because euen from their beginning, and birth, by vertue of the covenant, they are holy. *If the roote be holy, the branches are holy, Rom. 11. 16.* If either of their parents beleue, the children are holy, *1. Cor. 7. 14.* In a ciuill contract, the father and his heire make but one person, and the father couenants for himselfe, and his posterity: euen so, in the covenant of grace, he beleues for himselfe, and withall makes his posterity partaker of the said covenant: and thus the posterity becomes holy. It may be objected, that whatsoeuer is borne of flesh is flesh. *Answer* The parent sustaines a double person. First, he is to be considered as a childe of Adam, and thus he brings forth a childe, hauing with Adams nature, Adams corruption. Againe, he is to be considered as a beleuer: and thus albeit he doth not propagate his faith and holinesse to his child, yet by meanes of his faith, his childe is in the covenant, and consequently is to be accounted holy in the iudgement of charitie, till God manifest the contrary. Againe, it may be objected, that if the children of beleeuing parents be borne holy, they want originall sinne. *Answer.* The children also sustaine two persons. First, they are considered as children of the first Adam: and thus they are conceived and borne in sinne, and are children of wrath. Againe, they are to be considered as children of beleeuing parents: and thus by meanes of the covenant, they are children of God, and originall sin which is in them is couered from their first beginning, and not imputed to them.

The vse. There was no absolute necessity of circumcision. For they which dyed before the eighth day, were borne holy, and consequently, in the covenant: and therefore might be saued. And thus Baptisme was not of absolute necessity: for the children of beleuers are borne holy and Christian: and therefore dying in the want of Baptisme, may for all that be saued. The seale of the covenant is not of like necessity, with the covenant it selfe.

Secondly

Secondly, here we learne, that it is not the act of Baptisme to conferre the first grace: but onely to confirme, and seale it vnto vs. Adoption, and life begins not in Baptisme, but before. *If the roote be holy, the branches springing thence are holy.* We are borne Christians, if our parents beleeuē, and not made so in Baptisme.

Lastly, if we be borne holy: it is our shame that we haue made no more proceeding in holinesse, then we haue done: the most remaine ignorant, and vnreformed; and they of the better sort, either stand at a stay, or goe backward.

The second point is, concerning Iustification in the 16. v. of which sundry things are there propounded. And first, I will begin with the name. The word, *Iustifie*, is borrowed from courts of iudgement, and signifies a iudiciall act. Otherwhiles it is put for the action of the iudge, and then it signifies to absolue, or to pronounce innocent. Thus *Paul* saith, *Act. 13. 39.* *That we are iustified from all things: from which we could not be iustified by the law of Moses,* that is, absolued, or cleered. Againe, he opposeth iustification to accusation, and condemnation, *Rom. 8. 33.* Now the contrary to condemnation, is absolution. Sometimes againe, the word *Iustifie*, signifies the act of the party iudged, or of the witnesses: and then it imports as much, as to giue testimony, or to declare and approoue. Thus *Iames* saith, *Abraham was iustified by workes,* chap. 2. v. 21. that is, declared, and approoued to be a iust man by workes. In the former signification is the word vsed, where the holy Ghost deliuereth the doctrine of iustification, as in this place.

The vse. Here we see how to distinguish betweene Iustification, regeneration, and renouation. Regeneration is vsually in scripture, the change of the inward man, whereby we are borne anew. Renouation is, the change both of the inward and outward man, that is, both of heart and life. Iustification, is neither, but a certaine action in God applied vnto vs, or a certaine respect or relation, whereby we are acquit of our sinnes, and accepted to life everlasting. Secondly, we must here note, that the Teachers of the Church of Rome, mistake the word, *Iustification*. For by it, they vnderstand nothing else, but a physcally transmutation of the quality, and disposition of our hearts from euill, to good. And by this mistaking, they haue made a mixture or rather confusion, of the law and Gospel. Thirdly, here we see, what is to be the disposition of the party iustified: (for by the consequent we may learne the antecedent.) A man therefore that would be iustified, must come before the iudgement seate of God, and there must he plead guilty: and be his owne aduersary, condemning himselfe: and being pressed with the
terrors:

terrors of the law, he must flie and make his appeale to the throne of grace, for pardon in Christ: and then he shall be acquit, or iustified from all sinnes. Thus much doth the word, *iustifie*, import. Thus came the Publican before God, *Luk. 18.* when he said, *Lord, be mercifull to me a sinner*; and departed iustified. Thus in the fift petition, we are taught to come euery day into the presence of God, and to acknowledge our debts, and to vse the plea of mercie, saying, *Forgiue vs our debts.*

The second thing to be considered, is the subiect of iustification, or the person to be iustified, and that is man generally, signifying that *a man is iustified*. The holy Ghost speaketh thus generally, for two causes. The first is; because all men without exception haue need of iustification, euen they which are regenerate, *Rom. 3. 23.* And in this place *Paul* saith, that he, and *Peter*, and the rest, haue beleued in Christ, that they might be iustified by faith. Here we are to take notice of the miserable condition of prophane, and secure Epicures, who neuer so much as dreame of any iustification. The second reason is; because God communicates the benefit of iustification, generally to all sorts of men: and this he doth in the Ministry of the word, in which he beseecheth men to be reconciled to God. *2. Corinth. 5 v. 21.* This must be an inducement vnto vs, to come vnto Christ, humbling, and iudging our selues; that wee may bee iustified. God himselte from heauen vseth reasons vnto vs daily, to mooue vs to the practise of this duetie. What meane these gracious and continuall preseruations of Prince and people, Church and land? By them wee see, it is the good pleasure of God, to giue vs a time to seeke his kingdome and righteousness: wherefore let vs not neglect the day of visitation, but take the time while it serues, that wee may turne vnto God, and bee accepted of him, and escape the woe pronounced vpon *Corazin* and *Bethsaida*.

The third thing to bee considered, concernes things excluded from iustification, as false causes: namely the workes of the law. Here it may be demanded, what workes are meant. I answer, first, not onely workes of the ceremoniall, but also of the morall law. For all men know, that ceremoniall actions are of no vse, vnlesse they be ioyned with moral duties of loue and mercy. And if *Paul* meant onely ceremoniall workes, hee needed not to haue made so longa discourse against iustification by workes: for he might haue ended the whole matter in a word or twaine, by shewing that the ceremoniall law, was abrogated by Christ. Secondly, I answer, that not onely workes done before faith, are excluded, but also workes that

that follow faith, and are done in the estate of grace. For *Paul* here reason thus: If no flesh be iustified by workes, then not we beleeuers: but no flesh at all is iustified by workes: therefore not we beleeuers. *David*, *Psal.* 143. reasoneth of the same manner: *No flesh shall be iustified in thy sight*: therefore I cannot, though otherwise I be thy seruant, in keeping thy commandements. When *Abraham* was the father of all the faithfull, and was come to the highest degree of faith, and abounded in good workes, yet was he not then iustified by workes, *Rom.* 4. 1, 2. *Paul* kept a good conscience before God and men, *Act.* 23. and yet was he not iustified thereby, *1. Cor.* 4. 4. And he saith, that we are not saved by the workes which God hath ordained that we should walke in, *Eph.* 2. 9, 10. And the workes that God hath ordained for vs to walke in, are the best workes of all, euen workes of grace. Again, he saith, that we are not saved by workes of mercy, *Titus* 2. 5. It may be objected, that there is a Cooperation of workes and faith, *1. Iam.* 2. 21. I answer, that this Cooperation is not in the act of iustification, nor in the worke of our saluation, but in the manifestation of the truth, and sinceritie of our faith, without hypocrisie. And for the declaration and approbation of this, faith and workes ioynly concur. Here then we see it is a pestilent and damnable doctrine of the Papists, when they teach iustification by the workes of the law. Let vs here be warned to take heede of it.

The fourth point is, the Meritorious cause of our iustification: and that is Christ. Here it may be demanded, what is that thing in Christ, by and for which, we are iustified. I answer, the Obedience of Christ, *Rom.* 5. 19. And it stands in two things, His Passion in life and death, and his Fulfilling of the law ioyned therewith. For by faith the law is established, *Rom.* 3. 31. Christ was sent in the similitude of sinfull flesh, that the rigour of the law might be fulfilled in vs, *Rom.* 8. 4. and Christ is the perfection of the law for righteousness to all that beleene, *Rom.* 10. 4. He that doth not fulfill all things contained in the Law, is accursed, *Gal.* 3. 10. Seeing therefore we cannot performe the things contained therein, by our selues, we must performe them in the person of our Mediatour: who hath satisfied for the threatnings of the law by his passion, and hath fulfilled the precepts of the law by his obedience, in all duties of loue to God, and man. We owe to God a double debt. One is, that we are to fulfill the law euerie moment, from our first beginning, both in regard of puritie of nature, and puritie of action. And this debt was laid vpon vs in the creation, and is exacted of vs in the law of God. The second debt is, a satisfaction for the breach of the law. For this double debt, Christ is become our Suretie; and God accepts his obedience for

vs, it being a full satisfaction, according to the tenour of the law.

For the better conceiuing of this obedience, foure questions may be demanded. The first is, when this obedience begins and ends?

Ans. Satisfactorie obedience performed by Christ, begins in his incarnation, & ends in his death. Christ saith, *Ioh. 4. 34. It is my meate to do my Fathers will, and to finish his worke.* But when was it indeede finished? A little before his passion he said, *Ioh. 17. 4. I haue finished the worke which thou gauest me to doe.* Againe, in the surrendring of his soule, he saith, *It is finished, Ioh. 19. 30.* S. Paul saith, *Christ was obedient to the death of the crosse, Phil. 2. 8.* The triumph of Christ began vpon the crosse, *Col. 2. 15.* and he could not triumph before he had made a full, and perfect satisfaction for vs. When Christ had procured deliuerance from hell, and Right to life euerlasting, hee there made a perfect satisfaction for vs, to the iustice of God. And this he did in his death vpon the crosse. For by the death of the Mediatour, *We receive the promise of euerlasting inheritance, Hebr. 9. 15.* and *with one oblation vpon the crosse he perfected them that are sanctified, Hebr. 10. 14.* and they cannot be perfected, without the perfect obedience of Christ. Christ arose from death, and ascended into heauen in our roome and stead: and this he could neuer haue done, vlesse he had made a perfect satisfaction in death. Here it may be asked, If satisfactorie obedience end in the death of Christ, to what vse serue the resurrection, and ascension of Christ, and his sitting at the right hand of the Father? *Ans.* They serue also for our iustification, but after an other sort. For they serue to apply and communicate to vs, and to put vs in possession of the benefits, which Christ hath procured for vs, and purchased by his death. Saint Paul saith, *Hee ascended to giue gifts to men, and to fill all things. Eph. 4. 8. 10.* And Christ saith, *When I am exalted, I will draw all men to me. Iohn 12. 32.* And he liues for euer to make intercession for vs. *Hebr. 5. 27.*

The second question is, how Christ could obey beeing God, and satisfie for vs, being man? *Ans.* Christ must be considered, not meereley as God, or as man, but as God-man, or Man-god. For the Godhead doth not redeeme vs without the manhood, nor the manhood without the Godhead. Neuerthelesse, Christ as God and man, may both obey, and satisfie. For, as there are in Christ, two natures, so there are two distinct operations of the said natures. And as the said natures vnited make one Christ, so the operations of the natures concurring and beeing vnited in one, make the compound worke of a Mediatour. Therefore the Obedience of Christ, being the worke of a Mediatour, hath in it the operations of both natures. The practise, exercise, or execution of obedience,

obedience, is from the manhood: therefore it is said, that *Christ bare our sinnes in his bodie upon the crosse.* 1. Pet. 2. 24. that he suffered in the flesh. 1. Pet. 4. 1. that he made a living way by the veil of his flesh. Heb. 10. 20. that we are reconciled in the bodie of his flesh. Coloss. 1. 22. Obedience, is, properly a subiection of the will in reasonable creatures to the will of God: now the will of the Godhead of Christ, admits no subiection to the will of God: because the will of the Godhead (or of God,) is one and the same in all the persons. Christ therefore yeelds subiection onely in respect of the will of the manhood: 10 in which he performes obedience. Moreover, the operation of the Godhead is to make the said Obedience meritorious and satisfactorie for all that shall beleue. In this respect *Paul* saith, *God was in Christ reconciling the world unto himselfe,* 2. Cor. 5. 18. and that *God shed his blood,* Act. 20. 28. namely, in that nature which the Sonne of 15 God assumed. Hence ariseth the value, price, and dignitie of the obedience of Christ.

The third question is, how the Obedience of Christ should bee made ours? *Ans.* By the free donation of God. For Christ is really given vnto vs in the word, and sacraments; and consequently 20 the obedience of Christ is made ours: even as when a peece of ground is made ours, the commoditie thereof is ours also.

The fourth question is, how the obedience of Christ should be our iustice? *Ans.* It is not our iustice in naturall manner: for then it should be in vs: but by a diuine and supernaturall manner, namely, 25 by Gods Acceptation, in that he accounts it ours even as truly as if it were in vs. And because God accepts it for ours, it is ours in deede: for his willing and approouing of any thing, is the doing of it: and he calls the things that are not, as if they were.

Thus we see what the Obedience of Christ is. And here two errors must be avoided. The one is of some Protestants, leise dangerous, yet an vntruth, namely, that we are iustified, onely by the passion of Christ. But if this were so, wee should be iustified without fulfilling the law: for (as I haue said) we owe to God a double debt: one by creation, namely, the fulfilling of the law in all things, from 35 our first beginning: the second, since the Fall of Adam, namely, a satisfaction for the breach of the law. Now the Passion of Christ, is a payment of the second debt, but not of the first, whereas both must be answered. For *Cursed is he that doth not continue in all things written in the law, to doe them.* The passion of Christ procureth deliverance from hell, but alone by it selfe considered, it doth not purchase a Right to eternall life.

Objection. 1. Christ fulfilled the law for himselfe: therefore his passion

passion alone serves for our iustification: *Ans.* Christ as man fulfilled the law for himselfe: that he might be in both natures an holy high Priest, and so continue. Nevertheless as Mediatour, God and man, he became subiect to the law: in this regard he did not fulfill the law for himselfe, neither was he bound so to doe.

Obiect. II. That which Christ did, we are not bound to doe: but Christ (say some) fulfilled the law for vs: therefore we are not bound to fulfill the law. *Ans.* That which Christ did, we are not bound to doe, for the same end, and in the same manner. Now he fulfilled the law in way of redemption, and satisfaction for vs: and so doe not we fulfill the law, but onely in way of thankfulness, for our redemption.

Obiect. III. The law doth exact both obedience, and the penaltie also. *Ans.* In the estate of innocencie the law threatned the penalty, and it onely exacted obedience. Since the fall, it exacteth both obedience, and the punishment. The threatning of the law, exacts the punishment; the precepts exact obedience.

Obiect. IV. Heb. 10. 19. *By the blood of Christ wee have entrance into the Holy place.* *Ans.* By the blood of Christ, we are to vnderstand the Passion: and the passion may not be severed from active, and voluntarie obedience. For Christ in suffering obeyed, and in obeying, suffered. And (as Chrysostome saith) the Passion is a kinde of action, Christ in the oblation of himselfe did not onely offer to God his passion, but also prayers, which are no passions, Heb. 5. 7.

The second error is of the Papists: who teach, that the thing by which, and for which, a sinner is formally iustified, is remission of sinnes, with inherent iustice infused by the holy Ghost. But this cannot be. For inherent iustice, and iustification, are made distinct gifts of God. Paul saith, Christ is made vnto vs of God, wisdom, iustice, sanctification, 1. Cor. 1. 30. Again, But ye are washed, ye are iustified, and sanctified. 1. Cor. 6. 11. Secondly, the iustice whereby a sinner is iustified, is revealed without the law? Rom. 3. 21. Now inherent iustice, or the habite of charitie, is revealed by the law: and the obedience of Christ, is the onely iustice revealed without the law. For it is a iustice imputed that the law neuer knew: and in this obedience, Christ performed the law, and more too. For he died for his enemies, and so loved his neighbour more then himselfe. Thirdly, God is not onely a iustifier, but also iust in iustifying. Rom. 3. 26. because he iustifieth none but such as bring vnto him a true and perfect iustice, either in themselves, or in their Mediatour. 40 *Prou. 17. 15.* Now this inward, and inherent iustice is not such. For it is imperfect: because it is increased (in their teach) by a second iustifica-

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justification: and it is in this life mixed with the corruption of the flesh. Fourthly, the righteousness of a good conscience is an excellent grace, and gift God: but by it we are not justified, 1. Cor. 4. 4. Lastly, a close error is to be noted in this Popish doctrine of justification. For in Popish learning, Remission of sinnes is not onely an abolishing of the guilt, and the punishment, but also of the corruption of sinne: so as the partie pardoned, and iustified, hath nothing in him, that (as they say) God may iustly hate. And yet *Paul* iustified, and regenerate saith otherwise of himselfe: that *sinne dwelleth in him*; and that *the law of sinne rebells in him against the law of his mind*, and *leades him captive to sinne*. Rom. 7.

The vse of the doctrine. First, in that we are iustified, by an obedience out of our selues, we are taught, vtterly to deny our selues, and to goe out of our selues, as hauing nothing in vs whereby we may be sau'd. Here is the foundation of the abnegation of our selues. Secondly, the obedience of Christ must be vnto vs the foundation of our obedience: for he performed all righteousness for vs, that we might be seruants not of sinne, but seruants of righteousness in all duties of obedience. And in his obedience we must not onely respect the merit thereof, but also his holy example in loue, mercy, meekenes, patience, &c. and after it, are we to fashion our liues. Thirdly, the obedience of Christ must bee the foundation of our comfort. In all daungers, & temptations, we that beleue are to oppose the obedience of Christ against the fierce wrath of God, against hel, death, and condemnation. Certen beasts, when they are pursued, flie the next way to their dennes, where they hold themselves euen to death. Christ in respect of his obedience, is our hiding place: Rom. 3. 26. he is set forth vnto the world as a *Propitiatory*. For as the *Propitiatory* couered the Arke, and the decalogue, so he couereth our sinnes, and he hides our bodies, and soules, from the furious indignation, and vengeance of God. Let vs therefore by our faith, flie to this our hiding place in the storme & tempest of Gods wrath: and let vs there liue and die. Fourthly, this Obedience is the foundation of our happines. For true happines is, to be eased of our sinnes, *Psalm* 32. 1. and this ease we haue from Christ, *Matth.* 11. 18. Lastly, the consideration of this obedience, is the foundation of our thankfulness to God. For if we beleue that Christ suffered, and fulfilled the law for vs, we are worse then beasts, if we doe not every way shew our selues thankfull for this mercy.

The fifth point to be considered, is the meanes of iustification, namely, *the Faith of Christ*. Of which I consider three things. The first, what faith is. The Papists define iustifying faith to be a

gift of God, whereby we beleue the articles of faith to be true, and the whole word of God. But this faith, the deuills haue. Here they alleadge, that *Abraham* was the father of all the faithfull, and that his faith was nothing els but a perswasion, that he was able to giue him a child in his old age. *Ans.* First, the obiekt of *Abrahams* faith was double: one lesse principall, that he should haue issue in his old age: the second, more principall, that the *Messias* his Redeemer should descend of his loines. And this was the thing which his faith in the promise of God specially aimed at. I answer againe, that *Abraham* beleued not onely the power of God, *Rom. 4. 21.* but also his will, which he had reuealed in the promise, *In thy seede all the nations of the earth shall be blessed.* Secondly, it is alleadged, that *Christ* in the curing of certaine blind men, required no more; but that they should beleue his power, *Math. 9. 28.* I answer, that the ende of the miracles of *Christ*, was to confirme the certentie of doctrine, specially touching his natures, and offices. And therefore a generall faith touching the diuine power, or Godhead of *Christ* was sufficient, for the obtaining of a miraculous cure. Thirdly, they obiekt, that saluation is promised to generall faith. *Rom. 10. 9.* *If thou shalt confesse with thy mouth the Lord Iesus, and beleue that God raised him from the dead, thou shalt be saved.* That *Peters* faith was generall, *Math. 16. 16.* *Thou art Iesus Christ, the sonne of the liuing God.* That the *Eunuchs* faith was of the same kind, *Act. 8. 37.* *I beleue that Iesus Christ is the sonne of God.* *Ans.* It is a common rule in scripture, that words signifying knowledge, signifie also the motions and good affections of the heart. *Psal. 1.* *The Lord knowes the way of sibe righteous;* that is, knowes, and approques it. *2. Timothee 2. 29.* *The Lord knowes who are his;* that is, hee knoweth and chooseth them. *Iohn 17. 2.* *This is eternall life to know thee the onely God;* that is, to know and acknowledge thee for our God. If this be true in wordes of knowledge, then much more wordes of beleeuing signifie the good motions, and the affiance of the heart. Thus to beleue *Christ* to be the Sonne of God, in the places before named, is to beleue that he is God, and withall to fixe our affiance on him: otherwise the deuills beleue thus much. When *Thomas* had put his finger in the side of *Christ*, he said, *My Lord, and my God,* *Iohn. 20. 28.* And to this speech of his *Christ* faith, *Thou hast seene, and beleued.* This then is true faith not onely to beleue that *Christ* is God, but also that he is our God.

Iustifying faith in true manner is defined thus: *It is a gift, whereby wee apprehend Christ, and his benefits.* *Iohn 1. 12.* To beleue in *Christ*, and to receiue *Christ*, are put both for one. *Iob. 6.* Faith is the mouth

mouth of the soule, whereby we eate the flesh of Christ, and drinke his blood. *Iohn 17.8.* To receiue the word of Christ, to acknowledge it, and to beleue it, are put all for one. *Paul* saith, that the Gentiles did apprehend the *insigne which is by faith*, *Rom. 9.30.* Again, that

we receiue the promise of the spirit by faith, *Gal. 3.14.*

This apprehension stands in two things. The first is, to know Christ, as he propounds himselfe in the word, and sacraments. The second is, To applie him and his benefits vnto our selues. This application is made by a supernaturall act of the vnderstanding, when
 10 we beleue that Christ with his benefits is really ours. It may be objected, that faith is a certen confidence whereby wee beleue in Christ: & so it is described euen in this text. *Ans. I.* Faith, and confidence, properly are distinct gifts of God: and confidence is the effect, or fruit of faith. For *Paul* saith, that *we haue entrance*
 15 *to God with confidence by faith*, *Ephesians 3.11.* And reason declares as much, for a man can not put his confidence in Christ, till hee be assured that Christ with his benefits are his. We doe not rest on his goodness, of whose loue we doubt. Secondly, I answer that confidence, being a most notable effect of faith, is often in scripture, put
 20 for faith, and faith is described by it (as it is in this place) and yet for nature they are not one, but must bee distinguished.

Furthermore, the grounds of apprehension must bee considered. For speciall faith, must haue a speciall, and infallible ground. The grounds are three. The first is this. In the Gospel God hath propounded generall promises of remission of sinnes, and
 50 life euerslasting by Christ: and withall hee hath giuen a commandement to apply the sayd promises to our selues, 1. *Iohn 3.23.* This is the commandement of God, that we beleue in the name of his Sonne *Iesus Christ*: And wee cannot beleue in Christ, till wee
 30 beleue Christ to bee our Christ. Now then, a generall promise, with a commandement to applie the same to our selues, is in effect as much as a speciall promise. The second ground is this. *Rom. 8.16.* The spirit of God testifieth together with our spirit that
 35 we are the *sonnes of God*. In this testimony, foure things must be obserued. The first, that it is sufficiēt to certifie & assure vs of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony be certenly known, els it is no testimony vnto
 40 vs. The third is, that this testimony is found and perceiued in the vse of the word, praier, sacraments. The last is, that it is especially giuen and felt in the time of great danger and affliction. For when by reason of misery and trouble, we know not to pray as we ought,

then the spirit makes request for vs with groanes that cannot be uttered. Rom. 8. 26. And in afflictions, Paul saith, *The loue of God is shed abroad in our hearts.* Now then, if God giue to them that turne vnto him a testimonie that they are the children of God, they for their parts, are by speciall faith to beleue it. The third ground is this. A speciall faith may be gathered, partly vpon things generally revealed in the word of God, and partly vpon sense, obseruation, and experience: the same things being revealed generally in the word, and particularly by experience. Vpon this ground may we truly conclude the forgiveness of our sinnes, and the saluation of our soules, on this manner: He which beleueth, hath the forgiveness of his sinnes: but I beleue in Christ (saith he which beleueth) therefore my sinnes are forgiven me. The *maior* or first part, is expressed in the Word, the *minor* or second part is found true by experience, and by the testimony of the conscience, which is a certain Testimonie. For Paul saith, *This is my reioycing, the testimonie of my conscience.* 1. Cor. 1. 12. And the conclusion, is the conclusion of speciall faith. If this be not a good and sufficient ground, there is almost no speciall faith in the world.

Lastly, wee are to consider the degrees of Apprehension, and they are two: there is a *weake apprehension*, and there is a *strong apprehension*, as there is a weake and a strong faith. The weake faith, and apprehension is, when we endeavour to apprehend. This endeavour is, when we bewaile our vnbeleefe, strive against our manifold doubtings, will to beleue with an honest heart, desire to be reconciled to God, and constantly vse the good meanes to beleue. For God accepts the will to beleue for faith it selfe, and the will to repent for repentance. The reason hereof is plaine. Every supernaturall act presupposeth a supernaturall power, or gift: and therefore the will to beleue and repent, presupposeth the power and gift of faith, and repentance in the heart. It may be objected, that in the mindes of them that beleue in this manner, doubtings of Gods mercies abound. *Answ.* Though doubtings abound neuer so, yet are they not of the nature of faith, but are contrarie to it. Secondly, we must put difference betweene true apprehension, and strong apprehension. If we truly apprehend, though not strongly, it sufficeth. The palsie hand is able to receiue a gift, though not so strongly as another. The man in the Gospel said, *Lord, I beleue, helpe mine vnbeleefe.* Marke 9. 24. that is, helpe my faith which by reason of the smalnesse thereof may rather bee called vnbeleefe, then faith. This is the common faith of true beleuers. For in this world, wee rather liue by hungering and thirsting, then by full apprehension.

apprehending of Christ: and our comfort stands rather in this, that we are knowne of God, then that we know God.

1 The highest degree of faith is, a full perswasion of Gods mercy. Thus faith the holy Ghost, that *Abraham was not weak through unbelief, but strong in faith, Rom. 4. 20.* But wherein was this strength? In that he was fully perswaded, that God, which had promised would also performe it. This measure of faith is not incident to all beleeuers, but to the Prophets, Apostles, martyrs, and such as haue bin long exercised in the schoole of Christ. And this appeares by the order, 10 whereby we attain to this degree of faith. First, there must bee a knowledge of Christ: then followes a generall perswasion of the possibilitie of pardon, and mercie, whereby wee beleue that our sinnes are pardonable. An example whereof we haue in the prodigall childe, *Luke 15. 18.* After this the holy Ghost worketh a will 15 and desire to beleue, & stirs vp the heart to make humble and serious inuocation for pardon. After prayer instantly made, followes a setting and quieting of the conscience, according to the promise, *Matth. 7. 7. Knocke, it shall be opened, seeke, ye shall finde, knocke, ye shall receiue.* After all this, followes an experience in manifold obseruations of the mercies of God, and loue in Christ: and after experience, followes a full perswasion. *Abraham* had not this full perswasion, till God had sundry times spoken to him. *Dauid*, vpon much trial of the mercie, and fauour of God, growes to resolution, and faith, *Psalme. 23. 6. Doubtlesse kindness and mercie shall follow me all the daies of my life.*

This distinction of the degrees of faith, must the rather be observed, because the Papists suppose that we teach, that every faith is a full perswasion, and that every one among vs hath this perswasion. Which is otherwise. For, certentie we ascribe to all faith, 30 but not fullnesse of certeniy. Neither doe we teach, that all men must haue a full perswasion, at the first.

The vse. If that be the right faith, which apprehends and applies Christ vnto vs, then is it a poore and miserable faith of the Papist, to be baptized, and withall to beleue as the Church doth, 35 when it is not knowne what the Church beleues.

Of the same kinde is the faith of the multitude among vs, whose faith is their good meaning; that is, their fidelitie, and truth in their dealings.

Lastly, if that be faith which only apprehends Christ, there is 40 little true faith in these last daies. For though the merit of Christ be apprehended by faith, yet is not the efficacie of his death, and that appeares by the badde and vndeformed liues of them that profess

professe the Gospel. Indeede many say they haue and euer had, a strong perswasion of Gods mercie: but in the most of them it is but a strong imagination: for their faith was conceived without the word, prayer, sacraments: and it is seuered from good life. We are then all of vs carefully to seeke for this true and lively faith. And therather, because faith and repentance are possible to all that by grace doe will in this day; they which will to beleue and repent, haue begun to beleue and repent: God accepting the will for the deede. *Luke 11. 13.* And hauing attained to a measure of true faith, we must goe on and seeke to iustifie our selues: but yet (as *St. Iames teacheth, c. 2.*) iustifie our faith by good workes: and then shall our faith be deemed to iustifie vs in life and death. *ibid.* The second point to be considered concerning faith, is the manner how it iustifieth. The Papists teach, that it iustifieth, because it iustifieth wth good motions and good affections in the heart, whereby it prepareth and disposeth man, that he may be fit to receive his iustification: againe, that as soe it being an excellent vertue meriteth that God should iustifie. But this is false which they say. For if faith iustifieth by disposing the heart, then there must be a space of time betwene iustification and iustifying faith: but there is no space of time betwene them. For as soone as a man beleues, he is presently iustified. For every beleuer hath the promise of remission of sinnes and life euerlasting. Againe, in the case of iustification, *Rom.* opposeth beleueing and doing: faith, and workes of the law: faith therefore doth not iustifie as a worke, or as an excellent vertue, bringing forth many diuine and gracious operations. In vth place the proper action of faith, which is *Apprehension*, doth not iustifie of it selfe: for it is imperfect, and is to be increased to the end of our daies. *1 Cor. 13. 12.* Faith therefore iustifieth, because it is an instrument to apprehend, and apply that which iustifieth, namely, Christ and his obedience. As the Israelites (tong of fierie serpents) were cured, so we are cured. *1 John. 5. 16.* the Israelites did nothing at all, but onely looked vpon the brazen serpent, so are we to doe nothing for our iustification and saluation, but to fixe the eye of our faith on Christ. The bankrupt paid his debt by accepting the payment made by his creditor. It is the property of true religion to deresse nature, and to exalt grace: and this is done when we make God, the only worker of our saluation, and make our selues to be no more but recipients of the mercie and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggers hand, namely our faith in Christ, to receive the gift or almes of mercie.

- The last point is, that faith alone iustifieth. For here Paul saith, that we are iustified by faith, without the workes of the law: and that is as much as if he had said, by faith alone. Some Papists to helpe themselves translate the words of Paul thus, *Knowing that a man is not iustified by the workes of the law, [iust] if not by faith, that is, except faith* goe withall: then if faith be ioyned with workes, (say they) workes iustifie. I answer, that this manner of translation corrupteth the text. For [iust] must here be translated, *but*: as appears by the words following, *We haue beleued in Christ, that we might be iustified by faith in Christ without the workes of the law.* We cannot doe more in the curing of our spirituall diseases, then in the curing of the diseases of our bodie: of which Christ saith, *Onely beleene, Mark 5. 36.* When Abraham abounded both in faith and workes, *Rom. 4.* it is said, that he was iustified by faith without workes.
- 15 This doctrine is of great vse. First, we learne hence, that a man is iustified by the meere mercie of God: and that there is excluded from iustification, all Merit of congruities, all meritorious workes of preparation, wrought by vs, all Cooperation of mans will with Gods grace, in the effecting of our iustification.
- 20 Secondly, we learne, that a man is iustified by the meere merit of Christ: that is, by the meritorious obedience, which he wrought in himselfe, and not by any thing wrought by him in vs. Herethen our merits, and satisfactions, and all inward iustice, is excluded from the iustification of a sinner. To this end Paul saith, that we are iustified freely by the redemption that is in Christ, *Rom. 3. 24.* that we are made the iustice of God in him (and not in vs) *2. Cor. 5. 21.* that he gave himselfe to deliuer vs, *Gal. 1. 4.* that he hath purged our sinnes by himselfe, *Heb. 1. 3.* and not by any thing in vs. Hence it appears, that the Papists erre, and are deceived, when they teach that Christ did
- 30 merit, that we might merit, and satisfie for our selues: for then wee should not be iustified by our faith alone.
- Thirdly, hence we learne, that a sinner is iustified by meere faith: that is, that nothing within vs concurre as a cause of our iustification, but faith; and that nothing apprehends Christs obedience for our iustification, but faith. This will more easily appeare, if we compare faith, hope, and loue. Faith is like an hand, that opens it selfe to receive a gift, and so is neither loue, nor hope. Loue is also an hand; but yet an hand that gives out, communicates, and distributes. For as faith receiues Christ into our hearts, so loue opens the heart,
- 40 and powres out praise and thanks to God, and all manner of goodness to men. Hope is no hand, but an eye that wisely looketh and waiteth for the good things which faith beleueth. Therefore it is the

the onely propertie of faith to claspe and lay hold of Christ, and his benefits.

It is objected, that true faith is neuer alone. I answer thus. Faith is neuer alone in the person iustified, nor in godly conuersation: but is ioyned with all other vertues. Yet in the act, and office of iustification, it is alone. The eye in the bodie is not alone: beeing ioyned with all other parts, hand, foote, &c. neuerthelesse, the eye in seeing is alone. For no part of the body seeth, but the eye.

Secondly, it may be objected, that being iustified by faith alone, we are saued by faith alone: and so may line as we list. I answer, faith must be considered as an Instrument, or as a way. If it be considered as an instrument to apprehend Christ to our saluation, we are onely saued by faith, on this manner. Yet if faith be considered as a way, wee are not onely saued by faith. For all other vertues and workes are the way to life as well as faith, though they bee not causes of saluation.

Thirdly, it is objected, that not onely faith, but also the sacraments serue to apply Christ: I answer, they are said to apply, in that they serue to confirme faith, whose office is to apply. And here let vs take notice of the error of the Papists, who teach that our satisfactions serue to apply the satisfaction of Christ, and the sacrifice of the Masse, to apply the sacrifice of Christ vpon the crosse: whereas nothing indeede applies but faith.

In the sixt place, wee are to consider the kinds of iustification. The Papists make two: one, when a man of an euill man is made a good man: the second, when a good man is made better: and this, they say, is by workes. But it is false which they teach. For the Iewes which were borne an holy and peculiar people to God, by meanes of the covenant, were iustified (as Paul here saith) by faith, without workes. Againe, he saith, that the very end of our beleeuing is, that we may bee iustified by faith without workes. Therefore there is one onely iustification, and no more: and that by faith without workes.

The seventh point is, the ground of this doctrine of iustification by faith without workes. And it is laid downe in the end of the 16. verse, *No flesh shall be iustified by the workes of the law.* And this ground is taken, as I suppose, from *Psal. 143. vers. 2.* It may be alledged, that *Dauid* saith thus, *No flesh shall be iustified in thy sight,* and that the other words, [*by the workes of the law,*] are not expresse. I answer, that the Apostles, and Christ, in citing places of the old Testament, applie them, and expound them, and hereupon sometime adde words without adding to the sense. *Moses* saith,

Him

Him shalt thou serve, Deut. 6. 16. Christ alleading the same words, faith, Him only shalt thou serve, Matth. 4. 10. David faith, Sacrifice and burnt offering thou wouldst not, but mine eares hast thou pierced, Psal. 40. 7. The author to the Hebrewes citing this text, faith, Sacrifice and burnt offering thou wouldst not, but a bodie hast thou suited me, Heb. 10. 5. And thus the piercing of the eare is explained. For indeede it signifies to be made obedient: and to this end was a bodie given to Christ, that he might obey his Fathers will.

The eight, and last point is, the practise of them that are iustified, and that is to beleue, or put their trust in Christ. *Trust in the Lord* (saith the Prophet) *and ye shall be assured, 2. Chron. 20. 20. And Salomon saith, Roll your care on the Lord, Prov. 16. 2. By means of this faith the heart of the righteous is fixed and stablished, Psal. 112. 7, 8. For the better practise of this dutie, two rules must bee remembered. The one is, that faith and the practise thereof, must reigne in the heart, and haue all at command. We must not goe by sense, feeling, reason, but we must shut our eyes, and let faith keepe our hearts close to the promise of God. Nay faith must ouerrule nature, and command nature, and the strongest affections thereof. Thus Abraham beleueed against hope, and by faith was content to offer his naturall and onely begotten sonne. Hebrewes 11. 1. If faith ouerrule nature, then much more must it haue all the lusts and corruptions of nature at command. The second rule is, that when we know not what to doe, by reason of the greatnesse of our distresse, we must then fixe our hearts on Christ without separation: as he that climes vp a ladder, or some steepe place, the higher hee goes, the faster he holds. 2. Chron. 20. 12. Job 13. 12. Hence is true comfort. Psal. 27. 13.*

17 *And if while we seeke to be made righteous by Christ, we our selues are found sinners, is Christ the minister of sinne? God forbid.*

For the better vnderstanding of the latter part of this chapter, it must be obserued, that *Paul* directs his speech not onely to *Peter*, but also to the Iewes that stood by, being maintainers of iustification by the law.

Some thinke, that in this verse *Paul* makes an objection in the person of the false Apostles, on this manner: If wee be iustified by Christ alone, without the obseruation of the law, then there is no difference betweene vs Iewes and the Gentiles, but wee are as deepe sinners as they: and if this be so, then Christ is the minister of

of sinne. And then they say, to this *Paul* answers, *God forbid*. But I somewhat doubt, whether this be the sense of the words; because *Paul* doth not make a direct confutation of this obiection in the words following.

Therefore I rather suppose, that *Paul* continues his former speech, even to the ende of the chapter: and that in these words hee useth a third reason, to dissuade *Peter* from halting, betweene the Jewes and Gentiles. And the reason will the better appeare, if we search the meaning of the words. *If while we be iustified by Christ*, that is, by faith in Christ, without the workes of the law. *We are found sinners*, that is, found in our sinnes, not fully iustified, but are further to be iustified by the workes of the law. *Is Christ the Minister of sinne?* that is, doth it not hence follow, that Christ ministred vnto vs occasion of sinne, in that he hath caused vs to renounce the iustice of the law? *God forbid*, that is, ye doe all hold it with me as a blasphemie, that Christ should be the minister of sinne.

The argument then is framed thus. If being iustified by Christ, we remaine sinners, and are further to be iustified by the law, then Christ is the Minister of sinne: but Christ is no Minister of sinne: therefore they which are iustified, neede not further to be iustified by the law.

Theise. First, we learne hence, that it is a blasphemie to make Christ the Minister of sinne, who is the Minister of righteousness, yea iustice it selfe. *Isa. 53. 11. Dan. 9. 25. He brings everlasting righteousness. Tob. 1. He is the lambe of God that takes away the sinnes of the world.* Of this all the Prophets giue testimonie. *Act. 10. 43.* Therefore Atheists are no better then diuells, that reckon him among the false Prophets of the world. And many of them that professe Christ are greatly to be blamed, that make Christ the greatest sinner in the world: because Christ died for them: therefore they presume of mercie, and take libertie to liue as they list.

Again *Paul* here teacheth, that they which are iustified by Christ, are perfectly to be iustified, and neede not further to be iustified by any thing out of Christ, as by the workes of the law. It may be objected, that they which are iustified feelee themselves to be sinners. *Rom. 7. 14. Ans.* The corruption of original sin, is in them that are iustified: yet it is not imputed to them by God, and withall, it hath received his deadly wound by the death of Christ. Therefore they which are iustified, are not reputed sinners before God. Again; it may be objected, that they which are iustified, must confesse themselves to bee sinners to the very death. *Answer.* Confession 40 of sinne is not a cause, but a way for the obtaining of pardon.

Prou.

Prov. 28. 14. 1. Job. 1. 9. The vncovering of our sinnes is the way to couer them, before God. The sinnes therefore of men iustified, vpon their humble and serious confession, are not sinnes imputed, but couered.

5 Vpon this doctrine it followes, that there is not a second iustification, by workes, as the Papists teach. For he that is iustified by Christ, is fully iustified, and needes not further be iustified by any thing out of Christ, as by the law. Againe the same persons teach, that our sinnes are done away by the death of Christ, and wee
10 iustified in our baptisme: and that if we fall, and sinne after baptisme, wee must doe workes of penance that we may satisfie Gods iustice, and be further iustified by our workes and sufferings. But then, by their leaues, after we are iustified by Christ, we are found sinners, and we are further to be iustified by our owne
15 workes. Now this is the point, which *Paul* here confuteth.

Againe, by this doctrine we learne, that Christ alone is by himselfe sufficient, for our iustification. In him (saith *Paul*) are wee complete, *Col. 2. 14.* He is a Well of grace and life neuer dried vp. *Job. 4. 14.* Thirdly, we must content our selues with him alone, and with
20 his obedience for our iustification, despising (in respect of him) all merits, and satisfactions done by man.

Lastly, here we see what must be the care of men in this world; namely, to seeke to be iustified by the faith of Christ. It was *Pauls* principall desire to bee found in Christ, hauing not his owne righteousness,
25 but the righteousness which is by the faith of Christ. *Phil. 3. 10.* The like desire should be in vs all.

18 For if I build againe the things which I haue destroyed, I make my selfe a transgressor.

30 By things destroyed, *Paul* meanes the workes, or the iustice of the law, as appears by the next verse following, where rendring a reason of this, he saith, by the law I am dead to the law.

These words, depend on the former thus. *Paul* had said before, that Christ was not a Minister of sinne vnto vs: and here he prooues it thus. He that builds the iustice of the law which he hath destroyed, is a Minister of sinne, or makes himselfe a sinner: but the
35 Jewes, and *Peter* by his example, build the iustice of the law, which they haue destroyed, and so doth not Christ: therefore the
40 Jewes, and *Peter*, make themselves sinners, and Christ doth not make vs sinners.

Here let vs obserue the modestie and meekenes of *Paul*. The things

things which he speakes, concerne *Peter*, and the *Iewes*: yet least he offend them, hee applies them to himselfe. This care, not to offend, was in *Christ*: who was rather willing to depart from his right, then to offend. *Math. 17. 27.* And *Paul* bids vs please all men in that which is good.

Here againe it is *Pauls* doctrine, that we make our selves offenders, *When we build that which we haue lawfully destroyed.* Thus Teachers are great offenders, when good doctrine is ioyned with bad conuersation. For good doctrine destroyes the kingdome of darkenesse, and bad conuersation builds it vp againe. Thus rulers are great offenders when good counsell, and bad example goe together. For good counsell beats downe wickednesse, and bad example sets it vp againe. Thus beleevers in *Christ* are great offenders, when reformed religion, and vnreformed life are ioyned together, as often they are. For then vnreformed life builds the kingdome of sinne, which *Christ* hath destroyed.

Further, wee are here taught to bee constant in that which is good. *Tit. 1. 9.* and to hold fast the Gospel which we professe. Wee haue put vnder foote the Popish religion for this many yeares: our duty is to bee constant herein, and no way to build either in word, or deede, that which wee haue to the vttermost of our power destroyed.

19. *For I through the law, am dead to the law, that I may liue vnto God.*

In these words, *Paul* sets downe a second reason, to proue *Christ* to be no minister of sinne, in abolishing the iustice of the law. And the reason is framed thus: We *Iewes*, iustified by *Christ*, are dead to the law, not to liue as we list, but to liue to the honour of God. Therefore *Christ* in taking away the iustice of the law, is not the minister of sinne.

Here three points are propounded: the first is, that the person iustified, is dead to the law: the second, that he is dead to the law by the law: the third, that he is dead that he may liue vnto God.

For the better vnderstanding of the first point, we must search what is meant by *dying to the law*. Here the law is compared to an hard and cruell master: and wee to slaues, or bondmen: who so long as they are aliuie, they are vnder the dominion, and at the command of their masters: yet when they are dead, they are free from that bondage, and their masters haue no more to doe with them. Here then, *to be dead to the law*, is to bee free from the dominion

dominion of the law. And we are free, in *four respects*. First, in respect of the accusing, and damnatorie sentence of the law, *Rom. 8. 1.* Secondly, in respect of the power of the law, whereby as an occasion it prouoketh and stirreth vp the corruption of the heart in the vnregenerate, *Rom. 7. 8.* Thirdly, in respect of the rigor of the law, whereby it exacteth most perfect obedience for our iustification. Thus *Paul* here saith, that *hee is dead to the law*. Lastly, in respect of the obligation of the conscience, to the obseruation of ceremonies, *Col. 2. 20.* Thus are all persons iustified by the faith of
 10 Christ, free from the law.

Hence wee learne, that the Papists erre and are deceived, when they teach, that the Law and the Gospel are one for substance of doctrine. For then they which are iustified by Christ, should not only be dead to the law, but also to the Gospel. Now the Scripture
 15 saith not, that persons iustified are dead to the Gospel.

They erre againe, in that they teach, that persons iustified by the merit of the death of Christ, are further to bee iustified by the workes of the law. For he that is iustified by the law, is dead to the law: but if wee be iustified by works, then are we by Christ made
 20 alive to the law.

Thirdly, heere wee see how long the dominion of the law continueth, and when it endeth. The law reignes ouer all men without exception, till they bee iustified. When they once beginne to beleue in Christ, and to amend their liues, then the
 25 dominion of the law ceaseth, and they then are no more vnder the law, but vnder grace. Here all such persons as liue in the securitie and hardnesse of their hearts, are to be admonished to repent of their sinnes, and to begin to turne vnto God. For they must know, that they liue vnder a most hard and cruell master, that
 30 will doe nothing but accuse, terrifie, and condemne them, and cause them to runne headlong to vtter desperation. And if they the being vnder the law, they must looke for nothing but death and destruction without mercie. For the law is mercilesse. This consideration serueth notably to awake them that are dead in
 35 their sinnes. Again, all such as with true and honell hearts haue begun to repent and beleue, let them bee of good comfort. For they are not vnder the dominion of the law, but they are dead to the law, and vnder grace, hauing a Lord, who is also their mercifull Saviour, who will giue them protection against the terrours of
 40 the law, and spare them as a father spares his child that serues him, and not breake them, though they bee but as weake and bruised reeds, and as smoaking flaxe.

The second point is, touching the meanes of our death to the law, and that is, the law. Here some by the law, vnderstand *the law of faith*, that is, the Gospel, *Rom. 3. 27*. And they make this to be the meaning of the words, *By the law of Christ*, that is, by the Gospel, *I am dead to the law of Moses*. But this sense, though it be a truth, yet wil it not stand in this place. For it is the question, whether by the Gospell wee be freed from the law? Now *Paul*, a learned disputer, would not bring the question to proue it selfe. Therefore I take the true meaning of the words to be this: *By the law of Moses, I am dead to the law of Moses*. It may be demanded how this can be, considering the law is the cause of no good thing in vs? For it is the ministry of death and condemnation, *2. Cor. 3. 7, 9*. Again, that which the law cannot reueale, it cannot worke: but the law neither can, nor doth reueale faith in Christ, the death to the law, nor repentance, &c. therefore the law is no cause to worke them. It may peradventure be said, that the law workes repentance, and sorrow for sinne. I answer, there is a double repentance. One *Legal*, the other *Euangelicall*. *Legal* is, when men haue a sight of their sinnes, and withal are grieved for the punishment thereof. This repentance is wrought by the ministry of the law: it was in *Indur*: and it is no grace of God; but of it selfe it is the way to hell. *Euangelicall* repentance is, when being turned by grace, wee turne our selues to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministry of the Gospel. Again, there is a *Legal* sorrow, which is a sorrow for sinne, in respect of the punishment: this is no grace, and it is wrought by the law. *Euangelicall* sorrow, is sorrow for sinne, because it is sinne. This indeed is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes in vs vpon the apprehension of Gods mercy by faith. The law then being the cause of no good thing in vs, it may be demanded (I say) how we should bee dead to the law by the law? *Ans.* Though the law bee not a cause of this death to the law, and so to sinne: yet it is an occasion thereof. For it accuseth, and terrifieth, and condemneth vs: and therefore it occasioneth or vrgeth vs to flee vnto Christ, who is the cause that wee die vnto the law. As the needle goes before, and drawes in the thred, which sowes the cloth, so the law goes before, and makes a way that grace may follow after, and take place in the heart. Thus must this place bee vnderstood, and all other places that speake of the law in this manner: as *Rom. 7. 8, &c.*

The third point is, touching the end of our death to the law: and that is, that we *may liue to God*. It may bee demanded, what

life

life this is, whereby we live to God? *Answer.* There is a naturall and a spirituall life. Naturall life is that which wee receive from Adam, by generation: and it is the function of naturall faculties, in living, mooving, vse of senses and reason. Spirituall life is that which wee receive from Christ by regeneration: and it is the action, motion, or operation of the Spirit in vs. This life is called by Paul, *the life of God*, Ephes. 4. 18. And this is the life which he speaks of in this place. And it is described by many things. First, by the end and vse of it. For it serves to make vs to live to God, that is, to the honour and glory of God. And we live to God by living *wisely, godly, iustly*, *Ti. 3. 13.* *Wisely*, in respect of our selues: *godly*, in respect of God: *iustly*, in respect of men.

That we may live wisely, we must obserue *two rules*. The first: we must labour with all diligence, and with all speed, that we may be worthy to stand before the Sonne of man at his comming. And therefore wee must labour to bee in Christ, having true faith and good conscience, Eph. 5. 15. Luke 21. 36. Consider also the example of Paul, *Act. 24. 16.* It is true wisdom to be wise for our soules, and for everlasting happinesse: and it was the folly of the foolish virgins, that they did not furnish themselves with the oyle of grace in time convenient. The second rule: we must in this world come as neere heaven and the happinesse of life everlasting, as may be, *Psal. 3. 14.* And for this cause we must ioyne our selues to the assemblies where the word is preached, prayer is made, and Sacraments administered: for there is the gate of heaven. Consider the practise of Moses, *Exod. 11. 25, 26.* and of David, *Psal. 84. 10.* Again, being absent from heaven both in body and soule, yet wee must haue our conuersation there, by the cogitation of our minds, and by the affections of our hearts, *Phil. 3. 21.*

That wee may live godly, *seven rules* must bee remembered. The first: wee must bring our selues into the presence of the invisible God: yea, we must set our thoughts, willes, affections, and all we doe in his sight and presence: and wee must euermore remember whatsoeuer wee doe, that wee haue to deale with God himselfe. In this regard Enoch is said to *walk with God*, *Gene. 5. 24.* Abraham, and Isaac before God, *Genes. 17. 1.* and 48. 15. and David, *Psalms. 16. 9.* and 139. all, and Cornelius, *Act. 10. 33.* and Paul, *1. Cor. 7. 17.*

The second: we must take knowledge of the will of God in all things, whether it be revealed in the word, or by any euent. It is not enough to know Gods will, but when time and place serves, we must acknowledge it, *Rom. 12. 2.* *Col. 1. 10.*

The third: we must bring our selues in subiection to the known will of God, and captivate all our senses vnto it; and suffer God to set vp his kingdome in vs, *Rom. 12. 1.*

The fourth: when wee haue offended God, wee must instantly humble our selues before his Maiesty, confessing our offences, and making instant deprecation for mercy. Thus did *Ezra*, chap. 9. and *Daniel*, chap. 9. and *Dauid*, *Psal. 32. 3.*

The fifth: in all our miseries and aduersities we must bee silent in our hearts, by quieting our willes in the good will of God. *Psal. 4. 4. Examine your selues, and bee still. Psal. 37. 7. Bee silent, as Iehonah.* Consider the example of *Aaron*, *Leuit. 10. 3.* of *Dauid*, *Psal. 39. 9.* of the lewes, *Actes 11. 18.*

The sixth: In all things wee doe or suffer, wee must depend on the goodnesse, providence, and mercie of God, for the successe of our labours, and for ease or deliuerance out of miserie. This is to liue by faith: and, as *Peter* saith, *1. Pet. 3. 17. to sanctifie God in our hearts.*

The last: In all things wee must give praise and thanks to God: and that for our miseries and afflictions, *Iob 1. 21.* for in them God mingles his iustice with mercie, whereas hee might vtterly condemne vs.

That we may liue iustly in respect of men, two rules must be observed. The first: we must make God in Christ, our treasure and our portion, and his fauour and blessing, our riches. Then shall not the vile sinnes of avarice and ambition beare sway in vs: and then shall we learne with *Paul*, to be content in any estate, *Phil. 4. 11.* because howsoever the world goe, wee haue our portion and treasure. The second, we must loue God in louing of man, and serue him in doing seruice to men by the offices & duties of our callings. They which labour in their callings for this end, to get riches, honors, and to set vp themselves in this world, prophane their callings, and practise iniustice. For not selfe-love, but loue to God, in duties of loue to men, must beare sway in all our actions.

Thus we see what it is to liue to God. Now we are all to be exhorted, to order our selues in this manner. For first of all, wee are Gods: and therefore we must glorifie God both in our bodies and soules, *2. Cor. 6. 20.* Secondly, the end of our iustification and redemption is, that we may liue to God. And it is great wickednesse, to peruert the order of God, by liuing to our selues and the lusts of our hearts. Thirdly, there be 3. degrees of life: one is in this life, a spirituall and a renewed life: the second in death, when the body goes to the earth, & the soule to heauen: the third, in the last iudgment, when

when bodie and soule reunited, enter into the presence of God. Therefore that we may be saued, wee must liue vnto God in this life: for we can neuer come to the second degree of life, but by the first. And wee must not imagine, that we can step immediatly out
 5 of a lewd and wicked life, into euermlasting happinesse in heauen. Lastly, the grace of God in the ministry of the Gospel hath appeared and long taught vs, and called vpon vs to liue vnto God. Therefore vnlesse we be ashamed and confounded for our sinnes, and begin with all speed to liue vnto God, it will bee worse with vs, then
 10 with Sodom and Gomorrha, and many other nations.

20 *I am crucified with Christ: Thus I liue, yet not I any more, but Christ liues in mee. And in that I now liue in the flesh,*
 15 *I liue by the faith of the Sonne of God, who hath loued mee, and giuen himselfe for mee.*

Whereas *Paul* said before, *I am dead to the law*; heere he declares the reason of it, when hee saith, *I am crucified with Christ*. Againe, here *Paul* sets downe the true preparation to spirituall life. For God
 20 first kills, and then he makes aliue. And the measure of spirituall life, is according to the decay of originall sinne. This preparation stands in two things: the first is, fellowship with Christ in his crosse and passion, in these wordes, *I am crucified with Christ*. The second is Abnegation, or Annihilation (as some call it) in these
 25 wordes, *Not I any more.*

I am crucified with Christ.

For the better understanding of these wordes, we must obserue, first, that *Paul* speakes not this of himselfe particularly, but he
 30 speakes in the person of the Christian Iewes, before whom he now reasoneth with *Peter*: nay in the person of all beleeuers. For all that beleeue are buried into his death. *Rom. 6. 4.* Secondly, it must be obserued, that *Paul* speaketh of himselfe not as he is a man consisting of body and soule, but as he is a sinner carrying about
 35 him the body of sinne. *Rom. 6. v. 6.* Further it may be demanded, vpon what ground he should say, *I am crucified with Christ*? *Ans.* There be two reasons of this speech. One is, that Christ vpon the crosse, stood not as a private person, but as a publicke person, in the roome, place, and stead of all the Elect: and therefore
 40 when he was crucified, all beleeuers were crucified in him; as in the Parliament, when the Burgesse giues his voice, the whole corporation is said to consent by him, and in him. The 2. reason is this. In the

conuerſion of a ſinner, there is a reall donation of Chriſt, and all his benefits vnto vs: and there is a reall vnion, whereby euery beleeu-er is made one with Chriſt. And by vertue of this vnion, the croſſe and paſſion of Chriſt is as verily made ours, as if we had bin crucified in our owne perſons. Hereupon *Paul* ſaith in the time preſent, *I am crucified with Chriſt*. There ate like phraſes in *Paul*; *Wee are dead with Chriſt: we are riſen with him: we ſit with him in hea- uenly places*, *Ephes. 2. 6. Col. 3. 1.* and they are in the ſame manner to be expounded. Moreover the benefits that ariſe of this communi- on with Chriſt in his paſſion, are two. One is, *Iuſtification* from all 10 our ſinnes, *Rom. 6. 7.* The ſecond is, *Mortification* of ſinne by the vertue of the death of Chriſt, after we are ingrafted into him. Thus much of the meaning.

The uſe. Superſtitious perſons take ocaſion by the paſſion of Chriſt, to ſturre vp themſelues to ſorrow, compaſſion, and 15 teares, by conſidering the pitiful handling of Chriſt, the ſor- row that pearced the heart of the Virgin *Maria*, and the crueltie of the Iewes. But this is a humane uſe, that may be made of euery hiſtorie.

The right uſe is this: wee are in minde and meditation to con- 20 ſider Chriſt crucified: and firſt, we are to beleue that he was cru- cified for vs. This being done, wee muſt goe yet further, and as it were ſpread our ſelues on the croſſe of Chriſt, beleeu- ing and with- all beholding our ſelues crucified with him. Thou wilt ſay, this is a hard matter, I cannot doe it. I ſay againe, this is the right pra- 25 ctiſe of faith: ſtrive therefore to bee ſetled in this, that the body of thy ſin is crucified with Chriſt. Pray inſtantly by asking, ſeeking, knocking, that thou maiſt thus beleue. This faith and perſwaſion is of endleſſe uſe. Firſt, it is the foundation of thy comfort. If thou beleue thy ſelfe to be crucified with Chriſt, thou ſhalt ſee thy ſelfe 30 freed from the dominion of the law and ſinne, from hell, death, and condemnation; and to thy great comfort ſhalt ſee thy ſelfe to triumph over all thy ſpirituall enemies. For this Chriſt doeth, *Col. 2. 14.* and thou doſt the ſame, if thou be ſetled in this, that thou art crucified with him. Secondly, vpon this perſwaſion, thou ſhalt 35 feele the vertue of the death of Chriſt to kill ſinne in thee, and to raiſe thy dead ſoule to ſpirituall life. When the *Shunammite* child was dead, *Eliſha* went and lay vpon him, applying face to face, hand to hand, foot to foot: and then his fleſh waxed warme, and reuiued, *1. King. 4. 34.* euen ſo apply thy ſelfe to Chriſt crucified, hand to 40 hand, foot to foot, heart to heart; and thou ſhalt feele in thy ſelfe a death of ſinne, and the heat of ſpirituall life to warme and inflame thy

thy dead heart. Thirdly, if thou beleue thy self to be crucified with Christ, thou shalt see the length, the breadth, the height, the depth of the loue of God in Christ. For thy sinnes are the words, & the speares that crucified Christ: and yet thou hast all the benefit of his passion. Lastly, if thou canst beleue that thou art crucified with Christ, thou shalt further bee assured, that he is partner with thee in all thy miseries and afflictions, to ease thee, and to make thee to beare them, 1. *Pet.* 4. 13. *Col.* 1. 24.

The duties hence to be learned, are these. First, if thou be crucified with Christ, then must thou apply thy heart to crucifie the body of corruption in thee, by prayer, fasting, by auoiding the occasions, by abstaining from the practise of sinne, and by all good meanes. Behold, a man hanged vpon a gybbet. Thou seest hee hath satisfied the law: and there is no further iudiciall proceeding against him: and withall thou seest how he ceaseth from his thefts, murders, blasphemies: even so, if thou canst behold thy selfe spread vpon the crosse of Christ, and crucified with him, there will be in thee a new minde and disposition, and thou wilt cease from thine olde offences. Againe, beeing crucified with Christ, thou must bee conformable to Christ in thy sufferings. Hee suffered in loue, and the more his passion increased, the more he shewed his loue: even so in thine afflictions and sufferings, thy loue to God and man must bee increased, though man bee the cause of thine afflictions. Secondly, Christ suffered in obedience: *Not my will, but thy will be done:* even so in all thy sufferings thou must resigne thy selfe to God, and quiet thy selfe in his will. Thirdly, Christ suffered in all humilitie, humbling himselfe to the death of the crosse: euen so we, in, and vpon our afflictions, are to humble our selues vnder the mightie hand of God, confessing our sinnes, and intreating for pardon. Fourthly, he suffered in faith as man depending on his fathers goodnesse, euen in the middelt of his passion: euen so are we to doe. Fifthly, he went on constantly in his sufferings to the very death: euen so are we to suffer in the resisting of sinne, euen vnto the shedding of our blood. Lastly, the principall care of Christ was, to see the fruit of his sufferings: so when we are distressed, our care must rather bee to see the fruit of our distresse, then to seeke deliuerance. This conformitie with Christ in his passion, is an infallible work and token of the child of God, and a signe that we are crucified with Christ.

Againe, heere wee are to take notice of the false faith of many men. They can bee content to beleue that Christ was crucified for them: but there they make a pause: for they doe not beleue

that they are crucified with Christ. Their faith therefore is but halfe a faith: and their profession is according. For they haue the forme of godlinesse without the power thereof. They thinke that they beleue the Articles of faith aright: but they are deceiued. For to beleue in Christ crucified, is not onely to beleue that he was crucified; but also to beleue that *I am crucified with him*. And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the Church of Rome. For it most abuseth that which is the greatest treasure in the world, namely, *Christ crucified*. For they make a very Idol of him, in that they worship him in, at, and before painted and carued Crucifixes. For there is no such Christ in heauen or in earth, that will be present wher wee pray, and heare vs at crucifixes. Againe, they giue *Latria, diuine honor*, to deuised and framed crucifixes: and thus they rob Christ of his honour.

Thus much of our communion with Christ in his passion: now followes the second part of preparation, namely, *Abnegation, I liue, yet not I any more*: that is, I liue a spirituall life, yet not I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature to reigne in me, that Christ alone may liue & reigne in me. Here is a notable dutie to be learned: we being crucified with Christ, must carrie our selues as men crucified: and that in three respects. First, in respect of corruption of sinnefull nature. For in regard of our sinnes, wee are to esteeme our selues vnworthy of meat, drinke, sleepe, breathing: yea, we are to esteeme our selues to bee as vile as any of the creatures vpon earth; and we are to denie vngodlinesse, and worldly lusts, not suffering any of them to reigne ouer vs. Secondly, we must carry our selues as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering any of them to take place in our hearts. Lastly, we must bee as dead men in respect of our owne reason and will, and wee must tread them vnder foot, making Gods will our wisdom, and will; and giuing it lordship and dominion ouer vs, our owne willes in the meane season lying dead in vs. Thus are wee to carrie our selues at dead men: and we are to be carefull of it: that God may haue pleasure in vs, we must forget our owne people, and our fathers house, *Psal. 45. 10*. That we may buy the pearle, we must sell all wee haue, our willes, our affections, and the dearest things in the world. He that would liue when hee is dead, must die while he is alieue: and wee must

must now lay out our selues as dead persons. Corruption of nature, reason, and will, must be dead in vs, that Christ alone may liue and reigne in vs.

The third point concerning spirituall life is, touching the originall and well-spring thereof, in these wordes, *That Christ may line in mee.* For the better conceiuing whereof, three points are to be obserued. The first, that Christ is not onely the Author, with the Father and the holy Ghost, but also the root of life, hauing life in himselfe, that hee may conuay it to all that beleue in him. He is the true vine, and wee are the branches, *Iohn 15.1.* hee is an appointed head to his Church, *Ephes. 1.22.* he is the prince of life, *Actes 3.15.* hee is a quickening spirit, *1. Cor. 15.45.* And in this regard hee is said to liue in vs, namely, as a root in the branch, or as the head in the members. The second point is, that there must be an vnion with Christ, before we can receiue life from him, and he liue in vs. *If ye abide in me, and I in you, ye shall bring forth much fruit, Iohn 15.4.* We must be grafted with him, before we can be conformable to his death and resurrection, *Rom. 6.5.* And againe, wee must be taken out of the wilde oliue, and set in the true oliue, *Rom. 11.24.* Thus much *Paul* signifieth, when he saith, *Christ liues in mee.* Of this conjunction two things must be noted. The first, that it is a substantiall vnion: in that the person of him that beleeueth, is vnited to the person of Christ. For we must eate the flesh of Christ, and drinke his blood, before wee can haue life abiding in vs, *Iohn 6.53.* and our bodies are members of Christ, *1. Cor. 6.15.* Again, this vnion is spirituall, because it is made by the bond of one Spirit, *1. Cor. 12.13.* By one spirit wee are baptized into one bodie. And no man is to maruaile, that we on earth should be ioyned to Christ in heauen. By ciuill contract man and wife are one flesh, though distant many miles asunder: why then may not wee be ioyned to Christ by vertue of the couenant of grace? considering no distance of place can hinder the being of the Spirit of Christ in vs. The third point is, that after this vnion with Christ, he must further communicate himselfe vnto vs, before we can liue by him, and he in vs. To this purpose *S.* *Iohn* saith, that God hath giuen vs life: that this life is in the Sonne: that hee which hath the Sonne, hath life, *1. Iohn 5.12.* For the conceiuing of this truth, two questions may be demanded. One, in what order Christ giues himselfe vnto vs? *Answer.* Christ first of all giues his flesh and blood, that is, himselfe: and then secondly his gifts, namely, the efficacie and merit of his death. The institution of the Lords Supper sheweth plainly, that we are not partakers of the benefits of Christ, vnlesse first of all Christ himselfe be giuen vnto vs.

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The second question is, how Christ can be said to live in vs? *Answer* He is not in vs in respect of locall presence, but by the supernaturall, and speciall operation of his spirit, 1. *Corinth. 6. 17.* The operation of the spirit, is threefold. The first is, when God imputes the righteousness of Christ to them that beleeue, and withall gives the Right of Eternall life, and the Earnest of this Right, namely, the first fruites of the spirit. Hereupon iustification is called *the Iustification of life. Rom. 5.* The second is, Viuification by the vertue of the resurrection of Christ, *Phil. 3. 10.* And this vertue is the power of the God-head of Christ, or the power of the spirit, raising vs to newnesse of life, as it raised Christ, from the death of sinne. And by this power, Christ is said to live in them that beleeue. The third is, the Resurrection of the dead body to everlasting glory, in the day of iudgement, *Rom. 8. 11.*

Thus then the meaning of the words is euident: that Christ as a roote, or head, lives in them that are vnited to him, and that by the operation of his spirit, causing them to dye vnto their sinnes, and to liue vnto God. And againe, it must be remembred, that *Paul* speaks this not priuately of himselfe, but generally in the name of all beleeuers. For he saith, 2. *Cor. 13. 5. Know ye not that Christ is in you, except ye be reprobates?*

The vse. Hence it followes, that they which are true beleeuers, cannot make a practise of sinne: and againe, that they sinne not with the full consent, or swinge of their wills. Because, Christ liues in them, and restraines the will in part. When they sinne therefore, they sinne not of malice, but of ignorance, or infirmity.

Secondly, the true beleeuer, cannot wholly fall away from grace: because the life of Christ cannot be abolished. As Christ died but once, and for ever after liues to God: so they that are in Christ, dye once to sinne, and liue eternally to God, *Rom. 6. 10.* The vertue and power of God, that was shewed in raising Christ to life, is likewise shewed in quickning them that doe beleeue, *Eph. 1. 19.* He therefore that is made aliueto God, dyes no more, but remains aliueto Christ doth.

Thirdly, they which are true beleeuers, are a free and voluntary people obeying God, as if there were no law to compell them. For they haue Christ to liue in them. Reade *Psal. 110. 2.* The spirit of life that is in Christ is also in them, and that is their law, *Rom. 8. 2.* It is the property of the child of God to obey God, as it is the nature, and quality of the fire to burne when matter is put to it.

It may be here demanded, how we may know that Christ liues in vs? *Ans.* By the Spirit of God, 1. *Ioh. 3. 24.* And the Spirit is knowne

knowne by the motions, and operations thereof. The first wherof, is a Purpose to obey God, according to all his commandments that concerne vs, with an inclination of our hearts to the said commandments. *Paul saith, he was sold vnder sinne*: and yet with-
 all he addes, that *he delighted in the law of God according to the inward man*; *Rom. 7. 23.* He that loues God, and keepes his commandments, hath the Father and the Sonne dwelling in him; *Iob. 14. 23.* Let this be obserued. *Pharaoh*, when Gods hand was vpon him, confessed he was a sinner and his people, and requested *Moses*, and
Aaron, to let the plague goe. But after God had withdrawne his
 hand, he returned to his old course. The like doe sick men: they
 make promise to amend their liues, and they request their friends
 to pray for them: but when they are recovered, they forget all their
 faire promises. The reason is this. There is conscience in them, and
 by it they know themselves to be miserable sinners: but they want
 this purpose to obey God, and the inclination to his lawes: and
 therefore indeede they hate not their sinnes, but rather the com-
 mandments of God. The second operation, & signe of the Spirit,
 is a mind and disposition, like to the mind and disposition of
 Christ: which is, to doe the will of God, to seeke his glory, and to
 apply himselfe to the good of men in all duties of loue. The third
 and last (to omit many) is to loue Christ for himselfe, and to loue
 them that loue Christ, and that because they loue Christ. This is a
 true signe, that *we haue passed from death to life*, *1. Iob. 3. 14.* It may
 here be said, how can Christ be said to liue in vs, considering we are
 laden with afflictions and miseries? Where Christ liues, there is no
 misery. *Ans.* In the midst of all miseries, the life of Christ doth most
 appeare. Where naturall life decayes, there spirituall life takes place,
2. Cor. 4. 10. *I heare in my bodie the mortification of our Lord Iesus,*
that the life of Iesus may bee made manifest in mee. Gods power is made
 manifest in weaknesse, *2. Cor. 12.* Againe, it may be said, if Christ
 liued in vs, wee should not feele so many corruptions as wee doe.
Answer. The life of Christ is conueyed vnto vs by little and little.
 God hauing wounded and slaine vs, first bindes vs vp, then bee reuiues
 vs, and the third day he raiseth vs vp, *Hose. 6. 1.* Againe, nature feesles
 not nature, nor corruption feesles corruption, but grace: therefore
 it is the life of Christ in vs that makes vs feele the masse and bodie
 of corruption.

Furthermore, here we are to take notice of the common sinne
 of our daies. Men will not suffer Christ to liue in them, and to rule
 over them. It is reputed a small matter, but it is a grieuous offence.
 The Gentiles say, *Let vs break their bands, and cast their cords from vs,*

Psal. 2. 2. And it was the sinne of the Iewes to say, *We will not haue this man to reigne ouer vs.* *Luke 19. 14.* And therefore Christ saith, *bring them hither, and slay them before me.*

Lastly, here we learne our duty : and that is, so to liue, that we may be able to say with good conscience, that *Christ liues in vs* : we must seeke his kingdome aboue all things, and take his yoke on vs. It will be said, what must we doe that Christ may liue in vs? *Ans.* We must vse the meanes appointed, meditation of the word, prayer, sacraments : and withall we must spiritually *eate the flesh of Christ, and drinke his blood*, *Iob. 6. 57.* And that we may eate him, we must haue a stomacke in our soules like the stomacke of our bodies, and we must hunger and thirst after Christ : and therefore we must feele our owne sinnes, and our spirituall pouerty, and haue an earnest lust and appetite after Christ, as after meate and drinke. When *Sisera* was pursued by the army of the Israelites, he cried to *Iael* and said, *Giue me drinke, I dye for thirst*, *Iudg. 4. 19.* euen so we being pursued by the sentence of the law, by the terrours of hell, death, and condemnation, must flye to the throne of grace, and cry out, saying, *Giue me of the tree of life, giue me of the water of life: I perish for thirst.* Then shall our wretched soules be quickned, and reuiued to euermourning life, *Matth. 5. 6. Reue. 21. 6.*

In the fourth place, here is set downe the Meanes of Spirituall life, in these words, *And in that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.* And that the doctrine may the better appeare, I will stand a while to shew the meaning of them. By *flesh*, is meant the mortall body, or the fragile condition of this temporall life, *Heb. 5. 7. & 1. Pet. 4. 2.* And therefore to liue in the flesh, is to liue a naturall life by eating, drinking, sleeping. Further, *Paul* saith that liuing in the flesh, he liued by faith : and for the better conceiuing of this, two questions may be demanded. The first is, why a beleeuers said to liue by faith? *Ans.* There be two causes. First, faith is an Instrument to vnite vs to Christ : and by meanes of this vnion, we receiue life from Christ : for Christ dwells in our hearts by faith, *Eph. 3. 17.* Secondly, faith is a Guide, to order and gouerne temporall life, in all good manner according to the will of God. And this faith doth, by a diuine kind of reasoning framed in the mind, whereby it vrgeth, and perswadeth to good duties, *Rom. 6. 11.*

The second question is, How men liue by faith? *Answer.* The child of God liues a double life in this world : a Spirituall, and a Temporall. The Spirituall stands specially in three things ; Reconciliation with God, : renouation of life : and good workes. Now in our

our reconciliation with God, we live in this world onely by faith. For wee haue, and enjoy pardon of our finnes, imputation of iustice, and acception to life eternall, onely by meanes of our faith, *Rom. 4. 4. and 5. 1.*

5 Again, in the renouation and change of our liues, wee live by faith. For our faith in Christ *purifieth our hearts, Alas 15. 9.* partly, by deriuing holinesse and puritie from Christ vnto vs, who is our sanctification: and partly, by mouing and perswading of vs to holinesse and newnesse of life, *1. Iohn 3. 3.*

10 Lastly, in the doing of every good worke, wee must live by our faith. For first there must be a generall faith, that the worke in his kind pleaseth God, *Rom. 13. 25.* Secondly, iustifying faith must giue a beginning to the worke. *I beleueed, therefore I spake, Psal. 116. 12.*

15 Thirdly, after the worke is done, faith must couer the defects thereof, that it may be acceptable to God, *Heb. 11. 5.*

Temporall life, stands in cares or miseries: and miseries are outward afflictions, or inward temptations. And in all our worldly cares, we are to liue by faith. For our care must be to doe our office, and the labour of our calling with all diligence. This being done,

20 we must there make a pause: and for the successe of all our praiers, and labours, we must cast our care on God, *1. Pet. 5. 7.*

Likewise, in our afflictions wee are to liue by faith. For our faith is to assure vs, that God according to his promise will giue a good issue, *1. Corinthians 10. v. 12.* And though all temporall

35 things faile vs, it makes vs retaine the hope of mercie, and of eternall life. Thirdly, it makes vs waite Gods leasure for our deliuerance, *Isai. 26. 28.*

Lastly, in our temptations wee are not to liue by feeling, but by faith: yea against feeling, to rest on the bare promise of God, when we feele and apprehend nothing but the wrath of God. And thus we see how the beleuer liues by his faith in this world.

It may be said, What is the faith wee liue by? Answer is heere made: *It is the faith of the Sonne of God.* And sauing faith is so called, because Christ is not onely the Authour of it, and the object or matter of it, but also the revealer of it. For there was a certaine faith in God, which was put into the heart of man in the creation, which also the morall law requireth: but this faith in the Messias, was not knowne till after the fall, and then it was revealed to the world by the Sonne of God.

40 Again, it may be said, What is this faith of the Sonne of God? Answer is here made: A faith whereby I beleue, that Christ hath loved and giuen himselfe for me.

There

These words then thus explained, are an answer to an obiection, which may be framed thus: Why shouldest thou say, that thou liuest not, but that Christ liueth in thee; considering thou liuest in the flesh, as other men doe? Answer is made, Though I liue in the flesh, yet I liue by faith in the Sonne of God.

These. Here first of all they are to be blamed, that liue by sense, like beasts: beleeeing no more then they see, and trusting God no further then they see him. For if a man whom we see and know, make a promise to vs, we are comforted: yet if God, who is inuisible, make in his word farre better promises (as he doth,) we are not in like sort comforted. Againe, we put too much confidence in meanes. If we haue good callings, house, land, liuing, we can then trust in God: but when meanes of comfort faile, we are confounded in our selues, as if there were no God. We are like the Vfur, who will not trust the man, but his pawne: even so we trust not God vpon his bare word, without a pawne. If he come to vs with a full hand, and with the pawne of his good gifts, and blessings, we trust him; else not.

Againe, they are to be blamed, that liue onely by the guidance of reason. For many dispute thus: I deale truly and iustly with all men, and liue peaceably with my neighbours: therefore God will haue me excused. But there must be a better guide to euerlasting life namely, faith in Christ: else shall we misse our marke.

Thirdly, they deceiue themselves, that thinke they may liue as they list: and call vpon God when they are a dying, and so dye by faith. It is well if they can dye by faith: but that they may so die, they must liue by faith.

Lastly, they are to be blamed, that spend their dayes in worldly cares, so as no good thing can take place. This is the life of infidels. And where true faith reignes, it cuts off the multitude of cares, and makes vs call them on God.

Moreover, here we see what we are to doe in perillous times, as in the time of plague, famine, sword, when present death is before our eyes: we must then liue by faith. When *Noah* heard of the flood, he prepared such meanes as faith would afford for the saving of himselfe, and his family. *Abraham*, *Isaac*, *Jacob*, by faith liued as pilgrimes in a strange land; and were content. *Moses* left *Pharaons* court, and feared not the wrath of the King: because by faith he saw him that was inuisible, *Hebrew. 11. 27.* *Dauid* in the feare of present death, comforted himselfe in the Lord his God, *1. Sam. 30. 6.* When *Iehosaphat* knew not what in the world to doe, hee lift vp the eyes of his faith to the Lord, *2. Chron. 20. 12.* Christ in his agony and passion

passion of the crosse, by faith commended his soule into the hands of his Father. Of the Saints of the new Testament, some were racked, some were stoned to death, and that by faith, *Heb. 11. 36.* We must therefore all of vs, learne to liue by faith: and for this cause we must acquaint our selues with the word, and promises of God, and mingle them with our faith: else shall the life of a man in the world be worse then the life of a beast.

Againe, in these words [*who hath loued me, and giuen himselfe for me*] the nature and property of iustifying faith is set downe, which is, to apply the loue of God, and the merit of the passion of Christ vnto our selues. And therefore the Papills are deceiued, who say, that hope applieth, and not faith. It may be alledged, that *Paul* speaks these words priuately of himselfe. *Ans.* He speaks them in the name of all beleeuers, Iewes and Gentiles. For (as we may see in the former verses) that which concerned *Peter*, and the rest of Christian Iewes, he applies to himselfe, least his speech should seeme odious.

Againe, it may be objected, that all beleeuers cannot say thus, *Christ hath loued me, and giuen himselfe for me.* *Ans.* If the minde be fixed on Christ: and there be also a will and indeauour to beleue and apprehend Christ, there is faith indeede. For God accepts the true and earnest will to beleue, for faith. We are not saued for the perfection of our faith, but for the perfection of the obedience of Christ, which faith apprehendeth. The Israelites which looked vpon the brazen Serpent with one eye, or with a squint-eye, with halfe an eye, or dimme sight, were healed, not for the goodnesse of their sight, but for the promise of God. The poore in spirit are blessed. Now they are poore in spirit, who finde themselves empty of all goodnesse, empty of true faith, full of vnbeleefe, and vnfeinedly desire to beleue. So then if we grieue, because we cannot beleue as we should, and earnestly desire to beleue, God accepts vs for beleeuers.

Againe in these words [*who hath loued me, and giuen himselfe for me*] *S. Paul* sets downe the reason or argument, which faith vseth in the minde regenerate, to moue men to liue to God. And the reason is framed thus: Christ loueth thee, and hath giuen himselfe for thee: therefore seest thou liue to God, Read the like, *Rom. 12. 1.* and *2. 4* and *Psal. 116. 12.*

By this we are to take occasion, to consider and to bewaile the hardnesse of our hearts, who doe not relent from our euill waies, and turne vnto God vpon the consideration of his loue in Christ. The waters of the Sanctuary haue long flowed vnto vs: but they haue

haue not sweetned vs, and made vs sauerie: therefore it is to be feared least our habitations be at length turned to places of nettles and salt pits. *Eze. 47. 11.*

21 *I do not abrogate the grace of God: for if righteousness be by the law, then Christ died without cause.*

The meaning *Grace* in Scriptures signifieth two things: the free favour of God; and the gifts of God in vs. And where the Holy Ghost intreates of iustification, grace in the first sense, signifies the good will, and favour of God, pardoning sinnes, and accepting vs to life everlasting, for the merit of Christ. *2. Tim. 1. 9. Eph. 2. 8.* And in this sense is the word vsed in this place. And when *Paul* saith, *I do not abrogate the grace of God*, his meaning is, I do not make void, or frustrate the grace of God in respect of my selfe, or in respect of other beleevers, by teaching the iustification of a sinner by faith alone. Hee addes, *If righteousness be by the law*, that is, if a sinner be iustified by his owne obedience, in performing the law, then Christ died without cause. The word *duplex*, freely translated *without cause*, hath a double signification. One is, when it signifies as much as *without price, or merit*. *Mat. 10. 8. Ye haue received freely, giue freely.* The second is, when it signifies *rashly, without iust, or sufficient cause*: as *Psal. 69. 4. Mine enemies hate me freely*, (as the Septuagint translate) that is, wrongfully, or without iust cause. Thus heere is Christ said to die *freely*, that is, in vaine, or without cause: because if we be iustified by obedience to the law, then Christ died in vaine, to make any satisfaction to the law for vs.

These words are an answer to an obiection. The obiection is this: If thou teach that a sinner is iustified onely by his faith in Christ, then thou abolishest the grace of God. The answer is negative: I do not by this doctrine abrogate the grace of God. And there is a reason also of this answer: If wee bee iustified by our owne fulfilling of the law, then Christ died in vaine, to fulfill the law for vs.

The vie. First, let vs marke that *Paul* saith, *he doth not abrogate the grace of God*: and why? because hee will suffer nothing in the cause of our iustification to be ioyned with the obedience of the death of Christ. And hence we learne, what is the nature of grace. It must stand wholly, and intirely in it selfe. Gods grace, cannot stand with mans merit. Grace is no grace, vnlesse it be freely giuen euery way *Rom. 4. 4. To him that worketh, the wages is giuen, not of grace, but of desert. Romaines 11. 6. If election bee of grace, then not of workes, else is grace no grace.* Grace, and workes of grace in the causing of iustification,

iustification, can no more stand together, then fire and water. By this we are admonished to be nothing in our selues, and to ascribe all that we are, or can doe, to the grace of God.

Againe, here wee see our duties, and that is to be carefull not to abrogate the grace of God vnto our selues. But how is that done?

Answer. We must strip and emptie our selues of all righteousness, and goodnesse of our owne, euen to the death, and withall hunger and thirst after Christ and his righteousness. *Math. 5. 6. Luke 1. 35.*

Thirdly, *Paul* here sets downe a notable ground of true religion; That the death of Christ is made voide, if any thing bee ioyned with it in the worke of our iustification, as a meanes to satisfie Gods iustice, and to merit the fauour of God. Therefore the doctrine of iustification by workes, is a manifest error. For if we be iustified by the workes of the law, then the iudgement of the holy Ghost is, that Christ died without cause. Againe, the doctrine of humane satisfactions is a device of mans braine. For if wee satisfie for our selues, then did Christ by death satisfie in vaine. Thirdly, it is a false and wicked (though a colourable inuention) to say, that Christ by his death merited, that wee should merit by our workes. For if wee merit by workes, Christ died in vaine to merit by his owne death. This is the sentence of God, who cannot erre. Lastly, here we see the Church of Rome erreth in the foundation of true religion: because it ioyneth the merit of mans workes, and the merit of the death of Christ, in the iustification of a sinner. And therefore, we may not so much as dreame of any reconciliation to be made with that religion: for light and darkenesse cannot be reconciled, nor fire and water. Here the Papists answer, that *Paul* in this text speaks against them, that looked to be iustified by the naturall obseruation of the law, without the death of Christ. But it is false which they say. For *Paul* here speaks against Christian Iewes, who ioyned the law and the Gospel: and looked to be iustified both by Christ, and by the workes of the law: and not by workes of the law, done by strength of nature, but by workes of grace.

CHAP.

C H A P. III.

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth? to whom Iesus Christ before was described in your sight, and among you crucified.



Hat we may see how this chapter depends on the former, we must repeate the principal argument of the Epistle: If I was called of God, and my doctrine be true, then ye should not haue revolted to an other Gospel: but I was called of God, and my doctrine is true: therefore ye should not haue revolted to an other Gospel.

The first part of the *minor*, that *Paul* was called of God, was handled in the first and second chapters. The second part: that his doctrine is true, is handled in the third, fourth, and fifth: and is propounded in this verse. Moreover, the Conclusion of the argument set downe, Chap. i. v. 6. is here againe repeated, namely, that the Galatians should not haue revolted to an other Gospel. And withall *Paul* here notes the causes of their Revolt: and they are two. One, is follie, *O foolish Galatians*. The other is, the deceit of false teachers, *who hath bewitched you?*

Whereas *Paul* saith, *O foolish Galatians*, that we mistake not his example, three questions may be demanded. The first is, In what respect he giues this hard iudgement against them? *Ans.* Three things are subiect to iudgement, the doctrines of men, the liues of men, and the persons of men. Doctrines are to be iudged by the word, and the liues of men: yet ordinarily, the persons of men are not to be iudged. For the saying is true, that *three things are not subiect to iudgement: the Counsels of God, the Scriptures, and the persons of men*. And in this place *Paul* giues iudgement, not against the Galatians themselves, or against their persons, but against their new conceived doctrine, and against their practise in Revolting.

The second question is, whether this iudgement be righteous and true iudgement? *Ans.* It is: because it is vpon good ground. For first of all, *Paul* giues this censure, by vertue of his calling: because his office was to reprove and correct vice. *Ti.* 1. 9. and 2. 15. Secondly, it was in truth. For indeede they ouerturned the passion of Christ: and therefore he could not call them lesse then *fooles*. Thirdly, this iudgement was given in loue. For *Paul* intended, and desired

desired nothing in this speech, but their good and amendment. Vpon like grounds *Iſai* calles the Israelites, *People of Sodome and Gomorrah*, *Iſa.* 1. *Chriſt* calls the two diſciples, *fooliſh, and ſlow of heart to beleene*, *Luk.* 24. 25. *Paul* calls the Crecians *ſhyers and ſlow bellies*, *Tit.* 1. 12. But *Mat.* 5. 32. may be objected, where he is ſaid to be in danger of a Councel, that ſaith, *Thou fool.* *Anſ.* The place is to be vnderſtood of them that charge men with folly, with a minde to reproch them, and in way of reuenge: which *Paul* in this place doth not.

The third queſtion is, whether wee may vſe like iudgement againſt men? *Anſ.* Vpon like grounds we may, if we haue a warrant, and calling from God ſo to do. For all iudgement is Gods, *Rom.* 14. 10. if this iudgement be in truth: if it be in charitie, for the amendment of the parties, and for the good of others. Otherwiſe, if theſe grounds faile vs, we may not giue iudgement againſt any man, but muſt follow the iudgement of charitie which thinks no euill, hopes the beſt, and conſtrues all things in the beſt part. *1. Cor.* 13.

To come to the ſecond cauſe, *Paul* ſaith, *Who hath bewitched you?* that is, who hath deceiued you, as if ye were bewitched by ſome inchantments. Here *Paul* takes it for a confeſſed truth, that there is witchcraft, and witches. And that we may the better conceiue his meaning, two queſtions are to be propounded. The firſt is, what is the witchcraft here meant? *Anſw.* It is a Satanicall operation, whereby the ſenſes of men are deluded. For the diuell can by certaine meanes, delude and corrupt the phantaſie, or the imagination; and cauſe men to thinke that of themſelues, which is otherwiſe. There is a diſeaſe called *Lycanthropia*, in which, the braine being diſtempered, men thinke themſelues to be wolues, and carrie themſelues as wolues. And in this diſeaſe the diuell hath a great ſtroke. Againe, the diuell can delude the outward ſenſes, as the hearing, and the ſight. Thus *Iannes* and *Iambres* turned their rods into ſerpents, before *Pharaoh*, and brought frogges, by deceiuing the eye, and not in truth, *Exodus* 7. and 8. Thus the witch of Endor made a counterſeit of *Samuel* to riſe out of the earth, *1. Sam.* 28.

The ſecond queſtion is, if this witchcraft bee an operation of Satan, how men ſhould be ſaid to doe it? for *Paul* ſaith, who, or what man hath bewitched you? *Anſ.* Men doe it by league, and confederacie with the diuell. The inchanter charmes by *ioyning ſocieties*. *Pſal.* 58. 5. The diuell ſeekes whom he may deuoure: and therefore, where he finds a fit perſon to worke vpon, he inſinuates and offers himſelfe. And after men be in league with him; he hath a word and ſacraments for them, as God hath: and he requireth faith, as

God doth. And looke as theeuers, some lie in the way, some in the wood: and they in the way (when a bootie comes) give a watch word to the rest, and then all are at hand together: even so when men in league with the diuell vse charmes, imprecations, curses, prayers, superstitious inuocations, according to his appointment, and other Saraniticall ceremonies, a watch word is likewise giuen vnto him, and he is straight at hand to doe the intended feate. Thus, and no otherwise, are men said to bewitch, or delude the eye.

That which *Paul* saith to the Galatians, if he were now liuing among vs, he would likewise say to vs, *O foolish nation, who hath bewitched you?* We are wise in matters of the world: but in matters concerning the kingdome of heauen, the most of vs are fooles, besotted, and bewitched with worldly cares, and pleasures, without sense in matters of religion, like a peece of waxe without all forme: fit to take the forme and print of any religion. And we must take heede, lest this our foolishnesse, and intoxication of our senses, leade vs headlong to perdition. And therefore we must learne the way of life in humility. *Psalm, 135. 9.* We must obey it, and in obedience we shall learne it. *Iob. 7. 17.* We must as heartily loue the word of God, as in minde we conceive it; lest by not louing of it, we be giuen vnto strong illusions to helpe us lie. *2. Thess. 2. 10.* Lastly, we must pray to God to be taught and guided by his word and spirit, in things pertaining to everlasting life.

To proceed further, the delusion or bewitching of the Galatians, is set forth by two arguments. The first is, the end, in these words, *that ye should not obey the truth.* Before I come to the consideration of these words, adoubt must be resolued. For some man may say, that this Epistle is corrupted: because these words are wanting in sundrie translations, and editions of the Bible: and *Ierome* saith, that they were not found in the copies of the Bible in his daies. *Ans.* In the Editions & translations of the Bible, there are sundry differences, and diuersities of readings: and these differences are not the fault of the Scripture, but of the men, which vsed to write out the Bible: for the Bible heretofore was spread abroad, not by printing, but by writing. Againe, though in the booke of the Bible there bee sundry varieties of reading, yet the prouidence of God hath so watched over the Bible, that the sense thereof remaineth intire, sound, and incorrupt, specially in the grounds of religion. And not the words principally, but the sense is the Scripture. And that which I say appeareth in this text: for whether these words be left in, or put out, the sense of the verse, is one and the same.

These words, *that ye should not obey the truth,* are meant of the obedience

obedience of faith *Rom. 1. 5* and *16. 26*. And the obedience of faith is propounded vnto vs without adding, detracting, or changing. And this the Galatians did not: for they added iustification by workes, to the doctrine of *Paul*, touching iustification by faith alone: by which addition they depraue the truth, and shewed that indeede they beleued not the truth. Here let vs obserue the scope of all the malice of the deuill: and that is, to hinder, or ouerthrow our faith. The first thing the deuill aimed at in our first parents, was to ouerthrow their faith, and to cause them to doubt of the truth of Gods word. The first temptation wherwith our Sauour Christ was assaulted, was against his faith, as he was man: If thou bee the Sonne of God, thou canst cause these stones in thy hunger to bee made bread: but thou canst not cause these stones to bee made bread: therefore thou art not the child of God. The deuill desired to sift out all the faith of the Apostles, and to leaue in them nothing but the chaffe of vnbeleefe. *Leu. 22.* The deuill blindes the eyes of men, *that the light of the Gospell of Iesus Christ may not shine vnto them. 2. Cor. 4. 4.* This must teach vs, that we must not onely holde and know the true religion for the time, but also build our selues vpon our faith, *1. Iud. v. 20.* and bee rooted and stablished vpon our faith and religion, *Col. 2. 13.* and therather, because it hath bin the manner of this nation, wickedly to change religion with the times. And that we may indeede be rooted vpon our religion, we must not boast of the greatnes and strength of our faith, but rather labour to see in our selues a sea of vnbeleefe, heartily to bewaile it, and to strive to beleene, and so to goe on from faith, to faith.

The truth here mentioned is the heavenly doctrine of the Gospell, so called for two causes. First, because it is an absolute truth without error. It is a principle not to be called in question, that the Apostles and Prophets, in writing and preaching, could not erre. It may be said, they were men, as we are; and therefore subiect to erre, and be deceived in iudgement. *1. Iudgement is twofold.* One conceiued by the discourse of natural reason; the other, conceiued by the apprehension of things reuealed by God. In the first, the Apostles and Prophets might erre, and be deceived, as *Nathan* and *Uriah* were. In the second, they could not; because it was framed in them, by the inspiration, and iustinct of the holy Ghost. And therefore, they neuer erre, either in preaching or writing. The second cause why the Gospell is called *heavenly*, because it is a most worthy truth, namely, the truth which is according to godliness. *2. Tim. 2. 15.* It may bee said, what is the truth, and how shall we know it, not considering there be so many dissensions? *Ans.* First, make thy self fit to know, and then

then shalt thou know the truth. And thou shalt bee fitted to know the truth, if thou first of all give thy selfe to obey it. Reade the golden text, *Ioh. 7. v. 17. Obey, and ye shall know.*

The second thing, whereby the delusion of the Galatians is exprest, is the signe thereof, in these words, *to whom Iesus Christ was described*; that is, to whom I have preached the doctrine of salvation by Christ, in lively and euident manner, even as if Christ had bin painted before your eyes, and had bin crucified, in, or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth, when it was set forth vnto them, (as it were) in orient colours. And where Paul saith, that *Christ was before described*, I referre it to the time before their rebolt.

Here first, we are to obserue, the properties of the Ministrie of the word. The first, that it must be plaine, perspicuous, and euident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deale wickedly, in keeping the Scriptures in an vnknown tongue. For this is to cower that from the people, which is to bee painted before the eyes of their minds. Againe, that kind of preaching is to be blamed, in which there is vied, a mixed kind of variety of languages, before the vnlearned. For this is a signe to vnbelievers. *1. Cor. 14. v. 2.* And in this kind of preaching we doe not paint Christ; but wee paint out our owne fables. It is a by word among vs. *It was a very plaine sermon.* And I say againe, the plaine is the better.

The second propertie of the Ministry of the word, is, that it must be powerfull and busy in operation, and as it were crucifying Christ within vs, and causing vs to feele the vertue of his passion. The word preached must pearce into the heart, like a two edged sword, *Heb. 4. v. 12.* True prophete iudgeth men; discovereth the things of the heart, and causeth men to say, *The Lord is within me.* *1. Cor. 14. v. 25.* The finger of Christ, whereby he smiteth the nations, bin his mouth, *Isa. 54. v. 16.* that is, in the Ministrie of the word. *1. Cor. 14. v. 19.* And it is the same Ministrie, which shaketh heauen and earth. *2. Pet. 1. v. 1.* By this it appeareth, that to take a text, and to make a discourse vpon something in the said text, shewing much invention of wit, and much reading, and humane learning, is not to preach Christ in a lively manner. It will bee said, what then I answer with Paul, *1. Cor. 14. v. 19.* I desire to seeke for the speaking, as doing of these things; yet something may be shewed. Know therefore that up the effectuall and powerfull preaching of the word, stands in these things. The first is, true and proper interpretation of the Scripture,

Scripture, and that by it selfe for Scripture is both the glosse, and the text. The second is, sauerie and wholesome doctrine, gathered out of the Scriptures truly expounded. The third is, the Application of the said doctrine, either to the information of the iudgement, or to the reformation of the life. This is the preaching that is of power. Let all the Sonnes of the Prophets thinke vpon these things, and studie to be doers of them.

Furthermore, two questions are here resolued. The first is, whether Images bee necessaric in the congregations of the people of God? *Ans.* There are Christian Images, and Pictures, and they are very necessaric. And these Images, are Sermons of Christ, and the right administration of the sacraments. For in them Christ is described and painted out vnto vs. As for the painted and carued images of the Papists, we vtterly detest them, as Idols. They alleadge, that they are *lay-mens bookes*: but *Habakuk* saith, *they are doctors of lies*, *Hab. 2. 18.* And where the liuely preaching of the word is, there is no neede of them. And therefore Images were not established in Churches in these West parts, till after 700. yeares. As long as the Church had golden teachers, there were no wooden images: but when golden teachers did degenerate, and become wooden teachers, then came both golden and wooden Images. It is further saide, why may we not paint Christ in our Churches with colours, as with wordes in sermons? *Answer.* The one, the Lord alloweth, namely, the description of Christ in speech. But the caruing or painting of images in Churches, and that for religious vse, he condemneth. *Exod. 20. 6.*

The second question is, Whether there bee now in the Church of God, any sacrifice or oblation of Christ? *Answer.* There is after a sort. For there is a liuely representation of the passion of Christ, in the Preaching of the word, and in the administration of the Lords supper, as if Christ were yet in crucifying, and as though his blood were now distilling from his hands, and sides. As for the sacrifice of the Masse, it is an abomination, and a meere mockerie. For there the Priest, when hee saith, *Accept these gifts*, &c. is become a Mediatour, betweene Christ and God: and the bodie and blood of Christ is offered in an vnbloodie manner, that is, blood is offered without blood: and the Priest, when hee hath offered Christ, eates vp that all hee hath offered. Yet for this damnable oblation many stand: and the reason is, because they are bewitched, and enchanted with pretended shiewes of Fathers, Councells, Antiquitie, Succession, &c.

Lastly, here we learne, what is the dutie of all beleeuers, namely,

to behold Christ crucified. *Euseb. 3. 11. O daughters of Sion, behold your king.* But where must we behold him? Not in Roodes, and Crucifixes, after the Popish manner; but we must looke on him, as hee propounds himselfe vnto vs in the word, and Sacraments. For thus is he the true object of our faith. And how must we behold him? by the eye of faith, which makes vs both see him, and feelee him, (as it were) crucified in vs. Here note, that implicit faith, (which is to beleue as the Church beleuees,) is a blind faith: for by it we cannot contemplate and behold Christ. And the common fault is here to be noted, whereby men neglect and passe by this contemplation of Christ. There is among vs the euill eye that deuourerh all it seeth: there is the adulterous eye: but where is the eye of faith to behold Christ? where is the force of this eye to be seene, which maketh the thing which it beholdeth to be ours, and vs like vnto it? Wee loue to tricke and paint our bodies, and some to set fine complexions on their faces (and therefore complexions at this day are made a kinde of merchandise) but away with such vanities. If ye loue to be painted, I will tell you what ye shall do. The office of the Ministers is to describe, and paint out Christ vnto vs: let them paint Christ crucified in the heart, and set vp his image there, and then shalt thou haue a fauourable complexion in the eye both of God and man.

That this contemplation of Christ by faith, may take more place, and be the better practised, consider the vse of it. First, by beholding Christ crucified, wee see our miserie and wickednesse. For our sinnes are the swords and speares which haue crucified him. *Zach. 12. 10.* Secondly, this sight brings vs true and liuely comfort for beholding Christ crucified, wee see Paradise as it were in the midst of hell: we see the hand writing against vs, cancelled, *Coloss. 2. 14.* wee see the remission of our sinnes, written with the best blood of Christ, and sealed with the same. Thirdly, this sight of Christ makes a vniuersall change of vs. The Camellion takes to it the colours of the things which it seeth, and are neere vnto it: and the beleeuing heart takes to it the disposition, and minde that was in Christ crucified, by viewing, and beholding of Christ. This sight makes vs mourne and bleede in our hearts for our offences, when wee consider, that Christ was crucified for them: and it makes vs loue Christ, when we consider the loue of God in Christ crucified.

Lastly, this thing must be a terrour to all the vngodly. For they haue no care to behold Christ, but by their leud liues they crucifie him: and for this cause in the day of iudgement, they shall see with beaue

heavie hearts, Christ to be their iudge whom they have pearced.

Revel. 1. 7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, then now to despise him, and then to behold him to our everlasting shame, with the eye of confusion.

2 *This onely would I learne of you, Received ye the Spirit by the workes of the law, or by the hearing of faith?*

3 *Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?*

The sense of the words. When Paul saith, *This would I learne of you*, he meetes with the conceit of the Galatians, who thought themselves wise: and the effect of his speech is this: I have called you
15 foolles: but it may be, that you thinke your selves wise, and me foolish: well, let it be so: then with all your wisdom teach me, and let me learne but one thing: and that is, by what meanes ye received the Spirit. Touching the phrase, *Received ye the Spirit*, 3 things must be observed. The first, that the Spirit sometimes signifies the
20 essentiall spirit of the Father and the Sonne, as 1. Cor. 12. 4. *There is a diversity of gifts, but one spirit*. Sometimes againe, it signifies the effects, operations, or gifts of the spirit, as namely when *flesh* and *spirit* are opposed, as in this text. And further, when it signifies gifts, yet then the presence of the spirit is not excluded, but included.
25 The second is, that here *the Spirit* signifies the spirit of adoption. Eph. 1. 13. Rom. 8. 16. The third is, that to receive the spirit, is not barely to receive the gifts of the spirit, (as we are said to have the Sonne in the house, when we receive the beames of the body of the sunne being in heaven:) but in this receiving, there are two things.
30 One is, that the spirit is present in vs; the other, that the same spirit testifieth his presence, by his speciall operation, and gifts of grace. Paul saith, Eph. 4. 30. *Grieve not the spirit*. Which is not meant of gifts, but of the very person of the spirit. And it must be remembered, that the effects and gifts of the spirit, presuppose the presence
35 of the spirit. By *workes of the law*, we are to vnderstand, the doctrine of iustification by the workes of the law. By *the hearing of faith*, is meant the doctrine of the Gospel: *hearing* being put for the thing heard, namely, preaching: and *faith*, for the doctrine of iustification by faith in Christ crucified. For *faith* signifies not onely the gift
40 whereby we beleue, but also that which is beleued.

In the third verse, *spirit* signifies the operation of the spirit, whereby the inward man is renewed, and made like to God; or
again,

again, the Exercises of the inward man: and *flesh* signifies outward things, or actions, that properly pertain to the outward man, as circumcision, and such like. Thus 2. Cor. 5. 17. *flesh*, and the *new creature* are opposed. And Paul saith, Rom. 2. 29. *He is a Jew, that is a Jew within, in the spirit, having the circumcision of the heart. To begin in the spirit*, is to begin in godlines and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words, is contained the first argument, whereby Paul prooves the truth of his doctrine. It is framed thus: If ye received the spirit by my doctrine, my doctrine is true, and ye foolish that adde vnto it, iustification by the workes of the law: but ye received the spirit by my doctrine: therefore it is true, and ye deale foolishly that have added to it iustification by workes.

The *major* or first proposition, is not expressed, but the prooffe thereof in the third verse, thus: it is a point of extreame follie when ye have begun in the spirit, to end in the flesh: therefore it is folly in you having received the spirit by my doctrine, to adde any thing vnto it of your owne.

The *vse*. When Paul saith, *Let me learne one thing of you*, he notes the fault of the Galatians, and of sundrie others, who when they have attained to a certaine measure of knowledge in Gods word, are presently puffed vp with pride, and often thinke themselves wiser then their teachers. This was the fault of the Corinthians, 1. Cor. 8. 10. and of sundry in our daies, who separate wholly from all our congregations, presuming to know that which they neuer learned of their teachers. That this overweening pride may not take place, we must ioyne the knowledge of our selues, with the knowledge of Gods word, and mixe our knowledg with loue. For *low desires*, and *low knowledge* swelles the heart.

Again, here when it is said, *Received ye the spirit?* that is, ye did not receive the spirit by the workes of the law, but by the hearing of faith. Here, I say, we see the difference betweene the law, and the Gospel. The law doth not minister the spirit vnto vs: for it onely shewes our disease, and giues vs no remedie. The Gospel ministereth the spirit. For it shewes what we are to doe: and withall the spirit is giuen, to make vs doe that which we are inioyned in the Gospel.

Here also we learne, that the preaching of the Gospel, is necessarie for all men, because it is the Instrument of God to conferre the spirit. While Peter was yet speaking, the spirit of God fell upon the Gentiles, Act. 10. 44. Paul saith, *his ministerie is the ministerie of the spirit*, 2. Cor. 4. 5. sauing the Ministers and others. 1. Tim. 4. 16. And the most learned

learned haue neede of this ordinance of God. For suppose they haue knowledge sufficient, yet haue they neede of the spirit of God to guide, and gouernethem.

Further, let it be obserued, what is the scope of all our hearing, and teaching: namely, that wee may receiue the spirit of God: without which spirit, we can doe nothing.

Moreover, *Paul* here sets downe an infallible argument, whereby we may be assured that the Scripture is the word of God. For the scriptures in their right vse (which is in reading, hearing, meditation) haue the diuine and supernaturall operation of the spirit ioyned with them, to comfort in all distresses, and in the very pang of death, and to conuert the heart of man, making him in respect of righteousness and holinesse, like vnto God. This priuiledge haue the Scriptures, *Isa.* 59. 21. and no word else.

Lastly, let vs here obserue the certen marke of true religion: and that is, that the preaching therof confers the spirit of adoption. This doth not the pretended Catholike Religion of the Papists: it doth not conferre vnto men the spirit to assure them that they are the children of God; because it teacheth that we are to be in suspence of our saluation. Againe, by teaching humane satisfactions, and merits, it ministreth the spirit of pride and presumption, as also the spirit of cruelty, and not of meekenesse: for they of that religion, commonly delight in blood: and there haue bin no warres, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion, haue bin at one end of them.

When *Paul* saith, *v. 3. Began ye in the spirit, &c.* he teacheth a diuine instruction, that true godlinesse & Religion stands in the spirit, that is, the grace of the heart, or in the exercises of the inner man, whether we respect the beginning, the middle, or the accomplishment thereof, *The kings daughter is all glorious within. Psal.* 45. 13. *True worshippers worship God in the spirit. Ioh.* 4. 25. *Rom.* 1. 2. *He is a Jew, that is a Jew not without, but within in the spirit, in the circumcision of the heart. Rom.* 2. 29. *Gods seruice and kingdom stands in iustice, peace, and conscience, and in the holy Ghost. Rom.* 14. verse 17. *Hee that is in Christ must not know him in any carnall respects, but hee a new creature. 2. Cor.* 5. 17. *Gal.* 5. 17. Baptisme is not the washing of the spots of the flesh, but the promise that a good conscience makes to God. By this doctrine we see the fault of the world, which for the most part placeth religion in ceremoniall performances of some outward duties. The Jew vsed to come to God with sacrifices, and to draw neere to him with his lip; his heart being farre from God. The Papist hath turned the Apostolike, and Catholike religion,

religion, into a masse of ceremonies, borrowed partly from the Jewes, and partly from the Gentiles. And the multitude among vs, place their religion, in comming to the Church, in outward hearing, in receiuing the sacrament, in some kinde of formall praying. These things, may not be condemned, but the power and life of religion lies not in these things. Wherefore we must not stand vpon outward and painted shewes: but looke what thou art betweene God, and thy selfe, that onely art thou in religion. Thou praiest in the church: but thou maist deceiue the world in this. Tell me, dost thou pray at home? dost thou pray in thine owne heart vnto God, by the spirit of prayer? then thou praiest indeede. If thou canst approoue thy heart vnto God for any act of religion, then is it done indeede, else not. Remember this.

Furthermore, *Paul* here teacheth that our after proceedings in religion, must be answerable to our first beginnings in the spirit. And hence we may be aduertised of many things. First, here we must take notice of the follie of Popish religion. For it begins in Gods mercie, and the merit of Christ: and it ends in our merits and satisfactions. Secondly, we must take notice of the common sinne of our times. For in the practise of our religion we are deceived. We are not now that which we haue bin twentie or thirtie yeares ago. For now we see the world abounds with Atheists, Epicures, Libertines, Worldlings, Newters, that are of no religion: and sundry that haue heretofore shewed some forwardnesse, begin to faulter, and stagger, and to looke another way. This is not to begin and end in the spirit: but to end in the flesh. We are betime to amend this fault, lest if our former zeale be turned to present lukewarmes, God in his anger spue vs out.

Young men must here be aduertised as they grow in years and stature, so to grow vp in good things, that both the first beginnings, and the after proceedings may be in the spirit. Thus did Christ increase in grace as he increased in stature.

Lastly, aged persons that haue begun in the spirit, must looke that they grow vp in the graces of the spirit more then others, that they may end in the spirit. It is said of the angel of *Thimothie*, that his *line, seruise, and works, were more at the last then at the first*. *Reu. 2. 19.* the same should be said of all aged persons. They which are planted in the house of God, bring forth fruit in their old age. *Psal. 92. 14.* It is the commendation of the old man, that by reason of his manifold experience, he knowes the Father more then others. *1. Ioh. 4. 14.* It is the praise of *Anna*, that shee continually serued God in fasting and prayer being 80. yeares old. When the outward man

man decays, the inward man should be renewed. I speake all this the rather, because aged persons are much wanting in this duty. For none commonly are so ignorant in the things of God as they: they begin in the spirit, but the affections of their hearts vsually end in the loue of this present world. But they must bee warned, that as they goe before others in age, so must they also exceede in the graces of the spirit. We vse to say of children, *God make them good old men*: and it is well said. An old man is to be regarded: but specially, a Good old man, who is more to be respected then twentie of younger yeares. Now aged persons when they grow in age, and not in the spirit, they lose their honour, for *age is a crowne of glory, when it is found in the way of right conuers.* *Prou. 16. 31.* Let them therefore pray with *Dauid*, *For sake me not, O Lord, in mine old age.* *Psal. 71. 9.*

15 4. *Haue ye suffered so many things in vaine? if so be it be euen in vaine.*

The interrogation, *haue ye?* is as much as, *ye haue.* Because the question in this place counteruailes a speech affirmation. And the words carrie this sense: Ye haue professed the Gospel, and ye haue suffered many afflictions for the same: but now haue ye revolted from the Gospel, and therefore all your former sufferings are void, or in vaine.

The words [*if they be in vaine*] are a limitation or qualification of that which was said before: and they carrie this sense: Whereas I haue said that your sufferings are in vaine, I speake it not simply, but with some hope of your repentance: which if it be, then that which would be in vaine, shall not be in vaine.

In this verse, *Paul* sets downe a second reason, to prooue the proposition of his first argument, on this manner: If ye receiued the spirit by my doctrine, then is my doctrine true, and ye fooles in revolting from it. For by this meanes the things which you suffered well, ye now suffer in vaine.

The verse. When *Paul* saith, *Haue ye suffered,* &c. be signifies vnto vs the estate and condition of all beleeuers in this life, that they must be bearers and sufferers. The reason. To this are we called, *1. Pet. 2. 21.* for we are called to resigne all reuenge to God, & therefore of our selues to be bearers and sufferers. *1. Thim. 3. 39.* *Resist not euill.* And we are called to imitate the passion of Christ, who suffered heeing innocent, and being reuiled, reuiled not againe. Moreover, it is for our good that we should beare and suffer. *1. Pet. 1. 6.* and *Psal. 119. 74.* It may be demanded, What if my cause be good, must

must I then suffer? *Ans.* Yea. The better thy cause is, the better we thy suffering: *They are blessed that suffer for righteousness.* Paul commends himselfe by the multitude of his sufferings. *2. Cor. 11. 13.* Againe, it may be demanded, how long we must suffer? *Ans.* Even to the shedding of our blood, if it bee for the resisting of sinne, *Heb. 12. 4.* Lastly, it may be saide, how shall we be able to doe this? *Ans.* God is faithfull, and will not lay on vs more then we shall be able to beare. *1. Cor. 10. 3.* By this we are admonished, not to make a reckoning in this world, of pleasures and delights, as though the Gospel were a Gospel of ease, and as we vse to say, a Gospel made of velvet: but every one of vs must take vp his owne crosse. *Luke 9. 23.* If thou wilt be my disciple; denie thy selfe, take up thy crosse: that is, the particular affliction and miserie, which God laies on thee. Againe, if in this world we must be sufferers by condition, then in dissensions, and differences, we may neither give nor take the chalenge, but must be content to beare and put vp wrongs, and abuses. Lastly, in these daies of our peace, we must looke for daies of triall and affliction. For as yet we haue suffered little for the name of Christ. The harvest of the Lord hath bin among vs, more then forty yeares: therefore (no doubt) the time of threshing, fanning, and grinding comes on, that as the Martyr said, *we may be good bread to the Lord.* And that we may be able to suffer for the name of God, wee must pray for this gift at Gods hand. For power to suffer is the gift of God *Phil. 1. 29.* and we must obserue the commandement of God, *not to feare the terror of men. Ren. 2. 10. 1. Pet. 3. 14.* And for this cause, we must (as Peter saith) sanctifie God in our hearts: being assured by our faith of the presence, protection, and providence of God.

VVen Paul saith, *Have ye suffered so many things?* he shewes that wee must endure manifolde miseries in this life. *Jacob saide to Pharaos, His dayes were fewe and euill. Many are the afflictions of the righteous, Psalme 34. 20.* Christ saith, *Take up thy crosse every day, Luke 9. 23.* and thereby bee signifies, that every new day that comes ouer our heades, wee must looke for a newe crosse. And for this cause, it is not enough to bee patient for a fit, but we must shew all patience, and long suffering, and that with ioyfulness. *Col. 1. 11.*

When Paul saith, *Have ye suffered so many things in vaine?* he signifies, that our sufferings are of great vse, vntill our sinnes bee the hinderance. It may then be demanded, what is the vse of our sufferings? The Papists answer, that in our baptisme or first conuersion Christ sufferings doe all: and abolish the whole fault and punishment: but if we sinne after our conuersion, then, say they, Christs sufferings

sufferings abolish the fault, and the eternall punishment, and our owne sufferings, abolish the temporall punishment. But this doctrine lessens, and obscures the mercy of God: and it must be obserued, that *Paul* hold all their sufferings to be in vaine, that seekes
 5 remission of sinnes, or iustification, in any thing, out of Christ.

Now we for our parts, make sue other vles of our sufferings. First, they serue for triall of men, that it may appeare what is hidden in their hearts. *Deut.* 8. 2. Secondly, they serue for the correction of things amisse in vs. *1. Corin.* 11. 23. Thirdly, they serue as
 10 documents, and warnings to others, specially in publike persons: thus *Dauid* suffers many things after repentance, for his murther and adultery. Fourthly, they are markes of adoption, if we be content to obey God in them. *Heb.* 12. 7. Lastly, they are the trodden and beaten way to the kingdome of heauen. *Act.* 14. 23.

15 When *Paul* saith, *If they be in vaine*, wee are to obserue his moderation. He reprooues and terrifies the Galatians, yet so as he is carefull to preferue the hope of mercy in them, and the hope of their amendment in himselfe. The like hath bin the practise of the Prophets. *Ieremias* preacheth, *Yet fourette daies and Ninine shall bee*
 20 *destroyed*: but withall hee addes, *It may be the Lord will repent, and turne from his fierce wrath.* *Ierem.* 3. 9. *Peter* saith to *Simon Magnus*, *Thou art in the gall of bitterness*: but withall he addes, *Pray God that the thought of thy heart may be forgiven thee.* *Act.* 8. 21. See the like, *Ierem.* 18. 14. and
 30 *Amos* 5. 15. And thus are Ministers of the Gospel to delay and qualifie their reproofes, and censures.

5 He therefore that ministrereth to you the spirit, and worketh miracles among you, doth he it by the workes of the law, or by the bearing of faith?

30 These wordes are a repetition of the second verse, whence the exposition must be fetched. The words [*and worketh miracles among you*] are added: and they carrie this meaning, That God gave to the Galatians, not onely the spirit of adoption, but also other extraordinary gifts of the spirit, as to speake with strange tongues, to
 35 cure diseases, and such like.

Repetitions in Scripture are not idle, but of great vse, and signifie vnto vs the necessitie of the thing repeated, and the infallible certentie of it. The substance therefore of this verse must carefully be remembred, and that this. Ye receiued the spirit by my doctrine:
 40 therefore it is true, and of God. The argument is of great vse, For by it wee come to an infallible assurance of the Certentie of the Scriptures, and of true religion deriued thence.

The

The Galatians are now revolted from *Pauls* doctrine, and they erre in the foundation: and yet *Paul* saith in the time present, *He that ministrerh the spirit unto you*. Hence it appeares, that falls of infirmities in the child of God, doe not vtterly extinguishe the spirit, but onely grieve, or make sadde the spirit.

Againe *Paul* hereteacheth, that God is the onely and proper author of miracles. For he that ministrerh the spirit, worketh miracles, namely God. A miracle is, a work aboue the strength of nature: therefore it can be effected of none but the author of nature. It may be objected, the *Apostles*, *Prophets*, and others, had a gift to worke miracles. *Iesus* commanded the sunne to stand, *Iesus* 10, 12. & *Eliaz* commanded fire to come down from heaven, 2. *Kin*, 1. *Answer*. God neuer gaue to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded vpon reuelation: and the reuelation was, that God himselfe would worke such or such a miracle, when they prayed, commanded, or imposed hands. Men therefore properly, are but the mouth of God, and messengers to signify what he will doe. Againe, it may be objected, that the diuell can worke miracles. *Answer*. He can worke a wonder, or things extraordinarie, in respect of the ordinarie course of nature. Thus he caused fire to fall from heauen: and he caused vlcers to arise in the bodie of *Iob*, and that true vlcers. And this he did by the force of nature, better knowne to him, then all the world. But as for a true miracle that exceedes the strength of nature, he cannot possibly doe it: no not *Christ* himselfe, as a man, though he be exalted aboue all men and angels. By this we see that they are deceived, who thinke that the diuell can make raine, thunder, and lightning. Indeepe when the matter of raine and thunder is prepared by God, he can hasten it, and make it more terrible: but raine, and thunder he cannot make: for that is indeede as much as any miracle. Againe, it is a falsehood to thinke, that *Alchimyists* are able to turne baser metals into gold. For it is a worke of creation to turne a creature of one kind into a creature of an other kind. It is also as foolish to imagine that witches, by the power of the diuell, are able to to turne themselves, into cats and other creatures. None can doe this, but God that made the creature.

Here againe we see the vse of miracles, that is, to confirme doctrine in the *Apostolike Churches*. That their vse is further to confirme doctrine euen at this day, it cannot be prooued.

Lastly, here in the *Galatians* we see what an easie thing it is to fall from God, from our faith, and allegiance to him. They were taught

taught by *Paul*: they had received the spirit of adoption: they were enabled to worke miracles: and yet for all this they fall away to an other Gospel. They must be a looking glasse to vs. In peace we are now constant: but if triall shall come, our frailtie shall appeare.

- 5 That our frailty and weaknes may not be hurtful to vs, we must remember two rules. One is, not to haue a conceit of any thing in vs, but to hold our faith & religion in feare, as in the presence of God, *Rom. 11. 20.* The second, to take heed that there be not in vs an euill, corrupt, and dissembling heart. For if our heart be naught, our
10 faith cannot be good, *Heb. 4. 12.*

6 As *Abraham* beleued God, and it was imputed to him for righteousness:

- 15 7 Know yee therefore, that they which are of faith, are the children of *Abraham*..

The words, *Euen as Abraham, &c.* haue reference to that which went before, on this manner. Yee Galatians received the spirit by my doctrine: and my doctrine was the preaching of iustification by faith without workes: which doctrine is like and suitable to the example of *Abraham*, who beleued God, and it was imputed for iustice.

- Heere *Paul* sets downe the second Argument, whereby hee prooues the truth of his doctrine. And it is framed thus: As
25 *Abraham* was iustified, so are the children of *Abraham*. *Abraham* was iustified by iustice imputed, and apprehended by faith, verse 6. Therefore the children of *Abraham* are thus iustified. This conclusion is the principall question: it is not heere expressed, but in the room thereof a declaration is made, who are
30 the true children of God, namely, they that are of *Abraham*, in respect of faith.

That which is heere said of *Abraham*, is a maine ground concerning the iustification of a sinner, in the bookes of the old and new Testament: therefore I will more carefully search the true interpretation of it.

- Some expound the words thus: *Abraham* beleued God, and the world reputed him for a good and vertuous man. But if this be the right sense, then *Paul* is deceiued, who brings this text to proue the iustification of *Abraham*, not only before men, but also before God.
40 Now vertue and goodnesse, which is in estimation among men, is not sufficient to acquit and iustifie vs before God.

The second exposition is of the Papists, who by faith here vnderstand

derstand; a generall faith, wherby the articles of faith are beleueed, And by *imputation*, they vnderstand *reputation*, whereby a thing is esteemed as it is indeed. And they teach that faith is reputed for righteousness; because (say they) faith formed with charitie, is indeed the iustice wherby a sinner is iustified before God. But this exposition hath his defects and errours. For first of all, charitie is not the forme, or life of faith, but the fruite and effect of it. *1. Tim. 1. 5. The end of teaching is loue out of a pure heart, good conscience, and faith vnfeined.* It is objected, that as the body is dead without the soule, so is faith without works, *James 2. 26.* and therefore that workes are the life of faith. *Ans. S. James* by faith vnderstands a pretended faith, or the profession of faith, as appeares by the words, *v. 14. though a man say he hath faith: and v. 18. shewe me thy faith.* Now of this profession of faith, workes are the life.

Secondly, this exposition makes faith, on the act of beleueing, to be our whole and intire iustice before God: whereas indeed if it be iustice, it is but one part thereof. And in the act of beleueing, loue cannot be included.

Thirdly, faith ioyned with charitie, is not the iustice whereby a sinner is iustified. For our faith and loue are both imperfect: and faith is imputed for righteousness without works, *Rom. 4. 6.* & therefore without charitie. For this is charitie, to keepe the commandments of God, *Iohn 15. 10.* *Paul* saith, that the righteousness wherby we are iustified, is by, or through faith, *Phil. 3. 9.* and therefore our iustice and our faith, are two distinct things.

The third exposition is also from the Papists, that faith is reputed for righteousness: because it is reputed to be a sufficient meanes to prepare men to their iustification: but this cannot be the sense of this place. For this was spoken of *Abraham* after he was iustified, and therefore needed no preparation to iustification.

Let vs now come to the true sense of the wordes. In them I consider two things, *Abrahams* faith, in these wordes, *Abraham beleueed God:* and the fruite of his faith, in these wordes, *and it was imputed to him for righteousness.* Touching his faith, I consider three things. The first is, the occasion, which was on this manner. After the conquest of the heathen Kings, *Abraham* was still in some feare: In this regard the Lord comforts him, *Genes. 15. 1. I am thy buckler, and thy exceeding great reward.* But to this *Abraham* replies, *I want issue:* and the Lord answers, *I will make thy seed as the starrs of heauen,* *Genes. 15. 5.* Now then, looke as God renewes and enlarges his promise to *Abraham*, so *Abraham* renewes his faith: and hereupon *Moses*, and *Paul*, say, *Abraham beleueed God.* God doeth not

not now enlarge his promises to vs as to *Abraham*: neuerthelesse, the promises recorded in the Bible, are renewed to vs partly by preaching, and partly by the vse of the Sacraments: and wee accordingly are to renew our faith, specially in the time of feare, and danger.

5 The second thing is the obiekt, or matter of his faith, and that is, the multiplication of his posteritie. It may be said, how could *Abraham* bee iustified by such a faith? *Answer*. The promise of the multiplication of his seed, was a dependant of a more principall promise, *I am thy God all-sufficient, Gene. 17. 1.* and, *I am thy exceeding great reward, Gen. 15. 1.* In this carnall seed, *Abraham* specially respected (by the eye of faith) the blessed seed of the woman. Hee therefore beleueed the promise of a seed, as it was a pledge vnto him of a thing more principall, namely, the fauour of God, and as it was a meanes to effect the incarnation of the Sonne of God. In his example wee are taught how wee are to respect, and vse earthly things: wee are to respect them as pledges of Gods fauour: and to vse them as meanes to further vs to Christ, and to the attainment of our saluation.

20 The third point is, the propertie of *Abraham*s faith, which was a faith against hope. For he beleueed the promise of a seed, when his body was halfe dead, and *Sarai* was barren. In like sort we keeping true religion and good conscience, must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling, beleuee the promise of remission of sinnes, and life euermlasting.

25 In the effect and fruite of *Abraham*s faith, three things must bee considered. The first is, what is meant by *Imputation*. To *impute* properly, is a speech borrowed from merchants: and it signifies to reckon, or to keepe a reckoning of expences and receits. Thus *Paul* saith, *Philem. 18. If he haue done thee any wrong, impute it to me*: that is, set it on my reckoning. And this word is here applied to the iudgment of God. Because hee is our soueraigne Lord, and wee are his debtors: and hee doeth adiudge vnto men for their sinnes, either pardon, or punishment.

35 *Imputation* in God is twofold: one Legall: the other Euangelicall. Legal is, when God willet and adiudgeth the reward to him that fulfilleth the law. Thus *Paul* saith, *Rom. 4. 5. that the wages is imputed to him that worketh*, and that of debt. Euangelical imputation is, when God accepts the satisfaction of Christ our surety as a paier for our sinnes. In this sense is the word, *Impute*, taken ten times in the 4. chapter to the *Romanes*, and in the same it is vsed in this place.

The second point is, what is imputed? *And it was imputed*, that

is, faith. *Faith* here must be considered two waies, first, as a qualitie in it selfe: and thus it is imperfect, and consequently cannot be imputed to vs for our iustification. Againe, faith must be considered as an instrument, or hand holding and receiving Christ: and in this regard beleeuing is put for the thing beleueed. And thus must this text bee vnderstood. *It was imputed to him*, that is, the thing which his faith beleueed, was imputed to him by God: for the act of beleeuing is not our iustice, as I haue shewed.

The third point is, what is meant by *righteousnesse*? *Answer.* That which is called in Scripture, the iustice of God, which is sufficient to acquit a sinner at the barre of Gods iudgement. Thus then the sense is manifest: *Abraham* beleueed the promise of God, specially touching the blessed seed: and that which hee beleueed, namely, the obedience of the Mediatour (the blessed seed) was accepted of God as his obedience, for his iustification.

It is objected, that the obedience of Christ is to be imputed to none, but to Christ, who was the doer of it. *Answer.* It is to be imputed, that is, ascribed to him as to the Author therof: and withall because he did performe it in our roome and stead, and that for vs, it is to be imputed to vs.

Secondly, it is objected, that workes are also imputed, as well as faith, *Psal.* 106, 31. *Phinees executed iudgement, and it was imputed to him for righteousness.* *Ans.* There is iustice of the person, and iustice of the act. *Iustice of the person* is that, which makes the person of man iust. *Iustice of the act* is that, which makes the act of the person iust, and not the person it selfe. Now the *Psalm* speaks onely of the iustice of *Phinees* action: and the meaning of the words is this, that God reputed his action as a iust action, whereas men might haply condemne it. This place therefore proues not that workes are imputed for the iustification of any man.

Thirdly, it is objected, that imputed iustice was neuer known in the Church, till 1500. yeares after Christ. *Answer.* It is false. *Bernard* saith expressly, *Death is put to flight by the death of Christ, and the iustice of Christ is imputed to vs*: and againe, *the satisfaction of Christ is imputed to vs*. Againe, sundry of the Fathers, as *Augustine*, *Hierome*, *Chrysostome*, *Theodoret*, *Anselme*, entreating vpon the text of *Paul*, 2. *Cor* 5. 21. auouch, that the iustice whereby we are iustified, is not in vs, but in Christ. And it is a receiued doctrine with them, that a sinner is iustified by faith alone: now faith alone presupposeth an imputation of iustice.

The vse. Hence it followes, that there is no merit of mans workes, either in the beginning, or in the accomplishment of our iustifi-

Serm. ad mil.
Temp. c. 11.
Epist. 190.

iustification. For faith is imputed for iustice to him that beleeueth and worketh not, *Rom. 4. 5.*

Againe, by this we see there is but one iustification; and that the second, by workes, whereby a man, of a good man, is made better, is a meere fiction. For iust *Abraham* is not iustified by his good works wherewith he abounded, but after his first iustification, faith still is imputed to him for righteousnesse.

Thirdly, here we see what is that very thing, whereby wee are to appeare iust before God, and to be saued, and that is the obedience of Christ, imputed to vs of God, and apprehended by our faith.

Lastly, heere wee see our dutie. God sits as a Iudge ouer vs: he takes a reckoning of vs, for all our doings: the law is an hand-writing against vs: to some hee imputes their sinnes, to some hee remits them. We therefore must come into the presence of God, pleade guiltie, and acknowledge our selues to be as bankrupts, and intreat him to graunt pardon to vs, and to accept the satisfaction of Christ for vs: then will God not impute our sinnes, but the obedience of Christ for our iustification: and accept him as our suretie in life and death.

The declaration of the conclusion followes in the 9. verse, and it shewes who are the children of *Abraham*. The meaning of the words must first be considered. To be of faith, is to be of *Abrahams* faith, *Rom. 4. 16.* And to be of *Abrahams* faith, is to beleeue, & apply the promise of righteousnes and life euerslasting by Christ, as *Abraham* did: and to rest in it for our iustification and saluation, *vers. 10.* they are said to be of workers, who do the works of the law, and looke to be iustified thereby: therefore they are of faith, who beleeue in Christ, and looke to be saued and iustified thereby.

And they which thus beleeue with *Abraham*, are said to bee his children. It may be demanded, how? *Ansiv.* Children of *Abraham* are of two sorts: some by nature, some by grace. By nature are they, which are of *Abraham* by the flesh, or naturall generation, as *Ismael* was. By grace, all beleeuers are children of *Abraham*: and that three wayes. First, by Imitation, in that *Abraham* is set forth vnto vs as a paterne, in the steppes of whose faith all true beleeuers walke, *Rom. 4. 12.* Secondly, beleeuers are children of *Abraham*, by succession, in that they succeed in the inheritance of the same blessing. Thirdly, they are children to him by a kinde of spirituall generation. For *Abraham* by beleeuing the promise of a seed did after a sort beget them. Indeed properly the promise and election of God makes them children: and *Abraham* by his faith beleeuing

beleeving the foresaid promise, receiues them of God as his children. In this regard beleevers are called *children of the promise*, *Rom. 9. 8.* and *the seede*, that is, of the faith of *Abraham*, *Rom. 4. 16.* Now then the meaning of the text is, that beleevers, though vncircumcised, are the children of *Abraham*. It may be said, what privilege is this? *Ans.* Great: for the children of *Abraham* are children of the covenant, *Gal. 3. 25.* and children of God, *Rom. 9. 8.*

The vse. In this verse, *Paul* sets downe one thing, namely, the true marke of the child of *Abraham*, and that is, to be of the faith of *Abraham*. Here then marke, first of all the Iewes, though descending of *Isaac*, are no children of *Abraham*, because they follow not the faith of *Abraham*. Secondly, the Turks are no children, though they plead descent from *Agar* sometimes, and sometime from *Sara*, tearming themselves *Agarens*, and *Saracens*. For they tread vnder foote the faith of *Abraham*. Thirdly, the Papist will nothing helpe himselfe by the plea of Antiquity, Succession, and vniuersall consent, except he can shew some good euidence, that he is of the faith of *Abraham*, which he cannot. For this faith he hath corrupted, as I haue shewed. Lastly, our profession of *Abrahams* faith, partly in teaching, and partly in hearing, and in the vse of the Sacraments, is not sufficient to prooue vs the children of *Abraham*. For not euery one that saith *Lord, Lord,* shall enter into the Kingdome of heauen, *Math. 7. 22.*

Therefore we must labour to be indeed and in truth of the faith of *Abraham*, and to walke in the steppes of his faith. And to this end, we must doe three things. First, we must haue knowledge of the maine and principall promise, touching the blessing of God in Christ, and of all other promises depending on the principall: and we must know the scope and tenour of them, that we be not deceived. Secondly, we must with *Abraham* beleeue the power, and truth of God, in the accomplishing of the said promises, or in the working of our vocation, iustification, sanctification, glorification. *Rom. 4. 21.* Thirdly, we must by faith obey God in all things, shutting our eyes, and suffering our selues (as it were) to be led blindfold, by the word of God. Thus did *Abraham* in all things, even in actions against nature, *Heb. 11. 8.* But this practise is rare among vs. For there are three things, which preuaile much among vs, the loue of worldly honour, the loue of pleasures, and the loue of riches: and where these beare a sway, there faith takes no place. It will be said, that faith is much professed. *Ans.* Faith was neuer more professed, yet there was neuer lesse true faith. For the common faith of men, is a false faith. For in some, it is conceiued without the

the meanes of the word, prayer, sacraments : and in others, it is seuered from the purpose of not sinning. Now faith conceiued without the true meanes, and faith ioyned with the purpose to liue as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreover, that which Paul hath said of the children of Abraham, he prooues by the testimony of the Galatians, in these words, *Know ye therefore, or ye know* : that is, vpon the saying of Moses in the former verse, ye your selues know this to be a truth, which I said. Marke here, Paul requires such a measure of knowledge in beleeuers, that they must be able to iudge of the gathering of this or that doctrine, out of this or that place of Scripture. This shewes the contempt of knowledge in these our dayes to be great : for most men reiect the preaching of the Gospel, and content themselves with the teaching, and schooling of nature.

8. *For the Scripture fore-seeing that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, In thee shall all the Gentiles be blessed.*

9. *So then, they which are of faith, are blessed with faithfull Abraham.*

Against the argument in the two former verses, a doubt, or exception might be mooued, on this manner. We grant, that they which are of the faith of Abraham, are iustified as he was, so they be Iewes, and not Gentiles. Now this doubt, exception, or objection, Paul remooues in these verses, thus. When God said to Abraham, *In thee shall all the Gentiles be blessed* ; he signified the iustification euen of the Gentiles by faith : therefore all that are of faith, euen the Gentiles, are blessed of God, as Abraham was.

In the 8. verse, I consider three things : the occasion of the speech of God to Abraham, namely, *Gods fore-knowledge* : the manner of his speech, *the preaching of the Gospel to Abraham* : and the testimony it selfe, *In thee, &c.*

Touching the occasion ; first it may be demanded, whether this fore-knowledge in God, be a bare fore-knowledge, seuered from the will of God, or no. *Ans.* No : Gods fore-knowledge is in all rhings ioyned with his decree, or will. If God should fore-see things to come, and in no sort will or nill them, there should be an idle providence. Christ was deliuered by the will and fore-knowledge of God, *Act. 2. 23.* And the Iewes for their parts did nothing in the crucifying of Christ, but that which the hand, and counsell of

God had determined to be done, *Act. 4. 28.* Neither is God by this doctrine made the author of sinne. For sinne comes to passe, not from the will of God, but according to his will: in that he foresees euill, and withall wills not to hinder the being of it; and euill not hindered, comes to passe.

Againe, it may be demanded, in what order the fore knowledge of God stands to his will. *Ans.* The fore-knowledge of things that may possibly come to passe, goes before his will: the foreknowledge of things that shall certainly come to passe, followes the will, and decree of God. For things come not to passe, because they are fore-seene; but because they are to come to passe, according to the will of God; therefore they are foreseene. Now then because foreknowledge in God, is ioyned with his will, and is alwaies a consequent of it, it is often put for the counsell, will, and decree of God as in this place.

In this text, two things are to be considered of Gods foreknowledge. The first is, who, or what foresees? Answer here is made, *The Scripture foresees*: that is, God foresees, and the Scripture records things foreseene by him. Hence it appears, that the writings of *Moses* are the word of God. For they fore-tell things to come 1000. years after, as the calling and benediction of the Gentiles in the seede of *Abraham*. In the same regard the writings of *Paul* are the word of God. For there he reveales and sets down in writing, more then 2000. years after, what was the intention of God, when hee said to *Abraham*: *In thee shall all the Gentiles be blessed.*

The second point is, what is foreseene? Answer is made, *that God iustifieth the Gentiles*, that is, God will as certainly iustifie them in time to come, as if he had then done it, when hee spake these words. Some teach that the Predestination of God, is his decree, in which he purposeth to redeeme, and iustifie all men, of all ages, and times, so be it, they will beleene. But I finde no such decree in the word. Here we see Gods decree, is onely to iustifie all Gentiles in the last age of the world. And thus the text of *Paul* must be vnderstood, *God would haue all men to be saved, 1. Tim. 2.* namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles, of all ages, and times.

In the next place, the manner of the speech and testimony of God must be considered, in that he is said to preach the Gospel to *Abraham*. Here marke the Antiquity of the Gospel: and the markes of true religion, which for his substance was knowne not onely to the Apostles, but also to the Prophets, and Patriarks. So ancient is the true way of life, and the doctrine of iustification by faith, with-

out workes. Papistes pleade antiquitie for their religion: but in vaine: for the proper points and heads of their religion were taken vp since the dayes of Christ, some two hundred yeares after, some foure hundred, some six hundred, some eight hundred, some a thousand, and some foureteene hundred yeares after.

5 The third poynt, is the speech, or testimony it selfe: *In thee shall all the Gentiles be blessed.* In thee, that is, in thy seed, *Christ*, *Gen. 22. 18.* who is in thy loines: into whom the Gentiles are ingrafted by faith, and consequently into thee. For they are the seed of Christ, 10 *I sai. 53. 10.* who is the seed of *Abraham*. Againe, here it is said, *All the Gentiles*: but *Gen. 17. 4.* *Abraham* is called the father, not of all, but of many nations. *Answ.* He is the father of many, in respect of his flesh; and he is a father of all the Gentiles in regard of his faith. Againe, it is vsuall in Scripture, to put the word *All*, for many, *Rom. 5. 15. 18.* And the benediction heere mentioned, comprehends all the spirituall graces of God, as vocation, iustification, glorification, *Ephes. 1. v. 3.*

The vs. In that the Lord saith y^e *All the nations shall bee blessed in Abraham*: Hence I gather, that the nation of the Iewes shall 30 bee called, and conuerted to the participation of this blessing: when, and how, God knowes: but that it shall be done before the ende of the world, wee know. For if all nations shall bee called, then the Iewes.

Againe, that which was foretold to *Abraham*, is verified in our 35 eyes. For this our English nation, and many other nations are at this day blessed in this seed of *Abraham*. Vpon the consideration of this, we are admonished of many things. First, wee are to giue to God great thanks and praise, that wee are borne in these dayes. For many Prophets and great Kings desired to see that 30 which wee see, and could not obtaine it. Secondly, we must every one of vs in our hearts amend and turne to God, and vsainedly beleeue in Christ, that wee may now in the acceptable day bee partakers of the promised blessing. The Lord saith, *Gen. 22. 18.* *In thy seed all the nations of the earth shall bee blessed, or, blesse themselves*: because they shall vse all good meanes, that they may bee 35 filled with the blessings of God. Thirdly, we must blesse all, doe good to all, and hurt to none: for, *wee are herres of blessing*, *1. Pet. 3. 8.* Lastly, we must here marke our comfort: if we truly turne to God, and beleeue in thoholy seed of *Abraham*, all things shall go 40 well with vs: *God shall blesse them that blesse vs, and curse them that curse vs*, *Gen. 12. 3.*

The ninth verse, is the conclusion of *Pauls* answer: and it is in effect

effect and substance one and the same with verse 7. and it signifieth that all men that be of *Abraham's* faith, (though otherwise forrainers and Gentiles to *Abraham*) shall be partakers of the same blessing of God with him. It may be said: How shall we haue the same blessing, when we haue not the like faith? *Answ.* God respects not the greatnesse of our faith, so much as the truth of it. And if faith erre not in his object: that is, if we make *Christ* crucified our Redeemer, and ioyn nothing to him: if there be further a will to beleeue, and to apprehend *Christ* with care and constancie to increase in faith, and a purpose not to sinne, God will accept this true and honest will for deed.

IO For as many as bee of the workes of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the Law, so doe them.

In these wordes *Paul* sets downe a second reason, whereby hee prooues, that not only the Iewes, but also the Gentiles, are blessed as *Abraham* was, by faith. And the reason is drawne from the contraries, thus. *They that are of workes*, that is, that looke to be iustified by workes, are under the curse. Therefore, they that are of faith, are blessed, or iustified with *Abraham*. Moreouer, *Paul* addes the prooofe of this second reason in the next words, and it is framed thus: They which fulfill not the law, are cursed: they which are of workes, fulfill not the law: therefore they are accursed.

Whereas *Paul* saith, that they are under the curse, that will bee of workes, wee see the whole world almost, walkes in the way of perdition: it is a conclusion of nature, that we must be saved, and iustified by our workes. The young Prince in the Gospel, said, *Good master, what must I doe to be saved?* The Iewes would not bee subiect to the iustice of God, but they established their owne righteousness of the Law, *Rom. 10. 3.* Our common people, and they that should bee wise, say, they looke to bee saved by faith: but indeed they turne their faith to workes. For what is their faith? surely nothing else (as they say) but their good meaning, or their good dealing, or their good seruing of God.

Hence againe it followes, that the Papacy, or Popish religion is the way to perdition, in that it prescribeth and teacheth iustification by workes. On the contrary, our religion is the safest and surest from danger, because it teacheth the free iustification of a sinner by the blood of *Christ*. And this makes the Papistes in the day of death, to renounce iustification by their workes. *Stonew Gardiner, a bloody*

bloody persecutor, being on his death-bed told of free iustification by the blood of Christ, said, *You may tell this to me, but doe not open this gap to the people.* One of late in a publike execution of iustice, said, he would die a Catholike, and withall he added, that he looked to be saved only by the passion of Christ;

In the prooffe of thereason, three things are to bee considered: What the curse is? who are cursed? and when?

The curse is eternall woe and misery: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man, or without him. The curse within man is manifold. In the minde there is ignorance of God, of our selues, of true happines, and of the meanes to attaine to it. Again, there is a great difficultie with much paine to learne, and retaine things to be learned & retained. And this is a curse of God vpon our minds. In the conscience there are manifold accusations, terrors & feares, arising vpon euery occasion, and they are flashings (as it were) of the fire of hell, vnlesse they be quenched in this life by the blood of Christ. In the will there is an inclination to all manner of sinnes without exception. Againe, there is hardnes of heart, whereby the will of man is vnpliable to that which is good, vnlesse it be renewed. In the body there are more diseases, then the Physicians bookes can expresse: and as many diseases as there be in vs; so many fruits of sinne there are, *Iohn 5. 4.*

The curse without vs is three-fold. The first is, a spirituall bondage vnder the power of the diuell: who by reason of sinne, workes in the hearts of vnbeleeuers, *Eph. 2. 2.* and hath the power of death, *Heb. 2. 14.*

The second, is an enmitie of all the creatures with man, since the fall. And this appeares, because when God receiues vs to bee his people, he makes a covenant with all creatures, in our behalfe, *Hosea 2. 18.*

The third containes all losses, calamities, miseries, in goods; friends, good name, Reade *Deut. 28.*

The curse in the end of this life, is death, which is the separation of body and soule, *Rom. 5. 23.* and death in his owne nature is a fearefull curse, and the very downfall to the pit of hell.

The curse after this life, is the second death: which is separation of body and soule from God, with a full apprehension of the wrath of God. And if the paine of one tooth or finger, be oftentimes so great, that men rather desire to die, then liue: how great then shall the paine be, when all the parts of body and soule shall be tormented? And the eternitie of this death increaseth mans misery. If a

man

man might suffer so many yeares as there are drops in the sea, and then haue an end, it were some comfort: but when that time is expired, man is as farre from the end of his woe, as euer he was.

Thus in summe and substance is the curse here mentioned: and it were to be wished, that men would more thinke and speake of it then they doe: then would there be more conscience of sinne.

The next point is, who are cursed. *Aus. They which do not all things written in the law.* Here is an *Item* for them that will keep some commandments, but not all. *Herod* would do some things at the motion of *John Baptist*, but hee would not leaue his incestuous marriage with his brothers wife, *Mar. 6. 20.* There be at this day that are very forward in good things: yet some of them will not leaue their swearing, some their lying, some their vncleannesse, some their vnrity. But God will not part stakes with man: he will haue all or none. *He that breaks one commandment, is guiltie of all, 1. am. 2.* And there is good reason, that he which obeyes, should obey in all. For where God renewes, he sanctifies throughout, and fills them with the seed of all grace, that they may performe obedience, according to all the commandments of the law.

Againe, he is cursed that doth not all things which the law prescribeth, for if he do them, yet doth not continue in all. So then he is cursed that breaks the law but once, and that only in one thought: for such an one doth not continue in all things. Now then, O sinful man, what wilt thou do to auoid the curse? for thou hast in thought, word, and deed, broken the law. Doe thou thinke to appease the wrath of God with gold and siluer? the whole world and all things therein are the Lords. And thou maist not thinke to hide or withdraw thy selfe from the presence of God: for all must come and appeare before his tribunall seate, in their owne persons. Neither may we thinke to escape, because God is mercifull: for he is as iust, as mercifull. What wilt thou then doe to escape this horrible curse? when thou hast done all thou canst doe, thou canst no way helpe or relieue thy selfe.

The onely way of helpe is this. Thou must flie from this sentence of the law, to the throne of grace for mercy, instantly asking, seeking, knocking at the gate of mercy for pardon of thy sinnes. And that thou mayest be encouraged to this dutie, consider with me, that at thy first purpose to amend, and to turne vnto God, thy sinnes are pardoned in heauen. *David* saith, *Psal. 32. 5. I thought, I will confesse my sinnes against my selfe, and thou forganest me.* Marke the speech, *I thought.* The prodigall child, *Luke 15.* vpon his purpose to returne to his father, (before hee had indeed humbled himselfe in word)

word) was received to mercy. When *David* said, *I have sinned, Na:* then in the name of God said, *Thy sin is forgiven thee.* It may be thou wilt say, the curse is absolute. *Answer.* The threatnings of the law must be understood with an exception which the Gospell makes, on this manner: The law saith, *Cursed is the transgressor:* and the Gospell saith, *Except he repent, Jonas* preached, yet forty dayes, and Nineue shall be destroyed: yet withall hee addes an exception: *It may bee the Lord will repent of his fierce wrath, Jonas* 5.9. Again, thou wilt say, my sins are very grievous, therefore I feare I shal not escape the curse. *Ans.* Forgiuenesse is promised without any limitation to any number or kinds of sinne: (only the sin against the holy Ghost excepted.) Therefore appeale with boldnesse in thy heart to the throne of grace, intreate for forgiuenesse as for life and death, and thou shalt escape the curse.

13 The third poynt is, when is a sinner accursed? *Answer.* In present, in the time of this life. For the Lord saith not, *he shall be accursed:* but, *he is accursed.* There bee among vs whom no Sermons or exhortations will amend: and such persons thinke themselves without the reach of any danger. For they thinke the time is very long to the last iudgement. But they are deceiued touching themselves. For God with his owne mouth hath given the sentence, that they are accursed, there remains nothing but the execution. The halter is already about their neckes, and there remains nothing but the turning of the ladder. Nay the execution is already in blindness of mind, and hardness of heart. He that beleeues not, is already condemned, *Iohn* 3.

Lastly, a memorable conclusion of *Paul* is heere to be observed. That it is impossible for any man within himselfe, for the time of this life, to fulfill the law of God. For *Paul* here takes it for
30 a confessed and graunted conclusion: otherwise his argument will not hold: which must be framed on this manner. He which fulfils not the law, is cursed: hee which is of workes, fulfils not the law: therefore he is accursed. I further prooue it thus. If wee could fulfill the law, wee might be iustified by the law: but no man can be
35 iustified by the law, or by workes: therefore no man can fulfill the law. Again, *Paul* saith, *Rom.* 7.14. that *the law was spirituall*, requiring inward and spirituall obedience, and that *hee was carnall*, and therefore not conformable to the law: that *he was sold under sinne:* that *when he would doe good, euill was present:* that *he carried about him*
40 *the body of death.* And all this hee saith of himselfe, about twentie yeares after his owne conuersion. Such as our knowledge is, such is our loue to God and man. Now wee know God onely in part: there:

therefore we loue in part; and consequently we doe not fulfill the law. Again, the Scripture puts all men, even the regenerate, vnder the name of sinners to the very death: *Isa. 64. 4. All our righteousnesses are as a defiled cloth, Proverbs 20. 9. Who can say, my heart is cleane? Iob cannot answer God for one of a thousand, Iob 9. The righteous man shall pray for the pardon of his sinnes in a time when hee may be heard, Psalm. 32. 6. If we say we haue no sinne, wee deceiue our selues, 1. Iob. 1. 9.* The Papists say, that all these places are meant of veniall sins. *Answ.* There are no veniall sinnes; which in their owne nature, are not against the law of God, but onely beside it. *The stipend of euery sinne is death, Rom. 6. 23.* If we were perfectly sanctified, and consequently fulfillers of the law in this life, then Christ should not bee a Saviour, but an instrument of God, to make vs our owne Saviours. And to say this, is blasphemy. Lastly, that which man could doe by creation, so much the law requires at our hands: but man by creation could loue God with all the powers of his soule, and with all the strength of all the powers: which now (since the fall) no man can doe. It remaines then for an infallible conclusion, that it is impossible for any man in the time of this life, to fulfill the law.

The vse. This point serues notably to condemne the folly of the world. The Israelites say at Mount Sinai, *that they will doe all things which the Lord shall command them, Exod. 19. 8.* The yong Prince said, *that he had kept all the commandments from his youth, Mark. 10. 20.* Our common people say, *that they can loue God with all their hearts, and their neighbours as themselves.*

Secondly, this doctrine serues to confute sundry Errors of the Papists, who blasphemously teach, that a man after iustification, may fulfill the law in this life: that a man may for a time be without all sinne: that workes of the regenerate are perfect, and may be opposed to the iudgement of God: that men may supererogate, and doe more then the law requires. The ground of all these conclusions is this: They say, there is a double degree of fulfilling the law. The first is, in this life, and that is, to loue God truly, above all creatures, and to loue our neighbour as our selues, in truth. The second is, to loue God with all the powers of the soule, and with all the strength of all the powers: and this measure of fulfilling the law, is reserved to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Obiect. 1. God promiseth the Israelites, *that he will circumcise their hearts, that they may loue him with all their hearts, with all their soules, and with all their strength. Deutero. 30. 6.* And thus Iesias turned to

God

God with all his heart, with all his soule, and with all his strength, according to all the law of Moses. 2. King. 23. 25. *Answer* The phrase [with all his heart] is taken in a double signification: Sometime it is opposed to a double heart, and then it signifies a true, vpright heart, without guile or dissimulation. Thus they of Zebulon are saide, *not to fight with a double heart*, 1. Chron. 12. 33. *but with a perfect heart*, v. 38. Where, marke the opposition, of an whole or perfect heart, to a double heart. In this sense are the places before named, to be understood. Neuerthelesse, the whole heart, soule, and strength, in the summe of the morall law, signifies all powers of the soule; and all the strength of all the powers. Thus doth Paul, Rom. 7. expound the law, when he saith, *the law is spirituell*; and by the prohibition of lust, giues the meaning of the whole law. For concupiscence, or lust, comprehends the first thoughts, or motions.

Object. 1 I. Non is said to be *just and perfect*, Gen. 6. and God commands Abraham to walke before him, and to be perfect, Gen. 17. 1. Paul saith, *Let us many as be perfect, be thus minded*, Phil. 3. 15. *Answer* There is a double perfection, perfection of parts, and perfection of degrees. Perfection of parts is, when a man hath in him, after he is regenerate, the beginnings of all vertues, and the feedes of all graces: by which he endeauours, to obey God in all his lawes and commandements. Perfection of degrees, is when the law is fulfilled both in matter and manner, according to the rigour of the law. Now the former places speake onely of the perfection of parts: and that is, such a perfection in which wee are to acknowledge our imperfection, and it is no more but a true and generall indeauour to obey God. Isa. 38. 1.

Object. 1 I. Sundry holy men are saide to fulfill the law. *David turned from nothing that God commanded him all the dayes of his life, saue in the matter of Uriah*, 1. King. 15. 5. *Zachary and Elizabeth walked in all the commandements of God; and that without reproof before God*, Luk. 1. 6. *Answer* There are two kinds of fulfilling the law: one Legall, the other Euangelicall. Legall is, when men doe all things required in the law, and that by themselves and in themselves. Thus none euer fulfilled the law, but Christ, and Adam before his fall. The Euangelicall manner of fulfilling the law, is to beleeue in Christ, who fulfilled the law for vs: and withall to indeauour in the whole man, to obey God in all his precepts. And this indeauour ioined with the purpose of not sinning, is called the righteousness of good conscience; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Christ. For God accepts the indeauour to obey, for

for perfect obedience. Thus David, Zachary, Elizabeth, and others are said to fulfill the law.

Obiect. I. I. I. We pray that we may fulfill the law, when we say, Let thy will be done in earth, as it is in heauen. Answer. Wee pray not that we may fulfill the law in this, but that we may strue as much as may be, to attaine to the fulfilling of the law. That is the scope of the petition. We desire not to be equall to the Angels, and Saints; but onely to imitate them more and more, and to be like to them.

Obiect. V. Rounde, 7: 18. To will is present with mee: therefore (say they) *in will the law may bee kept, though the flesh relent. Answer.* When Paul saith, that to will was present, hee doth not signify that he could perfectly will that which is good. For his will beeing partly renewed, and partly vnrenewed, the good which he willed, hee partly nilled, and the euill which he nilled, hee partly willed.

Obiect. VI. Christ took our flesh, that the righteousnesse of the law might be fulfilled in vs. Rom. 8. 4. Answer. The righteousnesse of the law is fulfilled in vs, not because we doe all things required in the law, but because we haue faith in vs, and by that faith wee apprehend the obedience of Christ in fulfilling of the law.

Obiect. VII. Rom. 13. 8. Loue is the fulfilling of the law: & the regenerate their neighbours. Answer. If we could loue our neighbour as our selues, perfectly, we should then fulfill the whole law. But our loue is imperfect.

Obiect. VIII. He that is borne of God sinnes not: 1. Iob. 3. he that sins not, fulfill the law. Answer. He that is borne of God sinnes not, that is, hee doth not commit sinne, or make a practice of sinne. He may fall of frailtie, yet then he recouers himselfe, and doth not keepe a course in sinning. This is the meaning of Saint Iohn.

Obiect. IX. The commandements of God are not grievous. 1. Iob. 5. Answer. They are not grievous three wayes; first, in respect of remission: because they that beleue in Christ, haue the transgression of the law pardoned. Secondly, in respect of imputation, because Christs obedience in fulfilling the law, is imputed to euery beleuer. Thirdly in respect of inchoation. For they that beleue receiue the spirit of God, whereby they are inabled to indeauour themselues to obey God in all his commandements. Otherwise in respect of our owne personall obedience, they are a yoke that no man can beare.

Obiect. X. The workes of God are perfect, Deuter. 32. 4. Good workes, are workes of God: therefore they are perfect. Answer. Workes,

Workes, that are meerly workes of God, which he worketh by himselfe, and not by man, they are all perfect: and thus must the text in *Moses* be vnderstood. Now good workes, are workes of God in vs: and withall they are our workes, hauing their beginning in the minde, and will of man: and hence they are defiled. For when the first and second cause concur in a worke, the said work takes vnto it the condition of the second cause. Water pure in the fountaine, is defiled, when it passes by the filthy channell.

Obiect. XI. If God haue giuen vs an impossible law, he is more cruell then any tyrant. *Ans.* When God first gaue the law, he also gaue power to fulfill the law. If the law be impossible, it is not Gods fault, but mans, who by his owne fault hath lost this power of keeping the law.

The ground before named of the double fulfilling of the law, one for this life, the other for the life to come, is false. For there is onely one generall, and vchangeable sentence of the law, *Cursed is euery one that continues not in all things written in the law to doe them.*

I now come to other vses of the former conclusion. If the law be impossible, then must wee seeke for the fulfilling of it, forth of our selues in Christ, who is the end of the law for righteousness, to them that beleue. Hence it followes necessarily, that our iustification must be by the imputation, or application of Christs iustice vnto vs.

Because we cannot fulfill the law, wee must make it a glasse to see our impotencie, and what we cannot doe: and it must be our schoolemaster to drive vs to Christ. And by our impotencie wee must take occasion to make praier to God for his spirit to inable vs to obey the lawes of God. Thus come wee to be doers of the law, and no otherwise.

Again, it may be demanded, (considering we cannot fulfill the law,) how our workes can please God? *Ans.* In euery good worke, there is something that is Gods, and something that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleuer. That which is good in the worke, is from God, and that he approoueth as being his owne. And thus euery good worke, is said to please God.

Lastly, after that we haue begun to please God in obedience to his lawes, considering we fulfill them not, all boasting of our goodnesse must be laid aside, and we must humble our selues vnder the hand of God euen to the death. Reade the practise of *Dauid*, *Psal.* 143. 3. and *Psal.* 130. 3. *Iob* 9. 1.

11 And thus no man is iustificed by the law in the sight of God, it is manifest. For the just liueth by faith.

12 And the law is not of faith: but he that shall doe these things, shall liue in them.

The meaning. *By the law* that is, the law not onely ceremoni-
but also iudiciall and morall. Indeepe the occasion of *Pauls* dispu-
tation in this place, is taken from Circumcission, pertaining to the
ceremoniall law: but he enlarges his disputation, from one part to
the whole law. For they which thought Ceremonies necessarie to
iustification, would much more thinke morall duties necessarie.
And that *Paul* speaks here of the morall, it appeares by the 10.
verse, where he alleadgeth a sentence that specially appertaines to
the morall law: *Cursed is every one, &c.* Again, the law may be
considered, two waies, in the iustification of a sinner: first, as it ius-
tifieth without Christ. Secondly, as it iustifieth with Christ: and
both waies it is excluded from iustification, and here specially in
the second regard. For the intent of the Galatians was, to ioyne
Christ and the law, in the worke of our iustification.

Before God that is, in the iudgement of God, before whose iudge-
ment seate we must all appeare, and be iudged.

The iust shall liue by faith The scope of these words is this. The
Iewes were oppressed by the Babylonians, and it was further told
them by the Prophet, that they should be led into captiuitie, by
the said Babylonians. Now in this distresse of theirs, the Lord sets
downe the duty of the faithfull Iewes, namely, that they must stay
themselves by their faith in the Messias, and consequently, that
they shall haue safetie in this life in the midst of all dangers, and
in the end haue eternall life. And *Paul* applies this text to his pur-
pose. thus. Life eternall comes by faith: and therefore true right-
eousnesse before God is by faith. For righteousnesse is the founda-
tion of life eternall: and therefore it is called *iustification of life*,
Rom. 5. 17.

The law is not of faith The meaning of these words must be ga-
thered, by the opposition in the latter part of the verse: *but he that*
doeth these things shall liue in them. And the meaning is this. The law
doth not prescribe faith in the Messias: neither doth it promise life
to him that beleueth in the Messias, but to him that doth the
things contained in the law.

In these wordes, *Paul* adds a new argument to the former; thus
iustice is by faith: the law is not of faith: therefore the law is
not our iustice. Or againe, thus. He that is iustificed, is iustificed by
faith.

faith: the law iustifies no man by faith: therefore the law doth not iustifie. The conclusion is first, in the 11. verse. The proposition is expressed, and confirmed by the testimonie of the Prophet Habacuk. The assumption is in the 12. verse.

- 5 The vs. When Paul saith, *No man is iustified by the law in the sight of God*, he makes a double iustification: one, before God: the other, before men. Iustification before God is, when God reputes a man iust, and that onely for the merit, and obedience of Christ. Iustification before men, is, when such as professe faith in Christ, are reputed iust of men. By this distinction, Paul who saith, *that a man is iustified by faith without workes*, Rom. 3. 28. and James, who saith, *that Abraham was iustified by faith, and workes*, Jam. 2. 24. are reconciled: for Paul speakes of iustification before God, as hee himselfe expressly testifieth, Rom. 4. 2. and Saint James speakes of iustification before men, which is not onely by the profession of faith, but also by workes.

- In the same sort, there is a double Election. One speciall, whereby God knowes who are his. The other, is more generall, whereby wee repute all men to be Elect, that professe faith in Christ, leauing secret iudgements to God. Thus Paul writes to the Ephesians, Philippians, &c. as Elect. And the Ministers of the word, are to speake to their congregations, as to the Elect people of God.

- In the same manner, there is a double sanctification: one before God, in truth, Eph. 4. 28. the other before men, in the iudgement of charitie. Thus men are said, *to stand under foote the blood of Christ wherewith they were sanctified*, Heb. 10. 29. Thus all that are of right to be baptised, are holy and regenerate: not in the iudgement of certentie, which is Gods, but in the iudgement of charitie, which is mans: secrets alwaies referred to God.

- 30 Againe, when Paul saith, *in the sight of God*, he gives vs to vnderstand, that there is an vniuersall iudgement of God, before whom we must all appeare, and be iudged. And when Paul saith in the time present, that *God iustifieth* (though not by workes) he signifies, that this iudgement is already begunne vpon vs, even in this life. This must teach vs, to walke in godly and holy conuersation, in the feare of God: and to watch and pray, that we may be found worthy, to stand before God. Malefactours, when they are going to iudgement, & when they see the Iudge set, lay aside skorning, and bethinke themselves what to say, or doe. Now we are these malefactours: and we know that God hath already begunne to giue iudgement of vs: and therefore we must prepare our selues to make a good reckoning.

In the testimony of the Prophet our dutie is set downe, and that is, that we must in this world live by faith. That we may live by faith, we must doe two things. One is, to choose the true God for our God: the second is, in our hearts to cleave vnto him, and that according to his word. First therefore, wee must cleave fast to his commandements, by entering into the way of his precepts, and by walking in them. For this cause we must haue alwaies about vs the eye of knowledge, to direct our steps in the waies of God; that wee ever keepe our selues in our callings, that is the dutie wee owe to God and man. Secondly, while we stand in the waies of God, we shall be assailed with many Temptations on the right hand, and on the left: therefore we must further cleave to the promises of God: beleeuing his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay vs. Here two caueats must be remembered. One, that we must not prescribe vnto God the manner of his assistance: but leave it, with other circumstances of time, and place, to God. The second is, when all earthly things faile vs, wee must rest vpon the bare word of God, and beleee the promise of remission of finnes, and life euerslasing. This is to live by faith. And this dutie must be practised, when we are in the field to fight for our countrey: when we lie on our death beds: and when we are in any danger.

Marke further, *Paul* saith, *the iust man liues by faith*: he therefore that is iustified continnes to be iustified by his faith: and therefore the second iustification, that is said to be by our workes, is a mere fiction. And in that none liues by faith, but he that is a iust man, we see that true faith is alwaies ioyned with the Purpose of not sinning, or with the iustice of good conscience: and where they are severed, there is no more but a mere pretence of faith.

When *Paul* saith [*the Law is not of faith*] he sets downe the maiore difference betwene the Law and the Gospel. The Law promisseth life, to him that performes perfect obedience, and that for his workes. The Gospel promisseth life, to him that doeth nothing in the cause of his saluation, but only beleeueth in Christ: and it promisseth saluation to him that beleeueth, yet not for his faith, or for any workes else, but for the merit of Christ. The law then requires doing to saluation, and the Gospel beleeuing, and nothing else.

Ques. The Gospel requires repentance, and the practise of it. *Ans.* Indeede the law doth not teach true repentance, neither is it in any cause of it, but onely an occasion. The Gospel onely prescribes repentance, and the practise thereof: yet onely as it is a fruite

fruite of our faith, and as it is the way to salvation in which we are to walke, and no otherwise.

Obiect. II. The law requires and commands faith. *Ans.* The law requires faith in God, which is to put our affiance in him. But
5 the Gospel requires faith in Christ, the Mediatour, God-man: and this faith the law never knew.

Obiect. III. In the Gospel there are promises of life, vpon condition of our obedience. *Rom. 8. 13.* *If by the spirit ye mortifie the desires of the flesh, ye shall live.* *1. Iob. 1. 9.* *If we confesse our sinnes, God is faithfull to forgive them.* *Ans.* The promises of the Gospel are not made to the
10 worke, but to the worker: and to the worker not for his worke: but for Christs sake, according to his worke. As for example: promise of life is made not to the worke of mortification, but to him that mortifieth his flesh, and that not for his mortification, but be-
15 cause he is in Christ, and his mortification is the token or euidence thereof. And therefore it must be remembered, that all promises of the Gospel that mention worke, include in them Reconciliation with God in Christ.

Obiect. IV. Faith is a vertue, and to beleue is a worke: therefore
20 one is worke is commanded in the Gospel, and is also necessarie to salvation. *Answer.* The Gospel considers not faith as a vertue, or worke, but as an instrument, or hand, to apprehend Christ. For faith doth not cause, effect, or procure our iustification and saluati-
on, but as the beggers hand, it receiues them, being wholly wrought
25 and giuen of God.

This distinction of the law and the Gospel, must be obserued carefully. For by it we see that the Church of Rome hath errone-
ously confounded the law and the Gospel, for this many hundred
years. The law of *Moses* (say they) written in tables of stone, is
30 the law: the same law of *Moses*, written in the hearts of men by the holy Ghost, is the Gospel. But I say againe, that the law written in our hearts, is still the law of *Moses*. And this oversight in mistak-
ing the distinction of the Law and the Gospel, is and hath bin, the
ruine of the Gospel.

35 We must here further obserue, that ** beleueing*, and *doing*, are opposed in the article of our iustification. In our good conuersation they agree: faith goes before, and doing followes: but in the worke of
our iustification, they are as fire and water. Hence I gather, that to
the iustification of a sinner, there is required a speciall and an ap-
40 plying faith, for general faith is numbred among the workes of the law: and the diuels haue it. This kinde of beleueing therefore, and doing, are not opposite. Again, hence I gather, that workes of

* Credere.
Facere.

faith and grace; are quite excluded from iustification; because the opposition doth not stand betweene beleueing, and the workes of nature: but simply, betweene beleueing, and doing.

Lastly, it may be demanded, why the Lord saith; *Hee that doth the things of the law shall live*; considering no man since the fall, can doe the things of the law? *Ans.* The Lord since mans fall, repeates the law in his old tenour, not to mocke men, but for other weighty causes. The first is, to teach vs that the law is of a constant, and vnchangeable nature. The second is, to aduertise vs, of our weaknesse; and to shew vs, what we cannot doe. The third is, to put vs in minde, that we must still humble our selues vnder the hand of God, after we haue begun by grace to obey the law; because euen then wee come farre short in doing the things which the law requires at our hands.

13 *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs: (for it is written, Cursed is every one that hangeth on the tree.)*

14 *That the blessing of Abraham might come to the Gentiles, through Christ Iesus, that we might receiue the promise of the spirit by faith.*

Paul having prooued the truth of his doctrine by sundrie arguments, in the former part of this chapter, he here answereth an objection, the occasion whereof is from the 10. verse. It may be framed on this manner: If they be accursed that continenot in all things written in the law to doe them, then all men are accursed; and the Gentiles are not partakers of the blessing of *Abraham* (as you haue said.) Answer is here made, that to them that beleue there is full redemption, from the curse of the law. And *Paul* for the better inlightning of his answer, here makes a description of our redemption by foure arguments. The first is the author *Christ hath redeemed vs from the curse of the law*. The second is the forme or manner of our Redemption, in these words, *When he was made a curse for vs*. And this forme is further declared by the signe, in these words; *for it is written, Cursed is every one that hangeth on the tree*. The third argument is the end, in these words, *that the blessing of Abraham might come on the Gentiles*. The last is also an other end, *that we might receiue the promise of the spirit*.

Touching the Author, in these words, *Christ hath redeemed vs from the curse of the law*, sundrie things may be learned. First of all, comparing these words with the 10. verse, or comparing the answer, and

and the obiection together, we see and are to obserue, that the threatnings of the law, are to bee vnderstood with an exception from the Gospel. All are cursed, saith the law, that doe not continue to doe all things written therein; *Except they haue pardon*, and be redeemed by Christ, saith the Gospel. And thus are all curses of the law to be conceived, with a limitation or qualification, from the Gospel.

Againe, in that Christ hath redeemed vs from the curse of the law, here is our comfort, that neither, hell, nor death, nor Satan, hath any right or power ouer vs, so be it we do vnfaignedly beleue in Christ. *For we are bought with a price.* And for this cause, we must be admonished, not to feare any euill ouermuch, as the reuilings, & curses of euill tongues, witchcraft, the plague, pestilence, famine, the sword, or death. For the curse which makes all these, and many other things hurtfull vnto vs, is remooued from them that are in Christ. And therefore all immoderate feare should be restrained.

Thirdly, our dutie is, to glorifie God and Christ, who hath redeemed vs, and that both in bodie and soule. The redeemed must liue according to the will of their redeemer. 1. Cor. 6. verse 30. This is all the thankfulness that we can shew to our Redeemer for his mercie.

Lastly, here an obiection made by some, may be answered. If (say they) we were redeemed by Christ, being captiues to the diuell, the price of our Redemption was paid to him, and not to God. *Ans.* We were captiues properly to the iustice of God in the law, to the order whereof we stand subiect: and by this meanes we are captiues to the curse of the law, and consequently to the diuell, who is the minister of God, for the Execution of the said curse. And being captiues to the diuell, no otherwise then as he is the minister of God, for the inflicting of punishment: the price must not be paid to him, but to God, who is the principall, and hath a soveraigntie ouer him and vs.

I come now to the forme of our Redemption, *Who was made a curse for vs.* For the better vnderstanding of these words, foure points are to be handled. The first is, what is this curse? *Ans.* A double death; the first of the bodie, the second of the soule. The first is, the separation of the bodie and soule. The second is, the separation of the whole man from God: not in respect of his vniuersall power and presence (for the very damned haue their moouing and being from him,) but in respect of his fauour, and speciall loue, whereby God ceaseth to be their God. And this is death indeede; whereof the first, is but a shadow: and this is the curse of the law.

The second point is: How Christ was a curse, or accursed, who is the fountaine of blessednesse? *Answer.* He is not so by nature: for he is the naturall Sonne of God: nor by his owne fault: for hee is the vnspotted Lambe of God: but by voluntarie dispensation: and therefore *Paul* saith, *he was made a curse.* And he was made a curse, first, because hee was set apart in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the Father is said to have sealed him, *Ioh. 6. 27.* and he is said againe to be *preordained before all worlds, 1. Peter 1. 20.* and given according to the counsell and foreknowledge of God. *Act. 3. 12.* Secondly, he was made a curse, in that he was in time consecrated to be our Mediatour and so a curse. And this consecration was first in his baptism, in which he put vpon him our guilt, as we put off the same in ours; and secondly on the crosse and passion, in which he tooke vnto him the punishment of our sinne. And thus was he made a curse. It may be objected, that he is the Son of God, and therefore no curse. *Answer.* Christ must be considered as the Son of God, and againe as our pledge and suretie. *Ioh. 7. 32.* In the first respect he was not accursed, but in the second.

The third point is, In what nature was Christ accursed? *Answer.* Whole Christ God-man, or Man-god, was accursed. For the Lord of life (saith *Paul*) was crucified, and consequently accursed. *1. Cor. 2. 8.* Yet this limitation must be added, that the curse was not vpon the Godhead of Christ, but onely in his flesh, or manhood. For he suffered (saith *Peter*) in the flesh. *1. Peter 4. 1.* Moreover, the soule of Christ was the more principall seat of the curse, as it was the principall seat of sinne. Therefore the Prophet saith, *he made his soule an offering for sinne, Isa. 53. 10.* and Christ said, *My soule is heauie unto the death.*

The fourth point is, How farre forth Christ was accursed? *Answer.* In the first death there are two degrees, separation of the bodie and soule, and the putrefaction of the bodie separated. And Christ entred onely into the first, and not into the second. For his bodie beeing dead indured no corruption. Againe, in the second death there are two degrees. The first is, a separation from God in sense and feeling: and the second, is an absolute separation from God. Into this second degree of death, Christ entred not, because he said in the midst of his passion, *My God, my God.* And this absolute separation could not be without the dissolution of the personall union. Into the first degree of the second death, he entred manely into the apprehension and feeling of the wrath & indignation of God due to mans sin. And this appeares by his bloodie sweat of thicke
and

and clotted blood; by his complaint that he was forsaken: by his feares and sorrows in the time of death, in which he comes short of sundry Martyrs, vnlesse we acknowledge that he indured further paines of death then euer they did: by his condition, in that hee takes vpon him the condition of the first *Adam*, who vpon his fall was to indure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? *Ans.* He indured it willingly of his owne accord: he did not onely in minde see it before his eyes, but also he felt it: it was laid and imposed on him, and he incountred with it: but it had no dominion or lordship ouer him. *Alt.* 2. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment he suffered was in value and measure answerable to all the sinnes, of all the Elect past, present, and to come: the Godhead supporting the manhood, that it might be able to beare, and overcome the whole burden of the wrath of God. If it be said, that a creature cannot haue an infinite apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath vpon him, and that he apprehended it according to the condition of a creature. For in so doing, he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against an whole armie, and beare the brunt of it: why may not then the manhood of Christ supported by the Godhead, beare the streisse of the whole wrath of God? Against this doctrine, sundry things may be objected.

Obiect. I. The Scripture ascribes all to the blood of Christ, and therefore to the death of the bodie. *Ans.* By blood, is meant a bloodie death: by the bloodie death, the death of the crosse: by the death of the crosse, a death accursed, or the death of the bodie, ioynd with the malediction of the law.

Obiect. II. The suffering of the anger of God was not figured in Sacraments or Sacrifices. *Ans.* The beast, whereof the burnt offering was made, was first tied to the hornes of the altar: his blood then was shed: and lastly hee was all burnt vpon the altar vnto God: and hereby was figured the sierre wrath of God.

Obiect. III. Temporall death, or the curse for halfe a day, cannot counteruaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and overcome punishment in measure infinite, hee should not suffer eternally: but this no man nor Angel can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must be answerable to God, whose maiestie is infinite. Now Christ being God and man, suffered punishment in deede infinite: and therefore it was not necessary that

that hee should indure it eternally. Againe, here the dignitie of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day, it is more then if all men had suffered eternall death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value, and dignitie thereof, counteruailes death everlasting.

Obiect. IV. It is hard to say, that Christ suffered the paines of hell. *Ans.* The Latin translation (commonly receiued,) hath as much, that he could not be holde of the sorrows of hel, *Act. 2. 24.* And there is no offence to say, he suffered the paines of hell, so farre forth as this suffering may stand with the puritie of his manhood, and with the truth of the personall vnion.

The vse. Friers teach, that if Christ had pricked his finger, and let fall but one droppe of blood, it had bin sufficient to redeeme all the world. But they dreame. For *Paul* saith, *hee was made the curse of the law, to redeeme vs.* This had bin a needlesse work, if a prick in the finger, or any punishment without death, would haue done the deede.

That Christ became a curse for vs, it shewes the greatnesse and horribleness of our sinnes, it shewes the grievous hardnesse of our hearts, that neuer almost mourne for them: it shewes the vnspeakable loue and mercy of God, for which we are to bee thankfull for ever, and that all manner of waies.

In that the Sonne of God became a curse for our sinnes, we are put in minde, to see, acknowledge, and consider them, and with all to bewaile them, and to humble our selues for them: and to detest them more and more, vnto the very death. For what is more worthie of hatred, then that which causeth the Sonne of God to be accursed. They which beleue that Christ by beeing a curse hath redeemed them from the curse of the law, doe in truth die vnto all their sinnes, and liue vnto God. Many indeede professing Christ, make no change of life at all: and the reason is, because a secret Atheisme makes them say in their hearts, *There is no Christ, there is no curse, that was endured by Christ.* Clenſe your hearts of this hidden Atheisme, and looke that inwardly in your spirits, you die vnto your sinnes, and liue to God.

In that Christ was obedient to his Father in bearing the curse of the law, we are taught in all things to subiect our selues to the will of God. Our obedience must not onely bee in doing this or that, but also in suffering the miseries laid on vs to the death: this is the best obedience of all, and the trueſt marke of Gods child, to obey in our sufferings.

Moreover,

Moreover, that Christ was accursed, it is confirmed by the sentence and decree of God: *Cursed is every one that hangeith on the tree.* *Dent. 21. 23.* The ground of this sentence is the sinne of the malefactor: for whom God curseth, hee curseth for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? *Ans.* Hee also is accursed: but there are special reasons why the man hanged on the tree is cursed. First, among the Iewes, they which were hanged, were most grievous malefactors, as blasphemers, and idolatours: and their punishment was accordingly, most grievous. Secondly, hanging (as among all nations, so among the Iewes) was a most odious, and infamous death. Thirdly, God did foresee that the Messias should die on the crosse, and therefore he accursed this kinde of death. If it be said, that there was no fault or offence in Christ, and therefore he could not be accursed: I answer, that hee became sinne for vs, in that our sinne was applied and imputed to him. It may be further objected, that the theefe which repented, was not accursed, though he were hanged on the tree. *Ans.* As a theefe, he was accursed; as he was a theefe, and repented, the curse was remooued. For the lawe in the curses thereof, giues place to the Gospel: iudgment yeelds to merrey: and the Gospel puts an exception to the law.

The vse. If the malefactor hanged, be accursed, and defile the earth: how vile and accursed is the liuing malefactor, the blasphemer, adulterer, murtherer, &c. who hath entred no degree of punishment? Let this be considered, to terrifie offenders.

Againe, let vs consider the scope of this law. Because he that hangs on the tree, is accursed: therefore saith the law of God, *hee must be taken downe, and buried.* Marke the equity of the law: and that is, that things euill and accursed, are to be remooued from the eye and sense of man. This charge the Lord giues of lesse matters, namely, of sights vndecent, and vnseemely. *Dent. 23. 15.* Againe, we are commanded not so much as to name fornication, vncleannes, couetousnes, iesting, foolish talking, &c. *Eph. 5. 3.* Here we are to be put in minde, that the Plates (commonly in vse) are to be banished out of all Christian societies. For they doe nothing else but reuiue and represent the vile and wicked fashions of the world, and the misdemeanour of men; which are things accursed, and therefore to be buried; and not once to be spoken of. Againe, all euill in our example, whether in word, or in deede, must be buried, as much as may be: for it defileth, and is accursed.

Here it may be demanded, how this law of God, (*he is accursed, therefore let him be taken downe, and buried*) standes with the order

order vsed in this and other countries, in which men are banged in chaines for the terrour of the world? *Ans.* Iudiciall lawes, if they haue in them morall equitie, and serue directly to sense in the precepts of the Decalogue, are perpetuall, and bind all men; else not. As for the iudiciall determinations of this or that manner of punishment, they concerne vs not, but God hath left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption is described, is the ende thereof, *that the blessing of Abraham, that is, righteousness and life euermorling, may come vpon the Gentiles.* Here two things are to be considered. The first is, whence comes the benediction of *Abraham*? *Ans.* From the cursed death of Christ. For thus are the words, *Hee was made a curse for vs, that the benediction of Abraham might come on the Gentiles.* Marke here how God workes one contrarie by the other. In the creation, he made something, not of something, but of nothing: he called light out of darkenes: he kills, and then makes aliue, *Hos. 6.* he sends men to heauen, by the gates of hell: hee gaue light by a tempor of spittle and clay, a fit meanes to put out light. In the worke of our redemption he giues life, not by life but by death, and the blessing by the curse. This shewes the wisdom, and power of God: and it teacheth vs in the worke of our conuersion and saluation, not to goe by sense and feeling, because God can, and doth worke one contrary, in, and by the other.

The second point is, where this benediction of *Abraham* is to be found. *Ans.* The text saith, *It is extant in Christ Iesus, who is as it were the store-house of Gods blessing, and the dispenser of it to all nations.* In him are hid all treasures of wisdom, and knowledge. *Col. 2.* God and the Lambe are al things to all the Elect in the kingdom of heauen, *Rev. 21.* Here wee see the right way to become rich: and that is, aboue all things to seeke to bee true and liuely members of Christ, for if he be ours, we can want nothing. *Rev. 3. 32. Matth. 6. 33. Psal. 34. 10.* This is a most sure way to procure vnto vs all good things that he sees to bee necessarie for vs. For Christ is the store-house of the benediction of *Abraham.* Againe, this must teach them that beleue in Christ, to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could discerne of things that differ. Thirdly, in our pouertie, and in the midst of all our wants and losses, we must comfort our selues. For though we leese neuer so much, yet we retaine the principall, and that is Christ, who is the benediction of *Abraham.*

20 The fourth point is, an other end of our Redemption, *That we might receive the promise of the Spirit by faith.* For the better vnderstanding of this, foure questions may be demanded. The first is, what is meant by the promise? *Ans.* The promise of God made in the 3 old Testament, that he would powre out his spirit vpon all flesh. *Isa. 44. 3. and Ioel. 2. 28.* And here it is said, that this promise is fulfilled to the nations, when they beleue. Marke here how the promises of God lie as voide, dead, and of none effect, till the particular time of their accomplishment. God promiseth *Abrahā* that his posterity shall be a great nation after 430 yeares: for which time they remaine in thrall and bondage; but the very night after the former time was expired, nothing, no not the raging sea could stoppe their deliuerance. *Exod. 12. 41.* God promiseth deliuerance after 70 yeares captiuitie to the Israelites in Babylon. When this time was 15 expired, *Daniel* prayed, and at the very beginning of his supplications, the decree of God for deliuerance came forth. *Dan. 9. 23.* The vision of God (saith the Prophet) is for the appointed time. *Hab. 2. 1.* and so is the promise. This must teach vs to be content, if after much praying, we finde not the fruit of our prayers: because there is an appointed time for the accomplishing of them. In this respect *Daniel* saith, 10 that his eyes failed, and he was house in praying. *Psalms. 69. 4.*

The second question is, what is meant by the giuing, or sending of the spirit? *Ans.* Without any alteration or change of place, it signifies two things. The first is, Order betweene the persons, where- 50 by the Father, and the Sonne worke mediately by the holy Ghost, and the Holy Ghost immediately from them. The second is, that the Spirit doth manifest his presence by diuine effects in vs. In this respect hee is saide to be sent, or giuen of the Father, and the Sonne.

30 The third point is, In what order is the spirit giuen? For it seemes, that we first of our selues beleue, and then receive the spirit? *Ans.* Men are said to receiue the spirit, when they receiue some new gift of the spirit, or the increase of some old gift. *Iohn 20. 22.* Again, to speake properly, faith and the receiuing of the spirit, are for a time 35 both together. For first of all, we heare the promise of God: then we beginne to meditate, and to applie the saide promise to our selues, to striue against doubting, and to desire to beleue: and in doing of all this, we receiue the spirit. To beleue, is the first grace in vs that concernes our saluation: and when we beginne to beleue, 40 we beginne to receiue the spirit: and when we first receiue Gods spirit, we beginne to beleue. And thus by our faith receiue we the spirit: and thus also the spirit dwells in vs by faith. *Eph. 3. 17.*

And

And wee must not imagine, that we may, or can beleuee of our selves, without the operation of the spirit.

The fourth point is, for what end we receive the spirit? *Answer.* For sixe. For illumination of our minds, *1. Ioh. 2. 27. 1. Cor. 2. 12.* for regeneration, whereby the Image of God is restored in vs, *1. Ioh. 3. 13* for the government of our counsels, wils, affections, actions, *1. Ioh. 1. 1. Rom. 8. 14.* for the effecting of that coniunction, whereby we are vnited to Christ our head. *1. Cor. 6. 17.* for consolation, *Rom. 8. 16.* lastly, for confirmation in our faith, and euery good dutie. *2. Cor. 1. 22. Eph. 1. 13.*

This receiuing of the spirit, is one speciall end of our redemption: and therefore it is most necessarie for vs, to haue the spirit of God dwelling in vs. If we haue not the spirit, we are not Christs: and without it, we can doe nothing.

We must for this cause doe such things, whereby we may obtaine and receive a plentifull measure of Gods spirit. *Repent (saith Peter) and ye shall receive the holy Ghost.*

Again, we must carefully retaine and preserue the grace of the spirit in vs; by meditation in the word of God; by earnest and frequent prayer; by avoiding all such acts, in word, or deede, that may make a breach in conscience: for whatsoever offends conscience, quenches the spirit. Lastly, by saouring the thing of the spirit, *Rom. 8. 5.* that is, by thinking on things spirituall, by affecting of them, and delighting in them.

15 Brethren, I speake as men doe: though it be but a mans covenant, when it is confirmed, no man doth abrogate it, or adde any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, and to the seedes, as of many; but, and to thy seede, as of one, which is Christ.

17 And this I say, that the law which was 430. yeares after, cannot disannull the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more by promise; but God gaue it vnto Abraham by promise.

In these words, Paul meetes with a second Exception, or objection, made against that which he here principally stands vpon: namely, that the blessing of Abraham is conuayed to the Gentiles,

but

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and that by Christ. The obiection may be framed thus: The promise made to *Abraham*, cannot now pertain to the Gentiles, because the law was added to it, and by the law it is abrogated: and therefore the Gentiles are to be iustified, and saved, by the observation of the law. To this obiection, *Paul* makes a double answer. One is, that the promise cannot be abrogated: the second, that if it might be abrogated, yet the law cannot doe it. The first he confirms on this manner:

The Testament of God confirmed, cannot be abrogated:
 10 The promises made to *Abraham* and his seed, which is Christ, are his Testament confirmed:
 Therefore they cannot be abrogated.

The proposition is expressed in the 17. verse, and is confirmed, by comparison, thus. The testament of man after it is confirmed, may
 15 not be abrogated: much lesse the Testament of God. v. 15. The *minor* is propounded in the 16. and 17. verses. Now I come to speake of the words as they lie.

Brethren] *Paul* had before called them *fooles*; and that iustly, because they fell from the doctrine which he taught them, to an other Gospel. And yet here he calles them *brethren*. And hence let
 20 us learne, that in diuision of iudgement and opinion, there must be no diuision but vnitie of affection. It is, and hath bin alwaies the plague of the Church, that diuision of heart and affection, there takes place, where any diuision is in iudgement, though men erre
 25 of infirmitie. This euill causeth more to be condemned for heretikes, then indeede ought to be: it maketh schismes where none should be: it maketh dissensions to be incurable: which otherwise might be cut off. And therefore if dissensions in iudgement arise, we must remember to suppress, enuie, hatred, pride, self-love,
 30 and let Christian loue beare sway.

Again, here we see it is lawfull, to speake in Sermons as men doe, so it be done after the example of *Paul*, with these cautions. First, it must be done sparingly, and soberly, without ostentation. Secondly, it must be done vpon a iust cause, as when the sayings of
 35 men serue to conuince the hearers, and that in their consciences. Thirdly, a difference must be made betweene the word of man, and the word of God; leaſt in adding one to the other, the word of God lose his grace, and excellencie. Lastly, Gods word onely must be the foundation of the doctrine which is taught, and the
 40 word of man is to be added, in respect of our infirmitie to giue light, or to conuince.

That which *Paul* speaks after the manner of men, is a principle of

of law, or a conclusion of the light of nature, namely, that a Covenant or testament confirmed, may not be abrogated. *Paul* saith, it is the propertie of them that are of reprobate mindes to bee *truce-breakers*. *Rom.* 1. 30. Hence fundrie questions may be resolved. The first is, whether Legacies given to the maintenance of the Masse, may be applied to the maintenance of the true worship of God? *Ans.* The testator in the giving of such Legacies, hath a double intention: one is general, & that is to preserve the worship of God: the other is speciall, and that is to preserve the idolatry of the Masse. In this he erreth, and therefore his will may be changed. For testaments unlawfully made, may be abrogated. In the general he erred not: and therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be sayde, that the next heires may recall them when the Masse is abolished. I answer, no. Because they may still be applied to the publike good of the Church. The affection of the dead was good in this case, though their iudgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe covenant with heretikes, and enemies? *Ans.* Yea: for the principle, *A covenant confirmed, may not be abrogated*, is the conclusion of nature, which binds all men without exception, at all times, if the covenant be lawfull.

The third question is, what if damages and losses follow upon the covenant made and confirmed, must it then be observed? *Ans.* Of covenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe some covenants are meerly civill, beeing made of man to man; and some are more then civill, beeing made of man to God, as contracts of marriage. Now if covenants be single covenants, and meerly civill, then may they be changed by the makers, or by their succellours, if hurts and losses arise. Yet if covenants be confirmed by oath, and if they be made to God, they may not be changed, so long as they are lawfull, though great losses insue. Reade the example of *Iosua*. 9. 18. *A good man sweareth, and changeth not, though he lose thereby*, *Psal.* 15. 4.

The fourth question is, whether a contract may not be dissolved, when one of the parties hath a disease contagious in deadly manner, and incurable? *Ans.* If such a disease follow the contract, the marriage not consummate, we may presume that God doth dissolve the contract. And the covenant dissolved by God, we may without danger hold to be abrogated.

The last question is, whether the Church of Rome hath not dealt wickedly in altering the last testament of Christ, when it misstreth

5 nisheth the Lords supper vnder one kind? *Ans.* They sinne against the light of nature, which teacheth vs not to abrogate the testaments of men, much lesse the testament of God. It is alleadged that we receiue whole Christ vnder the one kind. *Ans.* True indeed. But we must consider the end of the sacraments is to signifie and represent perfect nourishment, in, and by Christ: now perfect nourishment is not in bread alone, but in bread & wine: and by them both ioyned together, is signified, that Christ is the bread and the water of life: now to abolish the cuppe, is to abolish the principall vse
10 of the sacrament, and to lessen our comfort.

10 In the 16. verse Paul saith, *the promises were made to Abraham*, in the plural number: because they were sometime made to *Abraham*, sometime to his seede, and sometime to both: and they were often repeated to *Abraham*, and therefore are called promises,
15 though in substance they are but one. The seede of *Abraham*, here mentioned, is the seede not of the flesh, but of the promise, *Rom. 9. 7.* and this seed is first Christ Iesus, and then all that beleeue in Christ. For all these are giuen to *Abraham* as children by the promise & Election of God. Moreover, this seed is not many, (as *Paul* obserueth) but one: that is, one in number. It is objected, that the word [*seeds*] is a name collective, and signifies the whole posteritie of *Abraham*. *Ans.* It doth sometime, but not alwaies: for *Eve* saith of *Setb*, *God hath giuen me an other seeds*, *Gen. 4. 25.* that is, an other
20
25 sonne.

Lastly, it is said, that this one particular seede of *Abraham* is Christ Iesus. Here by the name Christ, first and principally the Mediatour is meant, and then secondly all Iewes and Gentiles beleeuing, that are set and grafted into Christ by their faith. For *Paul*
30 saith, *Rom. 9. 8.* *that the children of God, or, the children of the promise, are the seede of Abraham: againe, Gal. 3. 29.* *They which are of Christ, are the seede of Abraham.* And the name, *Christ*, signifies not onely the head or Mediatour, God and man, but also the Church gathered partly of Iewes, and partly of Gentiles. *The body* (saith *Paul*) *is one, but the members are many: enuerso is Christ. 1. Cor. 11. 12.* that is, the Church
35 of Christ. Againe, *I beare in my body the remainders of the sufferings of Christ, Col. 1. 24.* and the Church is called *the complement of Christ. Eph. 1. 23.* It may be objected, that by this meanes the seede of *Abraham*, is many, and not one: because Christ and all beleeuers are the seede. *Ans.* They are all one in respect of one and the same blessing of God, which is first giuen to Christ, and by Christ to all that beleeue in him. *All are one in Christ, Gal. 3. 28,* and *he gathers things in heauen and earth into one head, Eph. 1. 10.*

It is here to be obserued, that the promises made to *Abraham*, are first made to *Christ*, and then in *Christ* to all that beleeue in him, be they *Iewes*, or *Gentiles*. This Conclusion is of great vse. First, by it we learne the difference of the promises of the law and the Gospel. The promises of the law, are directed and made to the person of every man particularly: the promises of the Gospel are first directed, and made to *Christ*; and then by consequent, to them that are by faith ingrafted into *Christ*.

Secondly, by this we learne to acknowledge the communion that is betweene *Christ* and vs. *Christ* as Mediatour, is first of all elected, and wee in him: *Christ* is first iustified, that is, acquit of our sinnes, and we iustified in him: he is heire of the world, and we heires in him: he died vpon the crosse, not as a private person, but as a publike person representing all the Elect, and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glory.

Thirdly, here we see the ground of the Certenty of perseverance, of all them that are the true children of God. For the office of *Christ* to which he is set apart, is to receiue the promise of God for vs, and to apply it vnto vs. And this worke is done by *Christ* without impediment, and without repentance on his part. The seale & foundation of our saluation is this, that God accepts and knowes vs for his, *2 Tim. 2. 19.* and that which concernes vs is, that we must worshippe God in Spirit and truth, and depart from iniquitie.

Lastly, here is comfort against the consideration of our vnworthines. Thou saiest thou art vnworthy of the mercy of God, and therefore hast no hope. And I say againe: dost thou truly exercise thy selfe in the spirituall exercises of faith, innocation, repentance? be not discouraged: thou must not receiue the promise immediately of God, but *Christ* must doe it for thee. Though thou be vnworthy, yet there is dignity and worthiness sufficient in him. If thou say, that thou must at the least receiue the promise at the hand of *Christ*: I adde further, that he will not quench the flame that doth but smooke, neither will he breake the bruised reede. He accepts the weak apprehension, if it be in truth. And our saluation stands in this, not that we know and apprehend him, but that he knowes and apprehends vs first of all.

v. 17. *This I say*. In the former verses *Paul* hath laid downe two grounds: one is, that Testaments of men confirmed, may not be abrogated: the other, that the promises were made to *Abraham* and his seede, which is *Christ*. Now, what of all this, may some man:

man say? *Paul* therefore addes these words, *This I say*, that is, the scope and intent of all my speech is, to shew, that the covenant or testament confirmed by God, cannot be abrogated: and secondly if it might so be; yet that the law could not abrogate the testamēt, because it was given 403 years after the confirmation of the saide
 5 testament. And because it might be doubtfull what *Paul* meanes, when he saith, *the covenant confirmed cannot be abrogated*, he explaines himselfe in the end of the verse by saying, *the promise cannot be made of no effect*.

10 It is here to be obserued, that *Paul* saith, *the promise made to Abraham is a covenant*, or testament. It is a Couenant or compact, because God for his part, promiseth remission of sinnes and life euerlasting, and requireth faith on our part. In respect of this mutuall obligation, it hath in it the forme of a covenant. It is
 15 also a Will, or Testament in two respects. First, because the promise is confirmed by the death of the mediator, *Heb. 9. 15*. Secondly, the things promised, as remission of sinnes, and life euerlasting, are given after the manner of legacies, that is freely, without our desert, or procurement. In this we see the great goodnes of God,
 20 who vouchsafeth to name them in his testament, that haue made covenant with the diuell, and are children of wrath by nature, as we all are.

Againe, in that the promise is a testament, remission of sinnes, and life euerlasting is a legacy: and for the obtainment of them,
 25 wee must bring nothing vnto God, but hunger and thirst after them, and make suite vnto God for them, by asking, seeking, knocking. Thus are all Legacies obtained, and there is no more required on our part, but to receiue and accept them. And though we bee neuer so vnworthy in our selues, yet shall it suffice for the ha-
 30 uing of the blessing of God, if our names bee found in the Testament of God.

Againe, *Paul* saith, that *the promise made to Abraham is a covenant confirmed of God*. It may bee demaunded, by what meanes it was confirmed? *Answer*. By oath, *Heb. 6. 17*. Againe, it may be deman-
 35 ded, to whom it was confirmed? *Answer*. To *Abraham*, as beeing the Father of all the faithfull, and then to his seed, that is, first, to the Mediatour Christ, and consequently, to euery beleeuer, whether Iewe, or Gentile. For *Abraham* in the first making, and in the confirmation thereof, must bee considered as a publike person, re-
 40 presenting all the faithfull.

Heere againe wee see Gods goodnesse. Wee are bound simply to beleue his bare word, yet in regard of our weakenesse, hee is

content to ratifie his promise by oath, that there might bee no occasion of vnbeleefe.

Againe, here we are admonished to rest by faith on the promise of God, as *Abraham* did, when there is no hope. Some may say, I could doe so, if God would speake to me, as he did to *Abraham*. I answer againe, when God spake to *Abraham*, in him he spake to all his seed: and therefore to thee whosoever thou art, that beleeuest in Christ.

And hence we are to gather sure hope of life euermlasting. For in the person of *Abraham*, God hath spoken to vs: he hath made promise of blessing to vs: he hath made covenant with vs: and he hath sworne vnto vs. What can wee more require of him? what better ground of true comfort? *Heb. 6. 17. 18.*

Lastly, in that God thus confirms vnto vs the promise of life euermlasting, it must incourage vs to all diligence in the vse of al good meanes, whereby wee may attaine to the condition of *Abraham*: and it must arme vs to all patience in bearing the miseries and calamities that fall out in the strait way to eternall life.

Further, *Paul* saith, that the promise is a covenant confirmed, and that in respect of Christ: because he is the scope and foundation of all the promises of God: partly by merit, and partly by efficacy. By merit, because he hath procured by his death and passion, remission of sinnes and life euermlasting. By his efficacy, because he seals vp vnto vs in our consciences, remission of sinnes, and withall restores in vs the image of God. The vse. If Christ be the ground of the promise, then is he the ground & fountaine of all the blessings of God. And for this cause, the right way to obtaine any blessing of God, is first to receiue the promise, and in the promise Christ: and Christ beeing ours, in him, and from him, we shall receiue al things necessarie.

The second answer of *Paul* to the former obiection, is, that if the promise made to *Abraham* might be disanulled, yet the law could not doe it. And he giues a double reason. The first is drawn, from the circumstance of time. Because the promise or covenant was made with *Abraham*, and continued by God 430. yeares before the law was giuen: therefore saith *Paul*, the law was not giuen to disanulle the promise.

Against this reason, it may be obiected, that *Abraham*'s seed, was but 400. yeares in a strange land. *Gen. 15. 13.* Ans. *Moses* speaks of the time that was from the beginning of *Abraham*'s seed, or from the birth of *Isaac* to the giuing of the Lawe: and *Paul* heere speaks of the time that was betwene the giuing of the promise to *Abraham*.

Abraham, and the giuing of the law: and that was 30. yeares before the birth of *Iſaac*.

Againe, it may bee obiected, that the *Iſraelites* were in *Egypt* 430. yeares, *Exod. 12. 40.* The dwelling of the children of *Iſrael*, while they dwelled in *Egypt*, was 430. yeares. Therefore it ſeemes there was more time betweene the promiſe, and the law. *Anſw.* The meaning of *Mofes* in this place, is thus much: that the dwelling of the children of *Iſrael*, while they dwelt as pilgrimes, was for the ſpace of 430. yeares: and that in part of this time they dwelt in *Egypt* as ſtrangers. The words may thus be tranſlated, *The dwelling or Peregrination of the children of Iſrael, in which they dwelt in Egypt, was 430. yeares.* And this peregrination begins in the calling of *Abraham*, and ends at the giuing of the law.

In *Pauls* example, we ſee what it is to ſearch the Scriptures, not onely to conſider the ſcope of whole bookes, and the parts thereof; but to ponder and weigh, every ſentence, and every part of every ſentence, and every circumſtance of time, place, perſon. This is the right forme of the ſtudie of diuinitie to be vſed of the ſonnes of the Prophets.

The ſecond reaſon vſed by *Paul*, is in the 18. v. it may be framed thus. If the law abolith the promiſe, then the inheritance muſt come by the law: but that cannot be. He prooues it thus: If the inheritance of life eternall be by the law, it is no more by the promiſe: but it is by the promiſe: becauſe God gaue it vnto *Abraham* freely by promiſe: therefore it comes not by the law.

The oppoſition betweene the law and the promiſe, ſhewes that *Paul* in this Epistle ſpeakes not onely of the ceremoniall, but alſo of the morall. For the greateſt oppoſition is betweene the morall law, and the free promiſe of God.

Let vs againe marke here the difference betweene the law and the Goſpel. The law promiſeth life, but to the worker, for his works, or vpon condition of obedience. The Goſpel called by *Paul*, the promiſe, offers and giues life freely without the condition of any worke, and requires nothing but the receiuing of that which is offered. It may be obiected, that the Goſpel promiſeth life vpon the condition of our faith. *Anſw.* The Goſpel hath in it no morall condition of any thing to be done of vs. Indeepe faith is mentioned after the forme & manner of a condition; but in truth it is the free gift of God, as well as life eternall: and it is to be conſidered not as a worke done of vs, but as an inſtrument to receiue things promiſed. This difference of the law and the Goſpel muſt bee kept as a treaſure, for it is the ground of many worthy conſolutions in true religion.

And the ignorance of this point in the Church of Rome, hath bin the decay of religion, specially in the article of *Iustification*. And ad-
 30 *Thirdly*, we must here obserue, the opposition betweene the Law & the free promise of God, in the iustification of a sinner. For if life come by the law, it cometh by the promise, saith Paul. And Rom. 4. 14. If they which are of the law are blessed, the promise is of none effect. By this we see the Church of Rome ouerturnes and abrogates, the free promise of God. For they of that Church teach, that the first iustification is by meere mercie: and that the second, is by the workes of the law. But the law and the promise cannot be mixed together, 10 more then fire and water: the law ioyned with the free promise, dissolueth the said promise.

Lastly, in that Paul saith, God *gave* and freely bestowed the inheritance by the promise, it must be considered, that this Giving is no priuate, but a publike donation. For *Abraham* must be considered as a publike person: and that which was giuen to him, was in him giuen to all that should beleue as he did. Art thou then a true be-
 15 leeuers? dost thou truly turne vnto God? Here is thy comfort: the inheritance of eternall life is as surely thine, as it was *Abraham*, when he beleued. For thou art partaker of the same promise with him: and when God gaue him life, hee gaue thee also life in him. Againe, persons backward, and careless, must be stirred vp with all diligence to vse all good meanes that they may beleue truly in
 20 ip Christ, and truly turne to God. For so soone as they begin to beleue, and to turne vnto God, they are entred into the condition of *Abraham*, and if they continue, they shall sit downe with *Abraham*, *Isaac*, and *Jacob*, in the kingdomes of heauen: and after this life, they shall rest in the bosome of *Abraham*. For that which was done to *Abraham*, shall be done to all that walke in his steps.

19 Wherefore then serues the law? It was added because of transgressions, untill the seede was come to which the promise was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not of one: but God is one.

Paul hath prooued before, that the Law doth not abolish the promise: his last reason was; because then the inheritance should bee by the law: which cannot be. Against this reason in the 19. and 20. verses, there is an obiection made, and answered. The obiection is this. If life and iustice come not by the law, the law then is in vaine. And this obiection is expressed by way of interrogation;
 40 Where,

Wherefore then serueth the law? The answer is, in the next words, *It is added for transgressions*, that is, for the reuealing of sinne, and the punishment thereof, and for the conuincing of men touching their sinnes. *Rom. 3. 19, 20.* Moreover, *Paul* sets downe the time or continuance of this vse of the law, when he saith, *till the seede came to which the promise was made*: that is, till *Christ* come and accomplish the worke of mans redemption. Here two questions may be demanded. The first is, whether the law serue to reueale sinne after the coming of *Christ*? For *Paul* saith, *it is added for transgressions, till Christ.* Answer The law serues to reueale sinne, euen to the ende of the world: yet in respect of the legall or Mosaicall manner of reuealing sinne, it is added, *but till Christ.* For the law before *Christ* did conuince men of sinne, not onely by precepts and threatenings, but also by Rites and Ceremonies. For lewith washings, and sacrifices, were reall confessions of sinne. And they were an handwriting against vs, as *Paul* saith. And this manner of reuealing sinne, ended in the death of *Christ*. *Col. 2. 14.* Againe, the Ministry of condemnation which was in force till *Christ*, at his coming is turned into the Ministry of the spirit, and of grace. *1. Cor. 3. 11.* For vnder the law there was plentifull reuelation of sinne, with darke and small reuelation of grace: but at the coming of *Christ*, men saw heauen opened, and there was a plentifull reuelation of sinne, with a more plentifull reuelation of grace and merke. And in this respect also the law is said to be till *Christ*.

The second question is, whether the seede of *Abraham* were before *Christ* or no? *Ans.* All that followed the steppes of *Abrahams* faith before *Christ*, were his seede. Yet were they not, that seed, that is, the principall seede, who is *Christ*, who is the seede blessed to himselfe, and giuing blessednesse to all other. And the beleevers that were before *Christ* or after him, are the seede of *Abraham*, in respect they are set into *Christ*, who is principally the seede mentioned in this text.

When *Paul* saith, *ordained by Angels in the hand of a Mediatour*, he makes a declaration of that which he had said before by an euident signe, on this manner. That the law serues to discover transgressions, it appears by this, that the Iewes could not abide to receive the law immediately from God, but it was delivered by Angels; and received by the hand of a Mediatour: and this argues mans guiltinesse, and his disagreement with God, because a Mediatour is of two, at the least, and of two being at diffERENCE between themselves.

The law is said to be ordained and disposed by Angels: because

they were attendants on God in the Mount, when the law was delivered. Secondly, they were witnesses and approovers of the deliverie. Thirdly it may be, the voice of God whereby the law was published in the hearing of all the Israelites, was vttered and pronounced by the ministerie of Angels: for the holy Ghost saith, *the word spoken by Angels was stedfast*, Heb. 2. 2. that is, the law. It may be said, all this prooves not, that Angels ordained the law. *Ans.* Often in Scripture, the worke or action of the principall Agent, is ascribed to the instrument, or minister. The Saints are said to *judge the world*, 1. Cor. 6. whereas indeede they are no more but witnesses and approovers of this judgement. In the same manner *Timothy* is said to *save himselfe and others*, 1. Timothy. 4. 16. The last trumpet is sounded by Angels, *Matth. 24. 31.* and it is called the voice of an Archangel, and the trumps of God. 1. *Thess. 4.*

Moreover *Paul* saith, *the law was delivered by the hands of a Mediatour*, that is, of Christ, (as some thinke:) but that cannot be: for the hand of a Mediatour, signifies the ministerie and service of a Mediatour, and this service is inferiour to the service of Angels: because the law was delivered by Angels, and received of them by a Mediatour. Therefore the Mediatour here mentioned, is *Moses*, 20 who stood betwene the people and God, in the deliverie of the law. *Deut. 5. 5.* It may be objected, that there is but *one Mediatour* *Christ*, 1. *Tim. 2. 8.* *Ans.* Mediatour of reconciliation is onely one, and that is Christ: and *Moses* is a Mediatour onely in the relating and reporting the law from God to the Israelites.

Paul addeth that a Mediatour is not of one, that is, that every Mediatour is of two at the least, and of two at variance, and disagreement. And he saith further, that *God is one*: that is, alwayes the same and like himselfe without change. And the reason of the speech is this. *Paul* hath taught that the law was given by a Mediatour, and that this declared a difference between God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? *Paul* saith, not God but man: because *God is alwayes one and the same*.

These. In that the law is for transgressions, wee are taught to examine and search our hearts and lives by the law of God. *Zephaniah. 2. 1.* *Famine you, O nation, not worthy to be saved.* *Lam. 3. 40.* *Let us search our hearts; and turne againe to the Lord. That we may the better examine our selves, foure roles must be observed.*

The first, when any one sinne is forbidden in any commandment of the law, vnder it all sinnes of the same kind are forbidden, all causes of them, and all occasions.

The second, a commandment negative includes the affirmative, and bindes vs not onely to abstaine from euill, but also to doe the contrarie good.

The third is, that every commandment must be vnderstood with a curse annexed to it, though the curse be not expessed.

The fourth is, that we must especially examine our selues by the first and last commandments. For the first forbids the first motions of our hearts against God, and the last forbiddes the first motions of our hearts against our neighbor, though there be no consent to doe the euill which wee thinke. *Paul* saith of himselfe, that the commandment, *Thou shalt not lust*, was it that especially humbled him. *Rom. 7.*

According to these and other rules, (which now I omit) we must with speciall care examine our selues. The want of this dutie causeth men to rot away in their sinnes, without remorse or true repentance: and it is the cause that so many men profit so little in hearing the word preached; because they know not what sinne meanes, neither can they search aright their consciences and liues.

Moreover, after we haue begunne to practise this dutie, we must often (as occasion shall be given) renew it to the end. Consider *Dauid's* example. *Psal. 119. 59.*

When *Paul* saith, that the law is added till *Christ*, we see that the Legall ministerie of death is abolished now; and that we are vnder the Ministerie of the spirit and life. And for this cause wee in these last daies, that are Ministers of the word, must preach the doctrine of saluation plainly, to the very consciences of men. *2. Cor. 4. 1.* Again, the people of these daies ought to abound in knowledge, and their obedience should bee answerable to the measure of their knowledge. And, if after much preaching in these dayes of light, the Gospel be hid, (as it is to very many, who remayne still in ignorance, and disobedience) it is a searefull sight vnto them of their condemnation. *2. Cor. 4. 4.*

In that the law of God was ordained or deliuered by Angels, we are put in minde to reuerence it, and to esteeme it as a treasure. Secondly, we are to feare to breake the least commandment of the law: because the Angels that were ordainers of the law, doe no doubt, obserue the keepers & the breakers of it, and are ready prest to be witnesses and reuengers against them that offend. *Struen* vpbraides the Iewes, that the law was given by the dispensation of Angels, and yett they brake it. *Mat. 7. 53.* Thirdly, if thou offend and breake the law, repent with speed: for that is the desire ioy of Angels. They that deliuered the law, reioice to see the keeping of it.

Lastly,

Lastly, if thou sinne and repent not, looke for shame and confusion before God and his Angels.

Because *Moses* was a mediatur to the Iewes, Papists gather that therefore, Angels, and Saints, may be mediatours. *Ans.* It followes not. *Moses* was ordained a mediatur, so are not they. *Moses* was present with the Iewes, and had fellowship with them whose mediatur he was, Saints are absent in heauen, and Angels though they be about vs, haue no fellowship with vs. *Moses* was mediatur but once, and that onely in one thing: Saints are made continuall mediatours. Lastly, *Moses* was mediatur in relating and reporting the law from God, to the people: Saints and Angels are made mediatours to relate and report our praier; and the secrets of our hearts to God.

Whereas *Paul* saith; that a *Mediatour* is not of one, but a third, betweene two at the least: it may be demanded, how *Christ* can be mediatur betweene man and God, considering he is God? *Answer.* Though Father, Sonne, and holy Spirit, be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting: so as the Father is the Father, not the Sonne, or holy Ghost; the Sonne, the Sonne, and not the Father, or the holy Ghost; the holy Ghost, the holy Ghost, and not the Father, or the Sonne. The Sonne then, and the Father, being persons really distinct, the Sonne may be, and is Mediatur, first of all, in respect of order to the Father, and in him, to the Sonne, and the holy Ghost. For the three persons being of one nature and will, when the Father is appeased, in him also the Sonne, and the holy Ghost are appeased. Thus *Iohn* saith, *If any man sinne, we haue an advocate with the Father.* It may be said, that *Christ* cannot be Mediatur to himselfe. *Ans.* In *Christ* consider his nature, and his Office. By nature, he is the Sonne of God: by office, he is Mediatur, and thus he is *God-man*, or *Man-god*: and as Mediatur by voluntarie dispensation, he is inferiour to himselfe as he is the essentiall Sonne of God. And in the same manner, *Christ* as *God-man* is Mediatur to himselfe as he is the Sonne of God. For as he is the Sonne of God, he is the partie offended; as he is Mediatur *God-man*, he is the partie that makes reconciliation.

Lastly, the propertie of God must be observed, that he is unchangeable, *1. am. 1. 17. Mal. 3. 16.* It may be objected, that God is said in Scripture to repent. *Ans.* God is said to repent, not because hee changeth either nature or will: but because he changeth his actions of mercie and loue, into effects of anger after the manner of men. Againe, it may be objected, that God changed the law and abolished

abolished ceremonies. *Answer.* This God did by an vchangeable decree, before all worlds: and so the change is in the law, and not in God: For God can decree to change this or that, without change.

The use. Gods vchangeablenesse is the foundation of our comfort. Saint Paul saith, *If we loue God, we are knowne of him, 1. Cor. 8. verse 3.* Now the first wee may certainly finde in our selues, namely, the loue of God, and Christ: and for the second, God is vchangeable. For they which are once knowne of God, are ever knowne of him, and that euen then when they feele nothing but Gods anger.

Again, we are put in minde to be vchangeable in good things, as in faith, hope, loue, good counsels, honest promises, and such like, specially in the maintenance of true religion. For we ought to bee like vnto God. It is the poesie of our gracious Queene, *Semper eadem, Alwaies one and the same*; no doubt in good things, specially in the religion established among vs. The same must be the minde of all good subiects and all good people. *1. Cor. 15. 58.*

21 *Is the law then against the promise of God? God forbid: if there had beene a law giuen, which could haue giuen life, surely righteousness should haue beene by the law.*

22 *But the Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue.*

In these words, Paul propounds and answers. an other obiection, in number the fourth. The occasion of the obiection, is taken out of the former words, in which Paul saith, *the law is for transgressors*. It may be framed in this manner: If the law serue to conuince and condemne vs of sinne, it serues not to giue life: but to kill, and so it is contrarie to the promise which giueeth life. The answer is made negatively, *God forbid*. And a double reason is rendered of the deniall. The first is this: If the law could giue life, it should also giue iustice, or iustification, and so, it should be contrarie to the promise (because then there should be two contrarie waies of iustification; one by faith alone, the other by faith with workes.) Therefore in that it kills and condemnes, it is not contrarie to the promise. The second reason is in the 22. verse. Things subordinate, whereof one serueth for the other, are not contrarie: the law and the promise are subordinate; for the law prepares the way for the accomplishing of the promise: in that it shuts all vnder sinne, that the promise may be giuen to them that beleeue in Christ.

The

The vs. In that *Paul* reiects the blasphemous obiection, with, *God forbid*: wee are taught to auoide things said or done to the dishonour of God, with loathing and detestation. When it was related to *Abab* and *Iezabel*, that *Naboth* had blasphemed God, they being idolaters, solemnise a fast, pretending danger by the sinne. *1. King. 21. 12.* *Caiphas* supposing that Christ had blasphemed, rent his garments; *Matth. 26.* When *Iob* did but suspect his children of blaspheming God, he called them and sanctified them. *Iob 1. 5.* It is the fault of our daies, that many blaspheme by cursing, swearing, &c. without feare, and many doe it (as many dissolute souldiers) in a brauerie: and heates thereof for the most part are nothing moued thereat, so ordinarie is the offence. This shewes the wickednesse of our times.

In the first reason, *Paul* delivers a notable conclusion, namely, that the thing which is the meanes to procure life vnto vs, is also the meanes of our iustice or iustification before God. And good reason. For iustice causeth life: and that which giueth life, first of all giueth iustice. Hence it followes that workes cannot meritoriously deserue eternall life. For if life be by the workes of the law, then iustice also: but that cannot be: for we must first of all be iustified, before we can doe a good worke. Let the Papiſts consider this. Againe, they which teach, that faith is alone in iustification, and that both faith and workes concur as causes of saluation, are deceived. For by the former conclusion of *Paul*, if workes be causes of saluation, then must they also haue a stroake in our iustification, which they haue not. And therefore they are the way of our saluation, but not any cause at all. Lastly, here we see that many among vs do not hold Christ, or beleue in him aright, for their iustification: because they hold him without change of heart and life. For by *Pauls* conclusion, whom Christ quickneth, them hee iustifieth: and whom he doth not quicken, them hee doth not iustifie. Examine thy selfe then: if Christ haue sanctified & renewed thy heart, thou art iustified: if thy heart be yet vn sanctified, and thy life vnreformed, deceiue not thy selfe with fond imaginations: thou art not yet iustified.

The 22. verse followeth, containing the second reason. And first let vs consider the meaning of the words. *The Scripture* the words are in the Originall thus, *That Scripture*, namely, the Scripture before named, the written law in the bookes of the old Testament. And further, *by the law*, we must vnderstand, God in the law; *Rom. 40. 21. 32.* God hath concluded all vnder vnbeleefe.

Concluded] The law is compared to a Iudge, or sergeant: sinne,

to a prison. And the law is said to conclude, or inclose men vnder sinne: because it doth to the full accuse and conuince vs of sinne, so as our mouthes are stopped, and we haue no way to escape.

All] All men that came of *Adam* by generation, with all that comes from them, their thoughts, desires, words, and deeds.

The promise.] The thing promised, which is remission of sinne, and life euerlasting.

By the faith of Christ] That is, the faith whereof Christ is both the Authour, and matter. This is added, to signifie vnto vs, who are true beleeuers, namely, they which are beleeuers by the faith of Christ.

Against this text of *Paul* blind reason moueth many questions, as namely why God created man, and then suffered him to fall? why God did not restraine the fall of *Adam* to his person, but suffers it to enlarge it selfe to all mankind, so as all be shut vp vnder sin? why the promise is not given to all, but only to beleeuers? But there are two speciall grounds, vpon which we are to stay our mindes. The first is, that God hath an absolute soueraignie and lordship over all his creatures. We may not therefore dispute the case with God, *Rom. 9. 20. He may doe with his owne what he will, Matt. 20. 15.* The second is, that the waies and iudgements of God are a gulf, into which the more we search, the more we plunge our selues: because they are *unsearchable, Rom. 11. 33.*

Marke the phrase of *Paul* [*the Scripture concludes all vnder sinne*] if it conclude or shut vp, then it determines what is sinne, what not. And if this be so: then it may also determine what is true, and what is false: and so be truly tearmed a Iudge of controversies in religion. If it shut vp sinners vnder their sin, then also it shuts them that erre vnder their error, for errors be sinnes and fruits of the flesh. It is said blasphemously, that if the Scripture be a Iudge, it is but a dumb Iudge: and I say againe, that offenders may pleade for themselves on this sort, that the law is but a dumbe Iudge, when it condemnes them, and shuts them vnder sinne: but they shall find it hath a loud voyce in their consciences, when they reade it seriously, & examine themselves by it: euen so the Scripture speaks sufficiently for the determination of truth and falshood, in matters of saluation, when it is searched with care and humilitie.

When *Paul* saith, *We are all shut vp vnder sinne*; he puts vs in mind of our most miserable condition, that wee are captiues of sinne and Satan, inclosed in our sinnes as in a prison, like imprisoned malefactors that waite daily for the coming of the Iudge, and stand in continuall feare of execution. And seeing our condition is
such,

such, wee must labour to see and feele by experience this our spirituall bondage, that wee may say with *Paul*, *Wee are sold vnder sinne*, and that we know there is no goodnesse dwelling in our flesh, *Rom. 7. 14, 18.* This is one of the first lessons that we must take out in the schoole of *Christ*. Againe, if we seriously bethinke our selues that we are captiues of sinne, and worthy of death, it will make vs with contentation of minde to beare the miseries of this life, sicknesse, povertie, reproach, banishment, &c. considering they come farre short of that wee haue deserued; who are no better then slaues of sinne and Satan.

Whereas *Paul* saith, that all men with all that proceeds from them, is shut vnder sin, he teacheth that all actions of men vnregenerate are sinnes. *The wisdom of the flesh*, that is, the wisest cogitations, counsels, inclinations of the flesh, are enmitie with *God*, *Rom. 8. 5.* *To be vnclane all things are vnclane*, *Ti. 1. 15.* *An euill tree cannot bring forth good fruit*, *Mat. 7.* It may be objected, that naturall men may doe the works of the morall law, as to giue almes, & such like, *Rom. 1. 14.* *Ans.* Sinnes be of two sorts. One is, when any thing is done flat against the commandement of *God*. The second is, when the act or worke is done which the law prescribes, yet not in the same manner which the law prescribes, in faith, in obedience to the glory of *God*. In this second regard, morall workes performed by naturall men, are sinnes indeed. Hence it followes, that libertie of will in the doing of that which is truly good, is lost by the fall of *Adam*: and that man cannot by the strength of naturall will, helped by grace, apply himselfe to the calling of *God*.

Whereas *Paul* saith, that the promise is giuen to beleeuers, it is manifest, that the promise is not vniuersall in respect of all mankind, but only indefinite, and vniuersall in respect of beleeuers. Wherefore their doctrine is not sound, that teach the redemption wrought by *Christ*, to bee as generall as the sinne wrought by *Adam*. Indeed, if we regard the value and sufficiencie of the death of *Christ*, it is so: but if we respect the communication and donation of this benefit, it is not. For though all be shut vnder sinne, yet the promise is only giuen to them that beleeue. It is objected, that *God* was in *Christ* reconciling the world to himselfe, *2. Cor. 5. 19.* *Ans.* The text in hand shewes that by the world, we are to vnderstand all beleeuers through the whole world. And whereas *Paul* saith, *God shut vp all vnder vnbeliefe*, that hee might haue mercie vpon all, *Rom. 11. 32.* His meaning is here set downe, that he shut both *Iewes* and *Gentiles* vnder vnbeliefe, that hee might haue mercie vpon all that heleeue, both *Iewes* and *Gentiles*.

Marke further, the end of the law is conuiction: and the end of our conuiction is, that the promise of mercy may bee given to them that beleue. Here is notable comfort, with encouragement to all good duties. Doth the law as it were in the name of God arrest thee? doth it accuse & conuince thee of manifold sinnes? doth it arraign thee at the barre of Gods iudgement, and fill thy soule with terrour? doest thou by the testimonies of the law and thine owne conscience, see and feele thy selfe to be a most miserable and wretched sinner? Well. It may bee thou thinkest that all this is a preparation to thy damnation: but it is not. For it is contrariwise a preparation to thy saluation. For the law with a loud voice in thy heart, proclaimes thee a sinner, and threatens thee with perdition: but the end of all this is, that Iesus Christ may become a Saviour vnto thee, so be it thou wilt come vnto him, and beleue in him. For he saues no sheepe, but the lost sheepe, and he calls not iust men, but sinners to repentance. Let vs therefore with all our hearts come vnto Christ, and beleue in him, and that by the faith of Christ, that is, with a faith ioyned with hope, loue, and new obedience. Then shall the promise of pardon and life euermlasting bee given to vs. Vpon this ground, persons in despaire, and grieuous offenders, may see a plain way to helpe and succour themselves. For the worke of the law concluding vs vnder sinne, by the mercy of God, tends to our saluation, if we will vse the good meanes.

Lastly, *Paul* saith, the promise is made not to euery one that beleueth according to any faith of his owne, but to them that are true beleeuers by the faith of Christ. Therefore euery man shall not bee saued in his owne faith and religion, but onely they that are of the faith of Christ.

23 For before faith came, we were kept vnder the law, and shut vp vnto faith which should afterward be reuealed.

24 Wherefore the law was our schoole-master to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no more vnder the schoole-master.

Paul in the 19. verse had said, that the law was for transgressions, till the seede came, to which the promise was made. And heere hee makes a more large declaration of his owne meaning. The summe of all that he saith may be reduced to a comparison of things vnlike, on this manner. Before the comming of faith, we were vnder the dominion of *Moses* law: but after faith was come, wee were free.

The

The first part of the cōparison is amplified by a double similitude: the law was a guard vnto vs. v. 23. and the law was our schoolemaster, v. 24. the second part of the comparison is in the 25. verse.

Faith] That is, the Gospel, or, the doctrine of remission of sinnes and life euerlasting by Christ, exhibited in the flesh.

Wee] We Iewes: I Paul a Iew, and the rest of that nation.

Law] That is, the whole Oeconomie, Policie, and Regiment of Moses, by lawes partly Morall, partly Ceremoniall, and partly Iudiciall.

Kept] Compassed or guarded. Because the law before Christ was to the Iewes as a guard of armed men, to inclose and keepe them, that they should not depart from God, and from their allegiance to him, vnto the sinnes, idolatries, and superstitions of the Gentiles.

Vnto the faith] That is, till the faith come.

Afterward reuealed] From the creation to the law, the Church of God was in one family, and the rest of the world beside was no people of God. From the law till Christ, the Church of God was inclosed in the nation of the Iewes, and all the world beside no Church or people of God. And this distinction of a people and no people, stood sometime after the comming of Christ. *Matth. 10. 5. Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not.* After the ascension of Christ, this distinction ended: because the mysterie of mans redemption was then more plainly reuealed, and it began then to be reuealed to the whole world, *Colos. 1. 26, 27. and Rom. 16. 25.*

Thus wee see that the law serued for transgressions: because it was to the Iewes as a guard to keepe them in the compasse of their dutie, that they fell not away to sundry transgressions.

The vse. This shewes the greatnesse of our corruption, and that the very frame of our heart is euill continually, that the Lord must be faine to set his lawes about vs as a guard of armed men, to keepe vs that we sinne not.

Again, here wee see the vse of Gods lawes, which serue to prevent, restraine, and cut off sinne, into which otherwise men would fall, vnlesse they were compassed and guarded by lawes. Some object for freedome of will, on this maner: If the lawes of God cannot be kept, they are in vaine: but they are not in vaine: therefore they may be kept. *Ansiv.* The maior or first part of the reason, is not true. For there are other vses of the lawes of God, then the keeping of them: for they serue to restraine, and to prevent open offences: and to keepe men in order, at the least outwardly.

An other vse of the Law of God, was to conclude and shut vp the Iewes into the vnitie of one faith and religion. For this cause the Iewes had but one Temple, on Mercy-seat, one high Priest, &c. Hence it followes, that in a godly and Christian Common-wealth where true religion is established, there may be no toleration of any other religion. For that which is the end of Gods laws, must also be the end of all good laws in all Common-wealths and kingdomes, namely, to shut vp the people into the vnitie of one faith,

10 The Church of the Iewes, is called a fountaine sealed, a garden inclosed, Cant. 4. 12. a vineyard hedged in. Isa. 5. 5. Psal. 80. 13. And here we see what is the hedge or wall of this garden, or vineyard: namely, the regiment or policy of *Moses*: by a threefold kind of law. This admonisheth vs to respect and with care to obserue good lawes: 15 because they are as it were hedges & fences of all good societies: and the breaking of them is the pulling downe of our fence.

Where *Paul* saith, till now faith be reuealed. Note, that the faith, or the Gospel, was not reuealed to the world, till the last age, after the comming of Christ. It may be said, it was alwaies reuealed to all 20 men, but not so cleerely as in these last daies. *Ans.* It was not reuealed to all, either darkly or cleerely, before the comming of Christ. *Act* 14. 16. God suffered the Gentiles to walke in their owne waies. *Eph.* 2. 11. they were without God, and without Christ. *Rom.* 15. 20. *Paul* preached where Christ was not so much as named. Hence it followes, that 25 the Vocation of men to life everlasting, is not vniuersall: because Christ was neuer vniuersally reuealed. Neither is mans Redemption vniuersall in respect of the whole world. For Redemption by Christ was not reuealed to all nations before the comming of Christ: and a benefit to be apprehended by faith, if it be vnknown, 30 is no benefit. Lastly, it is erroneous that some teach, namely, that grace supernaturall is vniuersall: that is, that the power to beleue in Christ, and the power to turne to God, if men will, is generally given to all. But this cannot be: because it is not given to all men, so much as to heare of Christ, and to know him.

35 Seeing faith is now come, it may bee demanded, what is the guard whereby we are kept now? *Ans.* The precepts of the morall law. The sayings of the wise are as nailes or stakes fastened to range men in the compasse of their owne duties, *Eccles.* 12. 14. Againe, the peace of God, or the assurance of our reconciliation 40 with God, is a guard, to keepe our hearts and senses in Christ, *1 Th.* 4. 7. If this will not doe the deed, God hath in store his corrections and iudgements, to bee as an hedgeto hedgvs in, *Hosea* 2. 6.

This beeing so, our duty is to guard and inclose ourselues, specially our hearts, *Prov.* 4. 23. and all the senses and powers of our soules, *Psal.* 141. 3. by the wholesome precepts, and counsells of God. Considering we lie open to so many enemies, we should continually be armed and fenced from the head to the foote, *Eph.* 6. 13. otherwise we shall vpon every occasion be ouerturned.

To come to the 24. v. the Iewes might haply say, Seeing we are thus kept and shut vp by the law, what meanes haue we of comfort and of saluation? The answer is made, *the law is further our schoolemaster.* Here by *schoolemaster*, vnderstand one, that teacheth to little children or Petits, the first rudiments or elements, A. B. C. And the law is a *schoolemaster to Christ*, for two causes. One, because it points out and shadowes forth vnto vs Christ, by bodily rudiments of ceremonies and sacrifices. The second is, because the law, specially the morall law, vrgeth and compelleth men to goe to Christ. For it shewes vs our sinnes, and that without remedy: it shewes vs the damnation that is due vnto vs: and by this meanes, it makes vs despaire of saluation in respect of our selues: & thus it inforceth vs to seeke for helpe out of our selues in Christ. The law is then our schoolemaster not by the plaine teaching, but by stripes and correction.

In this verse, *Paul* sets downe the manner and way of our saluation, which is on this manner, first, the law prepares vs by humbling vs: then comes the Gospel, and it stirres vp faith. And faith wrought in the heart apprehends Christ for iustification, sanctification, and glorification. *Paul* sets this forth by a fit similitude. They that would be the seruants and children of God, must come into the schoole of God, and be taught of him. In this schoole are two formes, and two masters. In the first forme, the teacher and master is the law. And he teacheth men to know their sinnes, and their deserued damnation, & he causeth vs to despaire of our saluation in respect of our selues. And when men haue bin well schooled by the law, and are brought to acknowledge their sinnes, and that they are slaues of sinne and Satan; then must they be taken vp to an higher forme, and be taught by an other schoolemaster, which is Faith, or the Gospel. The lesson of the Gospel is, that men after they are humbled, must fly to the throne of grace, beleue in Christ, and with all their hearts turne vnto God: that they may be iustified, and glorified. VVhen we haue by the teaching of this second master, learned this good lesson, we become children and seruants of God.

By this then it is manifest, that there are two sorts of badde school-

schollers in the schoole of Christ, among vs. One sort are they, which come to the Lordstable, & yet learne nothing, either from the law, or from the Gospel: but content themselves with the teaching of nature. The second sort are they, which learne something, but in preposterous manner. For they haue learned that mercy & saluation comes by Christ: and with this they content themselves, not suffering themselves first of all to be schooled by the law, till they despaire in respect of themselves: nor to be schooled of the Gospel, till they beleue in Christ and repent of their sinnes.

10 In a word, he is a good scholler in the schoole of Christ, that first learns by the law to humble himselfe, and to goe out of himselfe: and being humbled, subiects his heart to the voice and precept of the Gospel, which bids vs beleue in Christ, turne to God, and testifie our faith by new obedience.

15 In the second part of the comparison 25. v. *Paul* sets downe one point, that at the coming of the faith the lawes were freed from the dominion of the law of *Moses*, and consequently that the said law was abrogated. The lawgiuer, that is, the expounder of *Moses* law was to last but till the coming of *Shilo*, *Gen. 49. 10*. The law of commandments standing in ordinances, was abrogated by the flesh of Christ. *Eph. 2. 15*. And the change of the priefthood, brought the change of the law. *Heb. 7. 12*.

For the better cleering of this point, three questions are to be demanded. The first is, when was the policy, regiment, or law of *Moses* abrogated, *Ans.* At the coming of the faith, or when the Gospel first began to be published to the world: which was at the Ascension of Christ. And he in his death cancelled the ceremonial law, and tooke it out of the way, *Col. 2. 14*. When the old Testament ended, and the new began, then was the abrogation of the law: now the ending of the old Testament, and the beginning of the new, was in the Resurrection of Christ. For then was the beginning of the new world, as it were.

The second question is, how farre forth the law is abrogated? *Ans.* The law is threefold: Morall, Ceremoniall, Iudiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that beleue three waies. First, in respect of *iustification*: and this *Paul* prooues at large in this Epistle. And secondly, in respect of the *mal:dition*, or curse, *There is no condemnation to them that are* 40 *in Christ, Rom. 8. 1*. Thirdly, in respect of *rigour*. For in them that are in Christ, God accepts the indeauour to obey, for obedience it selfe. Neuertheless, the law, as it is the rule of good life, is v-

changeable, and admits no abrogation. And Christ in this regard did by his death establish it. *Rom. 3. 31.*

The Ceremoniall law, is that which prescribed rites and gestures in the worship of God, in the time of the old testament. Ceremonies are either of figure and signification, or of order. The first are abrogated at the coming of Christ, who was the accomplishment of them all: *Col. 2. 17.* The second being ceremonies of particular order to the times of the old and new Testament, concerne not vs. For example: In the commandment of the Sabbath, some things are morall, some ceremoniall, some iudiciall. That in one day of seuen there should be an holy rest, it is morall. Rest vpon the seuenth day from the creation, is Ceremoniall, in respect of order. Strictnes of rest from all labour, is ceremoniall in respect of the signification of rest from sinne, and rest in heaven. Therefore the particular day of rest, and the manner of rest, is abrogated: and Christ by his owne example, and by the example of the Apostles (examples not being contradicted in Scripture) appointed the eight day, or the day of Christs resurrection, to be the Sabbath of the new Testament.

Iudiciall lawes are such as concerne inheritances, lands, bargaines, controverties, causes criminall, and they pertaine to the regiment of the Common wealth. If the Common wealth of the Iewes were now standing, they should be governed by these lawes. For to them were they given. The case is not like with vs. Some are of minde, that all iudiciall lawes are abrogated: and some are of contrary minde, that all Common wealths are to be governed by them. But they are both deceiued: and the meane betwene both, is the truth. Know then that of Iudiciall lawes of *Moses*, some are abrogated, some are not. Such lawes as are meere Iudiciall, that is, iudiciall and not morall, and doe particularly concerne the nation of the Iewes, the land of Canaan, the times before Christ, the things of the old Testament, are abrogated. Of this kind is the law that commads *the brother to raise vp seed to his brother. Deut. 25. 5* The law of Tenth is partly ceremoniall, & partly iudiciall, & specially concerns the land of Canaan. For as countries are richer or poorer then Canaan, so must their allowance to the Ministry be more or lesse. The seuenths, the eights, the ninths, the eleuenths, the twelfth, and not the tenths. And the allowance of Tenth, stands not in force in this & other Common wealths by the Iudiciall law of God, but by positieue laws of countries. For if it did, then Ministers should not meddle with their Tenth, either for the gathering, or for the disposing of them, but they should be brought into.

into store-houses by certaine overseers, and they should dispose of them according to the need of the Minister, 2. Chron. 31. Malac. 3. The law that the theefe must either restore fourefold, or be a bond-man, concernes Canaan, and those countreys. In Europe, (special-ly in the Northern and Western parts,) a straighter law is required. For the people are much given to idlenesse, and consequently to robbing: and they are of fierce disposition; & therefore with theft ioyne violence, & disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seeme hard. For euen the Iewes, when the theft was aggravated with other circumstances, might punish it with death, 2. Sam. 11. 6. And it is in the power of the Magistrate, when sinnes are increased, to increase the punishment.

Now iudicall lawes, that are in foundation and substance moral, are not abrogated, but are perpetuall. For the better discerning of them, I give two notes. The first is this: If a iudicall law serue directly and immediatly, to guard and fense any one of the ten commandements, in the maine scope and end thereof, it is morall in equitie, and perpetuall: because the end and vse of it is perpetuall. I will give sundry examples. It is the law of God, that hee of the Israelites that shall intise them to goe and worship other gods, shal be put to death, Deut. 13. 6. This law serues to maintaine and vphold the first commandement, the end whereof is to ioyne vs to take the true God for our God: and this end is most necessarie both for Gods glory, and for the saluation of men: and therefore whatsoever thing or person ouerturneth or abolisheth this end, it must bee cut off from the society of men. Here note by the way, that they which haue bene borne, baptized, and brought vp among vs, and yet afterward become Masse-priests, and seeke maliciously and obblinately, without ceasing to seduce our people, deserue in this respect, to be put to death.

Example 2. Thou shalt not suffer a witch to liue, Exodus 22. 18. This law againe is a fense to the first commandement. For Witches renounce God, and humane societie: and therefore are worthily cut off, though they doe no hurt; euen because they make a league with the deuill.

Example 3. He that blasphemeth the name of God, shall be put to death, Levit. 24. 16. Vnderstand this law of manifest and notorious blasphemies, that pearce through God, as the word importeth: and then it is a maine fense to the third commandement. For Gods name may in no wise be abused, and trod vnder foot: and therefore blasphemies pearcing God, are to be cut off. This is the very

law of nature, as appeares by *Nabuchadnezzar*, who gave in commandement to his people, that whosoever blasphemed the name of the true God, should be put to death, *Dan. 3. 29*. Here note, that manifest and convicted Atheists, if they bee put to death, haue but their deserts.

Example 4. *He that curseth father or mother, shall die the death, Lewis. 4. 9.* This law is a necessary sense to the first commandement, and vpholds the honour that is due to parents.

Example 5. *Hee that smites a man that bee die, shall die the death, Exodus 21. 12.* To this law there is no exception made, but one, and that is, when a man is killed at vnawares. And it is for his equitie perpetuall. For it is a maine and direct sense to the sixth commandement. Consider an other reason, *Numb. 35. 33*: *The whole land (saith the Lord) shall bee defiled with blood, till his blood bee shed that killeth a man.*

Example 6. *The adulterer and the adulteresse shall both be put to death, Lewis. 20.* This Iudiciall serues to vphold and maintaine chastitie, which is the end of the seventh commandement. Marke withal the reasons, *Lewis. 20. 22, 23*: *Lest the land spue you out; and for these things that is, for suffering this and other sinnes unpunished, the Gentiles were cast out.* It may be said, that Christ did not condemne the woman to death, which was taken in adulterie. *Ans.* He came to be a Mediatour, and not a Iudge or Magistrate. It is alledged that *David* was not put to death for adultery. *Ans.* He was the highest in the kingdom: there was none to iudge him. Againe, it may be said, that if adultery be death, then innumerable persons must die. *Ans.* We must doe that which we find to be the will of God: and the events of things must be left to God.

The second note, whereby we may discern a iudiciall law to be morall for his equitie, is this; If it follow necessarily and immediately from the light, principles, and conclusions of nature. For example, *Deut. 22. 5*: *The man shall not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more then iudiciall; for it is a rule of common honesty, practised in those countries by the light of nature, where the written law was neuer knowne. And things good and honest which nature teacheth, are morall and must be done. This is *Pavles* rule, *Doeth not nature teach this?* *1. Cor. 11. 14.*

This I speake, not to censure and condemne the lawes of this or any other common wealth: but onely to shew how farre iudiciall lawes haue moralitie in them, and stand in force.

The third question is, what is our guide now in the time of the

new.

new Testament, seeing the regiment and law of *Moses* is abrogated? *Ans.* The outward guide is the doctrine of the morall law, and of the Gospel. It is therefore called *the rod and the staffe of God*, *Psal.* 23. and *the rod of his mouth*, *Isai.* 54. The inward guide is the Spirit of God, writing the lawes of God in our hearts, and by them guiding vs, and being a law vnto vs, *Rom.* 8. 3, 14. Thirdly, God by manifold afflictions nurtures and schooles vs, partly to prevent sinnes to come, and partly to humble vs for that which is past, 1. *Cor.* 11. 32. *Iere.* 31. 18.

10 Theyse. Seeing the law is abrogated (as I haue said) we must be a free and voluntary people, seruing God not of constraint but willingly, as if there were no law to compell vs. *All nations shall flow as waters to the mountain of the Lord*, *Isa.* 2. 2. *Thy people shall come willingly in the day of assembly*, *Psal.* 110. 3. *In the dayes of Iohn Baptist, the kingdom of heauen suffered violence*, *Ieremie* saith, *They shall teach every man his neighbour and his brother*, *Ierem.* 31. 34. because men shall learne freely without compulsion, or calling vpon. Here is the fault of our times. Many say in heart to Christ, *Depart from vs, we will none of thy wayes*; and many againe are zealous for the things of this life, but for duties pertaining to Gods worship, and the saluation of their soules, they are neither hote nor colde. This negligence and slacknesse is full of danger, and therefore with speed to be amended. For *curst is he that doeth the works of God negligently*: and the Lord will spue out such persons.

25 26 For yee are all the sonnes of God by faith in Christ Iesus.

27 For all yee that are baptized into Christ, haue put on Christ.

30 28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: yee are all one in Christ Iesus.

Paul had said before, verse 25. that the beleeuing Iewes, after the publishing of the Gospel, were no more vnder the law as vnder a schoolemaster: In this 26. verse he renders a reason hereof: and it may be framed on this manner: If wee Iewes were still vnder the law as vnder a Schoolemaster, then we should be still after the manner of seruants: but we are not after the manner of seruants: because wee are children: for euen ye Galatians, and that all of you are children of God, not by Circumcision, or by the keeping of the law, but by faith in Christ. Again, that they are children of

God, he prooues it thus: Ye are baptised into Christ, and in baptisme ye haue put on Christ, in that ye are ioyned with him, and haue fellowship with him, who is the naturall Sonne of God: therefore ye are sonnes of God. It may be saide, All children of God? all baptized? all put on Christ? How can this be? seeing some are Iewes, some Gentiles; some bond; some free; some men, some women. The answer is made, v. 27. there are differences of men indeede, but in Christ, all are as one.

In these words, I consider two things. The first is, the benefit or gift bestowed on the Galatians, which is sonneship, Adoption, or the condition of Gods children. The second is, the description of this benefit by foure arguments. The first is, by the circumstance of the persons, *ye all are children of God*. The second is, the inward meanes, namely, *faith in Christ Iesus*. The third is, the outward meanes, or the pledge of adoption, *ye are all baptised into Christ*. The last is, the foundation of adoption, and that is, *ye put on Christ, or ye be one with him*.

For the better conceiuing of the benefit, three questions may be moued. The first is, whose sonnes the Galatians were? *Answer*. The sonnes of God. It may be saide, how the sonnes of God? I answer againe, God is called a father, in two respects: first, he is a father in respect of Christ, the essentiall word: and then God signifies the first person. Againe, God is called a father in respect of men Elect to saluation; then the name of God is put indefinitely: and it comprehends not onely the first person, but also the sonne, and holy Ghost. For all three doe equally regenerate them that are adopted. And Paul saith of the Godhead indefinitely: *there is one God and father of all*. Eph. 4. 6. And when we pray, saying, *Our father*, &c. we inuocate not onely the first person, but also the Sonne, and holy Ghost. And the sonne of God, is expressly called *the father of eternitie*, in respect of vs, Isa. 9. 6. and he is said to haue his seede. Isa. 53. 11.

The second question is, in what respect are the Galatians the children of God? *Answer*. A childe of God is two waies: *by nature*; *by grace*. The childe of God *by nature*, is Christ as he is the eternall sonne of God. A childe *by grace*, is three waies. By *creation*; thus Adam before his fall, and the good Angels are the children of God. Secondly, *by the personall vniou*: thus Christ as he is man is the child of God. Thirdly, *by the grace of adoption*: thus are all true beleeuers, and in this text, the Galatians are saide to be the children of God. In this grace of adoption, there be two acts of God: one is *Adoption*, wherby God accepts men for his children. The other

is *Regeneration*, whereby men are borne of God, when the image of God is restored in them, in righteousness, and true holines.

The third question is, what is the excellency of this benefite?

Answer. Great every way. *Ioh. 1. 12.* he which is the child of God is
 5 heire and fellowheire with Christ, *Rom. 8. 17.* and that of the king-
 dome of heauen; and of all things in heauen and earth. *1. Cor. 3. 22.* he hath title in this life, and shall have possession in
 the life to come. Againe, he that is Gods child hath the angels of
 God to attend on him, and to minister vnto him for his good and
 10 saluation. *Heb. 1. 14.*

The first argument whereby the adoption of Gods children is
 set forth, is concerning the persons to whom it belongs, in these
 wordes, *All ye are the children of God.* So Paul saith, all the Ephesi-
 ans are *Elect.* *Eph. 1. 3.* And Peter calls all them to whom he
 15 writes, *1. Pet. 1. 1.* *Elect;* and *Iohn 1. epist. 3.* the children of God. And
 herein they follow the iudgement of charity, leaving all secret
 iudgements to God. Here I obserue one thing, that every grieuous
 fall doth not abolish the fauour of God, and extingvish the grace of
 regeneration. For the Galatians erred in the foundation of religi-
 20 on, and had fallen away to an other Gospel; and yet Paul saith,
 that they were (for all this) the children of God, and not some, but
 all of them. This truth may be seene by experience. The child of
 God before his fall, hath a purpose not to sinne: in the time of
 temptation when he is in falling, he hath a strife, after he is fallen,
 25 he lieth not in his fall, as wicked men doe, but he recovereth him-
 selfe by new repentance. And this sheweth, that the child of God by
 his fall doth not returne againe to the estate and condition of
 wicked men. When S. Iohn saith, *he that is borne of God sinnet not,* his
 meaning is this, he that is borne of God, if he fall into any offence
 30 of frailty, yet doth he not make a practise of sinne, as the wicked,
 and vngodly doe.

It may be saide, the Galatians, and all the Galatians, are the
 children of God: but what is that to vs? *Answer.* They among vs
 that professe true faith in Christ, with care to keepe good consci-
 35 ence, are likewise to hold themselves to be children of God. He be-
 lieues not the Gospel, that doth not beleene his owne adoption.
 For in the Gospel there is a promise of all the blessings of God, to
 them that beleene: and there is also a commandement to apply
 the said promise to our selves, and consequently, to apply the gift
 40 of adoption to our selves. When we are bidden to say, *Our Father,*
 we are bidden to beleene our selves to be children of God, and so to
 come vnto him. Therefore with Paul say, that al we that truly be-
 leue

leeue in Christ, and haue care to leade a good life, all I say, are indeed the children of God.

The vse. Comforts arising by this benefit, are many. First, if thou be Gods childe, surely he will provide all things necessarie for thy soule and body, *Mat. 6. 26.* Our care must be to doe the office and dutie that belongs vnto vs: when this is done, our care is ended. As for the good successe of our labors, we must cast our care on God, who will provide that no good thing bee wanting vnto vs, *Psal. 34. 10.* They that drowne themselves in worldly cares, liue like fatherlesse children.

Secondly in that we are children, we haue libertie to come into the presence of God, and to pray vnto him, *Ephes. 3. 12.*

Thirdly, nothing shall hurt them that are the children of God. *The plague shall not come neere their tabernacle: they shall walke vpon the lyon and the aspe, and tread vnder foot; Psal. 91. 13. All things shall turne to their good, Rom. 8. 28.* And therather, because the Angels of God pitch their tents about them.

Lastly, God will beare with the infirmities and frailties of them that are his children, if there be in them a care to please him, with a purpose of not sinning, *Mal. 3. 7.* If a childe be sicke, the father or mother doe not call it out of doores: much lesse will God.

The duties. First, if ye be Gods childre, then walk worthy of your profession and calling. Be not vassals of sin and Satan: carry your selues as kings sonnes: bearing sway over the lustes of your owne hearts, the temptations of the deuill, and the lewd customes and fashions of the world. When *Dauid* kept his fathers sheepe, he behaved himselfe like a shepheard: but when hee was called from the sheepfold, and chosen to be King, he carried himselfe accordingly. So must we do, that of children of the diuell are made the children of God. And if we liue according to the lusts of the flesh, as the men of this world doe, whatsoeuer we professe, wee are in truth the children of the deuill, *Iohn 8. 44. 1. Iohn 3. 12.*

Secondly, we must vse every day to bring ourselues into the presence of God, and wee must doe all things as in his sight and presence, presenting our selues vnto him, as instruments of his glorie in doing of his will. This is the honour that the child of God owes vnto him, *Math. 1. 6.*

Thirdly, our care must be (according to the measure of grace) to resemble Christ in all good vertues, and holy conuersation. For he is our eldest brother the first borne of many brethren, and therefore we should be like vnto him. *1. Iob. 3. 2, 3.*

Fourthly, we must haue a desire and loue to the word of God, that

that we may grow by it, in knowledge, grace, and good life. For this is the milke and food whereby God feedes his children, 1. *Par.* 2. 1. Such persons then among vs, that haue no loue or liking of the word, but spend their daies in ignorance and securitie, shew themselves to be no children of God. The child in the armes of the mother or nurse, that neuer desires the breast is certely a dead child.

Lastly, we must put this in our accounts, that we must haue many afflictions, if we be Gods children: for he corrects all his children. And when we are vnder the rodde of correction, we must resigne our selues to the will and good pleasure of God. This is child-like obedience; and this must be done in silence, and with all quietnes: then God is well pleased.

The internall meanes of Adoption, is faith in Christ. And for the better conceiuing of it, three questions are to be propounded: The first, what a kind of faith is this? *Answer*, A particular or speciall faith: and it hath three acts or effects. The first is, to beleene Christ to be *Iesus*, that is, a Saviour: the second is, to beleene that Christ is my or thy Saviour: the third is, to put the confidence of heart in him. When *Thomas* felt the wounds of Christ, he said, *My Lord, and my God*: and thereupon Christ said, *Because thou hast seene I haue bene crucified.* *Ioh. 20. 29.* Here marke, that to beleene Christ to be my Christ, is faith. Against this speciall faith, the *Papists* object three arguments. The first is this: Every speciall faith must haue a speciall word of God for his ground: but there is no speciall word that thy sinnes, or my sinnes, are forgiven by Christ: therefore there is no speciall faith. *Answer*, We haue that which in force and value is equivalent to a speciall word: namely, a generall promise, with a commandement to apply the said promise to our selues. Secondly, I answer, that the word and promise of God generally propounded in Scripture, is made particular in the publike Ministry, in which when the word is preached to any people, God reueales two things vnto them: one, that his will is to save them by Christ: the other, that his will is that men should beleue in Christ. And the word thus applied in the publike Ministry, in the name of God, is as much as if an Angel should particularly speake vnto vs from heauen.

The second Argument, Speciall faith (say they) is absurd, because by it a sinner must beleue the pardon of his sinnes before he hath it: in as much as faith is the means to obtaine pardon. The giuing and the receiuing of pardon and faith, are both at one moment of time: for when God giues the pardon of sinnes, at the same instant he causeth men to receiue the same pardon by faith. For

order

order of nature, faith goes before the receiving of the pardon (because faith is given to them that are to be ingrafted into Christ, and pardon to them that are in Christ,) for time it doth not; and therefore this second argument is absurd.

The third argument. The full certaintie and perswasion of Gods mercie in Christ, followes good conscience and good works; and therefore faith followes after iustification. *Answer.* There be two degrees of faith. A weake faith, and a strong faith. A weake faith is that, against which doubting much prevayles, in which there is a sorrow for vnbelleefe, a will and desire to beleefe in Christ, with care to vse good meanes, &c. to increase in faith. Strong faith is that which prevayles against doubting, and it is a full perswasion or resolution, of the love and mercie of God in Christ. This second degree of faith followes iustification, vpon the observation and experience of the providence and goodnes of God: but the first degree, of speciall faith before named, for order goes before iustification, and for time is together with it.

The second question is, when faith begins first to breed in the heart? *Answer.* When a man begins to be touched in his conscience for his sinnes, and vpon feeling of his owne spirituall poverty, earnestly hunger and thirsts after Christ and his righteousness above all things in the world. Christ saith, *I will give to him that thirsts, of the well of the water of life freely, Revell. 21. 6.* This promise declares that in thirsting there is a measure of faith. To eat & drink Christ the bread and water of life, is to beleefe in him: and to hunger and thirst, having as it were a spirituall appetite to Christ, is the next step to this eating and drinking. Therefore this must be remembered, that the word of the Gospel, yet teachers of the same, that want the sense of their vnworthinesse, and this thirsting are farre wide, what gifts soever they have. For they are not yet come to the first step of true faith.

The third question is, how faith in Christ is conceived in the heart? *Answer.* It is not hard to conceive in mind a bare perswasion, that Christ is my Saviour: and thereupon to thinke to be saved. But faith in Christ is conceived in the spirituall exercises of invocation and repentance. When I see mine owne sinnes and Gods anger against me for them by the law, when I see mine owne guiltinesse, I draw my selfe into the presence of God, making confession of mine offences, and prayer for the pardon of them; and in this prayer I strive against mine vnbelleefe, I will, desire, and endeavour to assent to the promise of God touching forgiveness: and withall I purpose with my selfe to sinne no more. This is my daily

daily practise: and thus is faith truly conceived, and confirmed. Again faith is conceived in the use of holy meanes, namely, the preaching of the word and Sacraments. For in hearing and receiving the Lords Supper to meditate vpon the promise of mercy, and in meditation to apply the said promise to my selfe, is the right way to conceive true faith. Therefore it must be remembered, that faith conceived without the exercises of inuocation and repentance, or conceived without the use of the word and Sacraments (as commonly it is) is not true faith, but an imagination or fiction of the
 10 braine, which will faile in the end.

The third point to bee considered, is the signe, or the outward meanes of Adoption, and that is Baptisme. It may bee demanded, how Baptisme can bee a marke or signe of the childe of God, considering all sorts of men are partakers of it? *Answer.* Baptisme alone is no marke of Gods childe, but baptisme ioyned with faith: for so must the text be conceived, *All ye Galatians that beleene, are baptized into Christ.* For Paul had said immediatly before, *Ye are the seedes of God by faith.* Again, the Scripture speaking of Baptisme, comprehends both the outward and the inward baptisme,
 15 which is the inward Baptisme of the Spirit, *Matth. 3. 11.* and *1. Pet. 3. 21.* And thus is Baptisme alwaies an infallible marke of the child of God.

It may further bee demanded, what are the markes of the inward baptisme? *Answer.* The new birth, whereby a man is washed and
 25 cleansed by the spirit of God, hath three speciall markes. The first is, the spirit of grace and supplications, *Zach. 12. 10.* that is, the spirit of regeneration, causing men to turne to God, and withall to make instant praier and supplication for mercy and forgiveness of sinnes past. The second is, to heare and obey the voice of God in
 30 all things, *Iohn 8. 47. & 10. 27.* The third is, not to sinne, that is, not to live in the practise of any sinne after this new birth is begun, *1. Iohn 3. He that is borne of God, doth not commit sin.* He may faile in this or that speech, or doe amisse in this or that action; but after his calling and conversion, the tenour and course of his life shall be according to the commandements of God. And this is a speciall marke
 35 to discern the inward baptisme.

Some alledge, that having long agoe been baptized with water, yet they feelee not the inward baptisme: and therefore they feare that they are not the children of God. *Answer.* If there be in thee a
 40 sorrow for thy corruptions and sinnes past: if thou hast a purpose to sinne no more: if thou avoidest the occasions of sinne, and fearest to offend: if having sinned, thou liest not in thy sinne,
 but

but recoverest thy selfe by new repentance: thou art verily borne of God, and baptized with the baptisme of the holy Ghost.

Others alleadge, that although they haue beene baptized, yet they feare they haue no faith: and therefore they thinke they are not the children of God. *Answer.* If there bee in thee a sorrow for thine vnbeleefe, a will and desire to beleefe, and a care to increase in faith by the vse of good meanes, there is a measure of true faith in thee, and by it thou mayest assure thy selfe that thou art the child of God.

Others againe alleadge, that they haue long made prayer vnto God, and that according to his will, and yet their prayers haue not bin heard: and therefore they often doubt they are not Gods children. *Ans.* If thou canst pray, though thy praier be not heard according to thy desire, content thy selfe. For the praier of the heart is the marke of the spirit of adoption, *Rom. 8. 16, 26.* And by it thou mayest know that thou art the childe of God.

Thus then wee see what is the infallible marke of the childe of God; namely, Baptisme ioyned with true faith in Christ, or the outward baptisme ioyned with the inward baptisme of the spirit. The vse. Many aouch the present Church of Rome to bee the true Church of God: and that because they say, in it there is true baptisme, which is a marke of the Church of God. But they are deceived: for baptisme in the Church of Rome is seuered from true faith, or from the Apostolike doctrine: and the outward baptisme is seuered from the inward baptisme. For they of that Church, ouerturne iustification by the meere mercie of God, which is the principall part of the inward baptisme. Againe, the ten Tribes retained circumcision after their Apostasie: yet for all that condemned to be no people of God, *Deut. 10. 16.* The light in the lanthorne pertaines not to the lanthorne, but to the passengers in the street: even so the confession of faith in the Symbole of the Apostles, and Baptisme that are retained in the Papacie, pertaine not to the Papacie, but to another hidden Church, which by these and other meanes is gathered out of the midst of Romish Babylon. And therefore Baptisme is rather a signe of this, then of the Romish Church.

Againe, wee must be warned to take heed that wee deceive not our selues, thinking it a sufficient matter that wee haue beene baptized. For except Christ inwardly wash vs with his Spirit, wee haue no part in him, *Iohn 13. 8.* Circumcision (saith Paul) auaileth not, unless thou bee a doer of the law, *Romanes 2. 25.* Baptisme indeed saueth, *1 Peter 3. 21.* but that is not the baptisme of water, but the stipula-

stipulation of a good conscience, by the resurrection of Christ. The outward baptism without the inward, is not the marke of Gods childe, but the marke of the foole that makes a vow, and afterward breakes it, *Eccles. 5. 3.*

5 Moreover, baptism is not only a signe of our adoption, but also a seale thereof, and a meanes to conuay it vnto vs: and for the better vnderstanding of this point, and for a further clearing of the 27. verse, I wil speake of the whole nature of baptism. That which is to be deliuered, I reduce to eight heads. I. the name of baptism
10 and the phrases. II. the matter. III. the forme. IV. the ende. V. the efficacie of baptism. VI. the necessitie thereof. VII. the circumstances. VIII. the vse.

Touching the name; Baptisme is taken sixe waies. First, it signifies the superstitious washings of the Pharisees, who bound themselves to the baptismes or washings of cups and pots, *Mat. 23. 17.* Secondly, it signifies the washings appointed by God in the Ceremoniall law, *Hebr. 9. 10.* Thirdly, it signifies that washing by water, which serues to seale the covenant of the new Testament, *Mat. 28. 19.* Fourthly, it signifies by a metaphor, any grievous crosse or calamitie. Thus the passion of Christ is called his baptism, *Luke. 12. 50.* Fifthly, it signifies the bestowing of extraordinary gifts of the holy Ghost, and that by imposition of hands of the Apostles, *Acts 1. 5. and 11. 16.* Lastly, it signifies the whole Ecclesiasticall Ministerie. Thus *Apollos* is said to teach the way of the Lord, *knowing nothing but the baptism* (that is, the doctrine) of *Iohn*, *Acts 18. 25.* In the third sense is baptism taken in this place, when *Paul* saith, *Yee are all baptized into Christ.*

The phrases vsed in Scripture of baptism are strange in reason: and therefore they are to bee explained. Here it is said, *Yee that are*
30 *baptized into Christ, put on Christ.* The reason of this speech is threefold. The first is this: the washing of the bodie with water, is an outward signe to represent to our eyes and minde the inward washing, and our vnion or coniunction with Christ: therefore they that are baptized, are said to put on Christ. The second reason is, because the washing by water, seales vnto vs our inward ingrafting into Christ: for as certainly as the body is washed with water; so certainly are they that beleue, ingrafted into Christ. The third reason of the speech is, because baptism is after a sort an instrument whereby our insition into Christ, and fellowship with him is
40 effected. For in the right and lawfull vse of baptism, God according to his owne promise, ingrafts them into Christ that beleue: and the inward washing is conferred with the outward washing.

For

For these causes, they that are washed with water in baptisme, are said to put on Christ. In the same manner must other phrases be vnderstood; as when it is said, that *baptisme saueth*, 1. Pet. 3. 21. that men must be baptized for the remission of sinnes; Acts 22. 6. that we are buried by baptisme into the death of Christ, Rom. 6. 3.

The second point concernes the matter of baptisme. Here I consider three things, the signe, the thing signified, the Analogie of both. The signe, is partly the element of water, Acts 8. 36. and partly the rite by diuine institution appertaining to the element, which is the sacramental vse of it in washing of the body: and these two, water, and externall washing of the body, are the full and complete signe of baptisme.

Here a question may be made, whether washing of the bodie in baptisme, must be by dipping, or by sprinkling? *Answer.* In hote countries, and in the baptisme of men of yeares, dipping was vsed, and that by the Apostles: and to this Paul alludes, Rom. 6. 3. and dipping doeth more fully represent our spirituall washing, then sprinkling. Neuerthelesse in cold countries, and in the baptisme of infants new borne, sprinkling is to bee vsed, and not dipping, in respect of their health and life. For the rule is, *Necessitate and charitate, dispense with the ceremoniall law.* Vpon this ground, David did eate the shewbread: Circumcision was not alwaies the eight day, as appears by the Israelites in the wildernesse: and for the same cause in these countries, dipping may be omitted, though otherwise a sacramental rite. And it must be remembred, that baptizing signifies not onely that washing which is by diuing of the bodie, but also that which is by sprinkling.

The thing signified, or the substance of baptisme, is Christ himselfe our Mediatour, as hee gaue himselfe to wash and cleanse vs. Thus Paul saith, that hee cleanseth his Church by the washing of water, Ephes. 5. 6.

The Analogie, or proportion of both is on this manner. Water resembles Christ crucified, with all his merits. S. Iohn saith, *The blood of Christ cleanse vs from all our sinnes*, 1. Iohn 1. 7. that is, the merit and efficacy of Christ crucified, freeth vs from our sinnes, and from the guilt and punishment thereof. Externall washing of the body, resembles inward washing by the Spirit, which stands in iustification and sanctification, 1. Cor. 6. 11, Titus. 3. 5. The dipping of the body, signifies mortification, or fellowship with Christ in his death: the staying vnder the water, signifies the burial of sinne: and the comming out of the water, the resurrection from sinne to newnesse of life, Rom. 6. 3, 4.

The third point concernes the forme of Baptisme, *Mat. 28. 19. Goe teach all nations, baptizing them in the Name of the Father, &c.* I explaine the words thus: Marke, first it is said, *Teach them*, that is, make the my disciples, by calling them to beleue & to repēt. Here wee are to consider the order which God obserues in making with man the covenant in baptisme. First of all, hee calls men by his word, and commands them to beleue and repent: when they begin to beleue and repent, then in the second place God makes his promise of mercy and forgivenesse: and thirdly, he seales his promise by baptisme. This diuine order Christ signifieth when hee saith, *make them disciples*: and it was alwaies obserued of God. Before he made any covenant with *Abraham*, and before he sealed it by circumcision, he saith to him, *Walke before me, and be vpright, Gen. 17. 1.* and of his seed, he saith, they must first *doe righteousness and iudgement, and then he will bring upon them all that he hath spoken, Gen. 18. 19.* to the Israelites hee saith, that they must *turne and obey, and then hee will make all his promises and covenants good. Deut. 30. 1, 6.* and *Isa. 1. 16, 17, 19.* To the Iewes *Peter* saith, *Repent first, and then they shall be baptized for the remission of sinnes, Actes 2. 38, 42.* And *Philip* said to the Eunuch, *If thou beleuest with all thy heart, thou mayest be baptized, Actes 8. 37.*

The vse. By this order we see, that the commandement to beleue and to repent, is more large and generall, then the promise of mercy in Christ. For the commandement is given to all hearers, to turne and beleue, and the promise made onely to such hearers, as doe indeede turne and beleue: therefore it is a fallhood to imagine, that the promise of saluation belongs generally to all mankind.

Again, by this order it appeares, that Repentance belongs to baptisme: and it is one of the first things that are required: & therefore it is follie to make Repentance a distinct meanes of saluation, and a distinct sacrament from baptisme.

Thirdly, if it be demanded, why so many persons that haue bin baptized, liue for all this, as if they had not bin baptized, in the common sinnes of the world, like prophane *Esaus*: and yet doe comfort themselves in their baptisme? *Ans.* They doe not know and consider the order which God vsed in covenanting with them in baptisme: but they deale preposterously, ouerslipping the commandement of repenting & beleeuing, and in the first place lay hold of Gods promise made to them in baptisme. This is the cause of so much prophanenesse in the world.

Again, there be many persons that haue bin baptized, who

neuertheles cannot abide to heare and reade the word of God; and the reason is, because they obserue not the order of their baptisme, first of all to become disciples, and then to lay hold of the promises of God.

They likewise are to be blamed, that bring up their youth in ignorance. For they are baptized vpon condition that they shall become disciples of Christ, when they come to yeares of discretion. And they are by this meanes barred from all the mercies of God; for we must as good disciples obey the commandement that bid vs turne and beleue, before we can haue any benefit or profit by any of the promises of God.

Lastly, we are here taught in the working of our salvation, to keepe the order of God which he hath set downe vnto vs in baptisme, which is, first of all to turne vnto God, according to all his lawes; and secondly vpon our conuersion to lay hold of the promises of God, and the confirmation thereof by the sacraments. Thus shall we find comfort in the promises of God, and haue true fellowship with God, if we beginne where he beginnes in making of his covenant with vs, and end where he ends. And this we must doe not onely in the time of our first conuersion, but also afterward in the time of distresse and affliction, and at such times as by frailty we fall and offend God. In a word, if for practise we alwaies keepe our selues to this order, we shall find true comfort in life and death.

It followes, *Baptizing them into the name, or in the name of the Father, Sonne, and holy Ghost.* These words signifie: first, to baptize by the commandement and authoritie of the Father, Sonne, and holy Ghost: secondly, to baptize by and with the inuocation of the name of the true God. *Whosoever ye doe in word or deede, doe it in the name of our Lord Iesus Christ,* that is, by the inuocation of the name of Christ: *Col. 3. 17.* Thirdly, to baptize in the name, &c. signifies to wash with water in token that the partie baptized hath the name of God named vpon him, and that he is receiued into the household or familie of God, as a child of God, a member of Christ; and the temple of the holy Ghost. Thus *Iacob* saith in the adoption of *Ephraim* and *Manasse*, *Let them be mine, and let my name be called vpon them.* *Gen. 48. 5. 16.* And *Paul* saith, that the *Corinthians* might not be named and distinguished by *Paul*, *Cephas*, *Apollus*, because they were not baptized into their names, but into the name of Christ, *1. Cor. 1. 13.* And this I take to be the full sense of the phrase.

Here we see what is done in baptisme; the Couenant of grace.

graces is solemnised betweene God and the party baptised. And in this covenant some actions belong to God, and some to the parties baptised. Gods actions are two. The first is, the making of promise of reconciliation, that is, of remission of sinnes, & life eu-
 5 lasting to them that are baptised, and beleue. The second is, the oblation or sealing of this promise: and that is twofold, outward, or inward. The outward seale, is the washing by water: and this wa-
 10 shing serues not to seale by nature, but by the institution of God, in these words, baptize them, &c. and therefore Paul saith, *cleansing the Church by the washing of water in the word, Eph. 5. 26.* The inward se-
 15 aling is by the earnest of Gods spirit, *Eph. 1. 13.* The action of the party baptised, is a certaine stipulation, or obligation, whereby he binds himselfe to giue homage to the Father, Son, and holy Ghost. This Homage stands in faith, whereby all the promises of
 20 God are beleued, and in Obedience to all his commandements. The signe of this obligation is, that the party baptised willingly yeelds himselfe to be washed with water.
 25 It is not saide *in the name of God*, but *in the name of the Father Sonne, and holy Ghost*, to teach vs the right way to know and to ac-
 30 knowledge the true God. This knowledge stands in sixe points, all here expressed. The first is, that there is one God, & no more. For though there be three that are named, yet there is but one name, that is, one in authority, will, and worship of all three. And elf-
 35 where, men are said to be baptised *into the name of the Lord, Act. 10. 48.* The second is, that this one true God, is the Father, Sonne, and holy Ghost. A myserie vnsearchable. The third, that these three are really distinct, so as the Father is first in order, the Sonne the second, and the holy Ghost, not the first or second, but the
 40 third. The fourth is, that they are alone in operation, *Ioh. 5. 19.* and specially in the act of reconciliation, or covenant making. For the Father sends the sonne to be our Redeemer: the Sonne workes in his owne person, the worke of redemption: and the holy Ghost applies the same by his efficacy. The fift is, that they are all one in worship: for the Father, Sonne, and holy Ghost, are ioynly to be
 45 worshipped together, and God in them. The last is, that we are to know God, not as he in himselfe, but as he hath revealed himselfe vnto vs in the covenant of Grace: and therefore we must acknow- ledge the Father to be our father, the Son to be our Redeemer, the holy Ghost to be our comforter, and seeke to grow in the know-
 50 ledge and experience of this.

It may bee demanded, whether baptisme may not be admini-
 55 stered in the name of Christ alone, or in the name of God, without
 mention

mention of the persons in the Godhead. *Ans.* No: For the true forme of baptisme is here prescribed. If it be said, that *Peter* bidden them of Ierusalem, *repent and be baptized into the name of Christ.* *Act.* 2. 38. I answer, that *Peter* intēt in that place is, to set downe not the forme of baptisme, but the end and scope thereof, which is, that we may attaine to true fellowship with Christ.

The fourth point is, concerning the endes of baptisme, which are foure. The first is, that baptisme serues to be a pledge vnto vs in respect of our weaknes, of all the graces and mercies of God, and specially of our vnion with Christ, of remission of sins, and of mortification. Secondly, it serues to be a signe of Christian profession before the world: and therefore it is called *the stipulation or intermation of a good conscience.* *1. Pet.* 3. 21. Thirdly, it serues to be a meanes of our first entrance or admission into the visible Church. Lastly, it is a meanes of vnyty. Reade *Eph.* 4. 5. 1, *Cor.* 12. 13.

The fifth point concernes the efficacie of baptisme. Of which there be foure necessarie questions. The first is, whether the Efficacie of baptisme extend it selfe to all sinnes; and to the whole life of man? For answer, I will set downe what we teach, and what the Papists. We teach, that the vse of baptisme inlargeth it selfe to the whole life of man, and that it takes away all sin past, present, and to come: one caution remembred, that the partie baptised, stand to the order of baptisme, which is, to turne vnto God, and to beleue in Christ, and so to continue by a continuall renouation of faith and repentance, as occasion shall be suffered. Reasons may be these. First, the scripture speakes of them that had long before bin baptised, and that in the time present, *Baptisme saueth.* *1. Pet.* 3. 21, and, *ye are buried by baptisme vnto the death of Christ.* *Rom.* 6. 4. And in the future tense it is saide, *he that beleueneth, and is baptised, shall be saued.* And *Paul* saith, that the Church is cleansed with the washing of water, that it may be presented glorious and without spot vnto God. *Eph.* 5. 26. And all this shewes that baptisme hath the same efficacie after, which it had before the administration thereof. Secondly, the covenant of grace is euerslasting. *Isa.* 54. 10. *Hos.* 2. 19. and the covenant is the foundation or substance of baptisme: therefore baptisme is not to be tied to any time: but it must haue his force, so long as the covenant is of force. And this appeares by the example of the Galatians, who are now fallē away to an other gospel after their baptisme, and yet are instructed and directed by their baptisme. Lastly, it hath bin the doctrine of the ancient Church, that all sinnes are done away by baptisme, euen sinnes to come.

The doctrine of the Papists is, that baptisme takes away all sinnes.

finnes that goe before the administration thereof: and that sinnes after baptisme are not taken away by baptisme, but by the Sacrament of penance. But the doctrine is erroneous, as may appeare by the arguments which they vse.

Argument 1. Circumcision had no vse after the administration thereof for the abolishing of sinne. Therefore neither hath baptisme. *Answer.* Circumcision had. And this appeares, because the Prophets put the Iewes in minde of their circumcision, when they fell away from God, bidding them to circumcise the foreskinne of their hearts, *Ierem. 4. 4.*

Argum. 2. The Apostles vsed to call them that sinned after baptisme, to confession of sinne, and to repentance, or penance, *Acts 8. 21. 1. Iohn 1. 9.* *Answer.* This makes for vs: for in so doing they bring men to their baptisme, and to the order set downe there, which is, that the partie baptized must first of all turne to God, and beleue in Christ: and there is no new order set downe afterward, but only a renewing of this first baptismal order, both in the ministry of the word, and in the Supper of the Lord. And whereas they make a distinction of penance the vertue, and penance the Sacrament, placing the vertue before and after Baptisme, and the Sacrament only after: for this they haue no word of God.

Arg. 3. If a man bee enlightened, that is, baptized; and then fall againe, hee cannot bee renewed by repentance, which is in baptisme, *Hebr. 6. 6.* *Answer.* The text speakes not of them that fall after baptisme, but of them that fall away by a vniuersal apostasie, denying Christ. For it is said, *v. 7. that they crucifie Christ againe*, that is, crucifie Christ crucified, and so make a mocke of him, and tread under foot the blood of Christ, *Hebr. 10. 29.* Againe, the text speakes not particularly of repentance in baptisme, but of all repentance whatsoever; yea of repentance after baptisme. For there is no place for repentance where Christ is renounced.

Arg. 4. Penance (as *Hierome* saith) is a second table after a shipwracke. *Answer.* Repentance in indeed is a second table or boord, whereby a sinner fallen from his baptisme returnes againe to it, and so comes to the haven of eternal happinesse. Thus then we see that baptisme is the true Sacrament of repentance: for repentance pertains to the inward baptisme.

The vse. If baptisme serue for the whole life of man: then if thou be in any misery or distresse, haue recourse to thy baptisme, and there shalt thou finde thy comfort, namely, that God is thy God, if thou truly turne and beleue in him. Secondly, remember every day the obligation of homage, wherewith thou hast bound thy

thy selfe to God, specially in thy temptations remember it: and see thou stand to it, and make it good.

The second question is, whether baptisme abolish Originall sinne, or no? The answer of the Papist is, that it doth: so as in the party baptised, there remaineth nothing that God may iustly hate: and therefore he saith, that Originall sinne after baptisme, ceaseth to be sinne properly. We teach, and are to hold, that the perfect and intire baptisme (in which the outward and inward baptisme are ioyned together) abolisheth the punishment of sinne, and the guilt, that is, the obligation to punishment, and the fault: yet not simply, but in two respects: first, in respect of *imputation*, because God doth not impute Originall sinne to them that are in Christ: secondly, in respect of *dominion*, because Originall sinne reigneth not in them that are regenerate. Nevertheless, after baptisme, it remaines in them that are baptised, and is still, and that properly, sinne. Paul saith *Rom. 7. 20. If I doo that I would not, it is no more I that doe it, but sinne that dwelleth in me doeth it.* Here marke, Paul calls concupiscence in himselfe after regeneration, sinne, and that properly: because he saith it is the same that maketh men to sinne. And *Col. 3. 5.* he saith, *Mortifie your earthly members:* and amongst the rest he nameth, *euil concupiscence.* And to the *Ephesians. 4. 22. Be ye renewed in the spirit of your minde.* Therefore after baptisme some portions remaine still of the old man, or of originall sinne. S. Iohn saith. *1. Ioh. 1. 8. If we say we haue no sinne, we deceiue our selues.* Answer is made, that this is spoken of veniall, or small sinnes: but how can they be small sinnes that are to be washed away with the blood of Christ, as he saith. *v. 7.* And if these words be spoken of infants (as they are) then must Concupiscence be a sin in them: for they haue no actuall sins. Lastly, Christ saith, *Ioh. 13. 10. He that is all washed, must haue his feete, that is, his carnall affections, washed.* Here obserue two things. One, that defilements of sinne remaine in them that are washed. The second, that they are after the first washing, to be done away by Christ, and not by the acts of our penance.

The grounds of Popish doctrine in this point, are two. The first is this. They make three degrees of Concupiscence. The first is, the pronenes in the flesh to rebell against the law of the minde, or the pronenesse to euill. The second, stands in the first motions to sinne, which goe before consent of will. The third, stands in acts of lust ioyned with consent of will. This third, they say, is forbidden in the moral law, which forbideth and condemnes voluntarie concupiscence: and the two first are not. Because (as they speake)

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concupiscence it selfe with the first motions, are not in mans power: and therefore they are rather to be tearmed defects or infirmities, then sinnes: and that men are no more to be blamed for them then for the diseases of their bodies. *Ans.* The doctrine is false: for
 5 it is an euident truth, that Concupiscence with the first motions thereof to euill, is condemned in the morall law. It is a Principle in expounding the law: where any a ctuall sinne is forbidden, there all causes, occasions, and furtherances thereof, are likewise forbidden. Therefore considering a ctuall concupiscence ioyned with consent,
 10 is forbidden in the law, Originall concupiscence with the first motions thereof, being causes of the former, are likewise forbidden. And *Paul* saith, he had not knowne Lust to be sinne, vnlesse the law had said, *Thou shalt not lust. Rom. 7. 7.* Now he was a Doctor of the law, & knew that lust with consent was a sinne: for thus much the
 15 light of nature teacheth: therefore the law speaks of an higher degree of lust, namely, of lust going before consent.

The second ground is this. When sinne is remitted, it doth not make men guilty, but ceaseth to be a fault: Originall sinne therefore ceaseth to be sinne after baptisme. *Ans.* Though actuall guilt be taken away, yet potentiall guilt remaineth, namely, an aptnes in
 20 originall sinne, to make men guilty: and though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in it selfe.

The vse. If Originall sinne remaine after baptisme to the
 25 death, then we must humble our selues, and vse to the very death, the plea of mercy and pardon, denying our selues, and resting on Christ.

Againe, if persons baptised be sinners to the death, it may be demanded, what difference there is betweene the godly and vngodly? *Ans.* In them that are regenerate, there is a sorrow for their inward corruptions, and for their sinnes past, with a detestation of them: and withall there is a purpose in them to sinne no more, and with this purpose there is ioyned an endeavour to please God in all his commandments: so as if they doe sin, they can say with good
 35 conscience, that they sinned against their purpose and resolution. This cannot the vngodly man doe.

The third point is, how baptisme conferres grace? *Answer.* It conferres grace: because it is a meanes to giue and exhibite to the beleewing minde, Christ with his benefits, and this it doth by
 40 his signification. For it serues as a particular and infallible certificate to assure the party baptised, of the forgiuenes of his sinnes, and of his eternall saluation. And whereas the Minister, in the name of

God, applies the promise of mercy to him that is baptised it is in-
 deepe as much as if God should haue made a particular promise to
 him. In this regard, baptisme may well be said to conferre grace, as
 the Kings letters are said to saue the life of the malefactor, when
 they doe but signifie to him and others, that the kings pleasure is
 to shew fauour. Againe, baptisme may be said to conferre grace,
 because the outward washing of the body is a token or Pledge of
 the grace of God: and by this pledge faith is confirmed, which is
 an instrument to apprehend or receiue the grace of God. And this
 confirmation is made by a kind of reasoning in the minde, on this
 manner: He that vseth the signe aright, shall receiue the thing sig-
 nified: I (saith the party baptised, beeing of yeares) vse the signe
 aright in faith and repentance: therefore I shall receiue the thing
 signified, remission of sinnes, and life euermlasting. A king saith to
 his subiect, He that brings the head of such a traytour, shall haue
 a thousand poundes. Well: the head of the foresaid traytour is
 cut off: and he that hath the head may say, Here is a thousand
 pound, or, this will bring me a thousand poundes, because it is vnto
 him as a pledge vpon the kings word of the reward of a thousand
 poundes. And so is the washing in baptisme an infallible pledge to
 him that beleeueth, of the pardon of his sinnes. Thus doe the sa-
 craments conferre grace, and no otherwise. One reason for many
 may be this. The word of God conferreth grace (for it is the
 power of God to saluation to them that beleue) and this it doth
 by signifying the will of God, by the eare to the mind: now
 every sacrament is the word of God made visible to the eye: the sa-
 crament therefore confers grace by vertue of his signification, and
 by reason it is a pledge by the appointment of God, of his mercy
 and goodnes. It may be said, a sacrament is not only a signe and a
 seale, but also an instrument to conuay the grace of God to vs. An-
 swer, It is not an instrument hauing the grace of God tyed vnto it
 or shut vp in it: but an instrument to which grace is present by as-
 sistance in the right vse therof: because in & with the right vse of the
 sacrament, God conferres grace: and thus it is an instrument, and
 no otherwise, that is, a morall and not a physicall instrument.

The doctrine of the Papist is, that the Sacrament conferres grace
 by the worke done: that is, that the outward action of the Mini-
 ster conferres grace by his owne force, when the Sacrament is ad-
 ministrated. And that it may conferre grace, some say, that the said
 action hath vertue in it for this purpose, which passeth away when
 the action is ended: others say, it hath no vertue in it, but that
 Gods vsing of the action eleuates it, and makes it able to conferre
 grace.

grace. But this doctrine is a fiction of the braine of man. *Iohn* the Baptist, *Matt.* 3. 11. makes two baptizers, himselfe, and Christ; and hee distinguisheth their actions: his owne action is, to wash with water; & the action of Christ is, to wash with the H. Ghost. This distinction he wold not haue made, if he by the washing of water had conferred the holy Ghost. *Paul* saith, *Christ sanctifieth his Church by the washing of water through the word, Ephes.* 5. 26. Baptisme therfore doeth not conferre grace, because the body is washed with water: but because when it is washed, the word of promise is beleued, and received. The Apostles are called, fellow-workers with God, *1. Cor.* 3. 9. and yet in the worke of regeneration, and in giuing of life, they are not any thing, verse 7. *Peter* saith directly, *that the washing away of the filth of the flesh doeth not saue, but the stipulation that a good conscience makes to God, 1. Pet.* 3. 21. The worke of creation is from God immediatly, and onely: now regeneration is a worke of creation: and therefore it is of God immediatly, and not immediatly from the Sacrament and mediatly from God. The flesh of Christ is eleuated and exalted aboue the condition of all creatures: neuerthelesse, vertue to giue life is not in the flesh of Christ, but in the godhead: much lesse then shal the Sacraments haue vertue in them to conferre grace. Faith is said to iustifie, yet not by his owne vertue: for it doth not cause our iustification, but serue as a meanes to apprehend it, when it is caused by God: how then shall the sacraments cause iustification? Lastly, if the outward washing of the body bee eleuated aboue his naturall condition, in the administration of baptisme, then so oft as the outward element is vsed in any Sacrament, there is a miracle wrought: and Ministers of Sacraments are workers of miracles, which may not be said.

Againe, their doctrine is erroneous, in that they teach, that the outward act in the Sacrament performed by the Minister, confers grace, where there is no gift of faith to receiue that which is conferred: contrary to that saying, *Iohn* 1. 12. *As many as receiued him, he gaue this power to be the sonnes of God.* Indeed they say, there must bee faith and repentance to dispose the party: but this disposition serues onely to take away impediments, and not to inable vs to receiue that which God giueth.

The vse. We must not thinke it sufficient that wee come to the Church, heare Gods word, and pray, contenting our selues in the worke done. For thus shal we deceiue our selues: but in doing these acts of religion, we must in our hearts turne vnto God, and by faith imbrace his promises: otherwise the best actions we doe shall bee vnprofitable vnto vs, *Heb.* 4. 2.

Againe,

Again, if the vsing of the element in the Sacrament do not conferre grace, then bee assured, that charmes, and spels, be the wordes neuer so good, haue no vertue in them to doe vs good, but by diabolicall operation.

The last question is, whether baptisme imprint a character or marke in the soule, which is neuer blotted out? *Answer.* In Scripture there is a two-fold marke of distinction, one visible, the other inuisible. Of the first kinde was the blood of the Paschall Lambe, in the first Passecouer: for by it the first borne of the Israelites were marked, when the first borne of the Egyptians were slaine. Of this kinde is Baptisme: for by it Christian people are distinguished from Iewes, Turkes, and Infidels. The inuisible marke is two-folde. The first is, the eternall election of God, *2. Timothee 2. 19. The foundation of God stands sure, and hath this seale, The Lord knowes who are his.* By vertue of this, Christ saith, *I know my sheepe,* *Iohn 10.* And by this the Elect of all nations are marked, *Apoc. 7. and 9.* The second is the gift of regeneration, which is nothing else but the imprinting of the image of God in the soules of men: and by this beleeuers are said to bee sealed, *Ephes. 1. 13. 2. Cor. 1. 22.* And baptisme is a meanes to see this marke in vs; because it is the lauer of regeneration.

The Papists haue deuised another worke, which they call the *Indeleble character*: and they make it to bee a distinct thing from regeneration: and they say it is imprinted in the soules of all men, good and bad, and remains with them when they are condemned. What this marke should be they cannot tell, some make it a qualitie: some, a relation; but indeed there is no Scripture for it, the truth is, it is a meere fiction of the braine of man.

The sixth point to bee handled, concerne the necessitie of Baptisme. Here we must put difference between the couenant of grace and baptisme, which is the confirmation or seale of the couenant. To make couenant with God, and to be in the said couenant, is absolutely necessary to saluation: for vnlesse God be our God, and we the seruants of God, we cannot be saued.

Baptisme it selfe is necessarie in part: first, in respect of the commaundement of God, who hath enioyned vs to vse it: secondly, in respect of our weakeneffe; who haue need of all helpes that may confirme our faith. Yet Baptisme is not simply necessary to saluation; for the want of Baptisme (when it cannot be had) doth not condemne; but the contempt of it when it may be had: and the contempt is pardonable, if men repent afterward: for the children of beleeuing parents are borne holy, *1. Corin. 7. 14.* and
theirs

theirs is the Kingdome of God: and therefore if they die before baptisme, they are saued. The theefe vpon the crosse, and many holy Martyrs, haue died without baptisme, and are in the kingdome of heauen.

3 It is objected, that the male childe, which is not circumcised, must (by Gods commaundement) bee cut off from the people of God, *Genesis* 17. 14. and therefore hee that is not baptized, must also bee cut off. *Answer.* The text is spoken and meant, not of infants, but of men of yeares, who beeing till then vncircumcised, despise the ordinance of God, and refuse to bee circumcised.
10 And this appeares by the reason following: *for hee hath made my covenant voyd*: now infants doe not this, but their parents, or men of yeares.

Secondly, the speech of Christ is objected, *Iohn* 3. 5. *Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God.* *Answer.* Christ alludes to the washings of the old Testament, *Ezech.* 36. 25. and withall giues an exposition of them on this manner. Thou art a Pharisee, and louest much washing: but if thou wouldest enter into the kingdome of heauen, thou must
20 be washed with cleane water, that is, born anew by the holy Ghost. Again I answer, that if the words be meant of baptisme, they carry this sense. The kingdome of heauen doeth not signifie life eternall, but the Church of the new Testament, and that in his visible estate, *Mark* 9. 1. and baptisme makes men visible members of the
25 Church, and regeneration by the spirit, makes them true and lively members. Here then baptisme is made necessary, not in respect of eternall life, but in respect of our admission and entrance into the Church, whereof it is now the onely meanes.

The seventh point is, touching the circumstances of Baptisme,
30 which are five. The first, concernes the persons which are to administer baptisme, of whom I propound foure questions.

The first is, whether not onely Ministers of the word, but also lay-persons (as they are called) or meere priuate men, may administer Baptisme? *Answer.* Ministers of the word onely. For to
35 baptize is a part of the publike Ministerie, *Matthew* 28. 18. *Go teach all nations, baptizing them.* And marke how preaching, and baptizing are ioyned together: and things which God hath ioyned, no man may separate. Again, hee that must performe any part of the publike Ministry, must haue a calling, *Rom.* 10. 14. *Heb.*
40 3. 5. but meere priuate persons haue no calling to this businesse. And whatsoeuer is not of faith, is sinne: now the administration of baptisme by priuate persons, is without faith. For there

is neither precept, nor fit example for it in the word of God.

The example of *Zippora* is alleadged, *Exod. 4. 28.* who circumcised her child. *Answer.* The example is many waies discommendable. For shee did it in the presence of her husband, when there was no need: shee did it halte, that shee might have prevented her husband: shee did it in anger: for shee cast the foreskin at the feet of *Moses*. And it seemes she was no beleeuer, but a meere Midianite. For shee contemned circumcision, when shee called her husband a man of blood, by reason of the circumcision of the child, *verse 26.* and in this respect it seemes, *Moses* either put her away, or shee went away when he went downe to Egypt.

Againe, it is objected, that priuate persons may teach: and therefore baptize. *Answer.* Priuate teaching, and Ministeriall teaching are distinct in kinde, as the authoritie of a master of a family, is distinct in kinde from the authoritie of a Magistrate. A priuate person, as a father or master, when hee teacheth the word of God, hee doeth it by right of a master or father, and hee is mouued to doe it by the law of charitie: but Ministers when they teach, are mouued to teach by speciall calling, and they doe it with authoritie, as Embassadours in the roome of Christ, *2. Corinthians, 5. 21.* Againe, though a priuate man might dispense the word alone: yet doeth it not follow, that hee may administer both the word and the seale thereof: both which are ioyned in baptism, and ioynly administred.

The second question is, whether baptism administred by a wicked man or an heretike, be indeed true baptism? *Answer.* If the said partie bee admitted to stand in the roome of a true pastour, or minister, and keepe the right forme in baptizing, according to the institution, it is true baptism. The Scribes and Pharisees the chiefest doctors of the Iewes, were not of the tribe of *Leui*, but of other tribes: and they were indeed even the best of them, but heretikes and apostataes, and consequently to be deposed, and excommunicate: neuerthelesse, because they were in the place of good teachers, and sate in *Moses* chaire, that is, taught sundry points of *Moses* doctrine: therefore Christ saith, *Hear them, Matth. 23. 2.* And to this effect was the conclusion of the Churches in Affrica, against *Cyprian*.

Vpon the same ground, the same answer is to be made, if it bee demanded, whether baptism administred by him that cannot preach, bee of force or no? It were indeed to bee wished, that all Ministers of holy things, were preachers of the word: neuerthelesse, if such as preach not, stand in the roome of lawfull pastours, and

and keepe the forme of baptisme, it is baptisme indeed.

The third question is, whether an Intention to baptize, be necessary to him that baptizeth? *Answer.* If the word of Institution

come to the Element, it is a Sacrament, whatsoever the Minister intend. *Paul* reioyced that *Christ* was preached; though many

preached him of enuile or contention, intending no good. *Philip.*

2. 16. And the Priest in the Masse pronouncing the wordes of

consecration, if hee intend not to consecrate (in Popish learning)

there is no consecration: and thus the bread elevated is meere

bread, and not the bodie of *Christ*: and consequently the peo-

ple adore not *Christ*, but an Idoll. The intention therefore of the

minde is not necessarie, so be it the Institution be observed. And

the efficacy of the Sacrament depends not on the will of man,

but on the will of God.

The last question is, what is the dutie of the Minister in bapti-

zing? *Answer.* He stands in the roome of God: and what he doth ac-

cording to the Institution, it is as much as if God himself had done

it with his owne hand from heaven. And therefore, when the Mini-

ster applieth water, (which is the signe and pledge of grace,) to the

body, hee doeth withall apply the promise of remission of sinnes,

and life euermlasting to the partie baptized. And that is as much

as if God should say to the partie, calling him by his name, I

freely giue vnto thee the pardon of thy sinnes, and life euerm-

lasting, vpon condition thou keepe the order set downe in bap-

tisme, which is to turne ynto mee, and to beleue in *Christ*. Heere

we see a ground of speciall faith: for if God for his part by the hand

of the Minister apply the promise of mercy vnto every particular

beleuer: every particular beleuer is againe by a speciall faith to

receiue the promise. Againe, the consideration of this which God

hath done for vs in baptisme, must moue vs seriously to turne vn-

to him according to all his lawes, and by faith of our hearts to ap-

prehend his mercifull promises, and to rest on them. For when

God shall speake vnto vs particularly, and as it were, assure vs of his

mercies with his owne hand and seale, we must needs be much mo-

ued and affected therewith.

The second circumstance is concerning the persons to be bap-

tized: and they are all such as be in the Couenant, in likelihood, or

in the iudgement of charitie. For the seale may not be denied to

them that bring the tables of the couenant. And they are of two

sorts, Men of yeares, and infants.

Men of yeares that ioyne themselves to the true Church, are to

be baptized: yet before their baptisme, they are to make confession

of

of their faith, and to promise amendment of life; *Acts 2. 38.* and *10. 38.* And thus places of Scripture that require actual faith, and amendment of life in them that are baptized, are to be understood of men of years.

Infants of beleeuing parents are likewise to bee baptized. The grounds of their baptism are these. First, the commandment of God; *Matthew 28. 19.* Baptize all nations; &c. in which wordes the baptism of infants is prescribed. For the Apostles by vertue of this Commission baptized whole families; *Acts 16. 31.* and *38.* Againe, circumcision of infants was commanded by God; *Genesis 17. 14.* and Baptisme in the new Testamente, succedeth in the roome of Circumcision; *Coloss. 2. 11.* therefore baptism of infants is likewise commanded. The second ground is this: Infants of beleeuing parents, are in the covenant of grace: for this is the tenour of the covenant; *I will be thy God, and thou shalt be my people, Genesis 17. 7.* It may bee said, that this promise was made in this sort onely to Abraham, because he was to be the father of the faithfull. Answer. It pertaineth to all beleeuing parents. *Ezek. 36.* God promisseth *to shew mercie to thousands of them that love him, Acts 2. 39.* Peter saith to the Iewes that heard him preach; *The promises belong to you, and to your children.* Paul saith; *If the parents be leue, the children are holy; 1. Cor. 7. 14.* If holy, then are they in the Covenant: now they are holy: because wee are in the iudgement of Christian charitie to esteeme them all as regenerate and sanctified, secret iudgements (in the meane season) left to God. Now then because infants are in the covenant, they are to bee baptized. For this is the reason of *S. Peter*: To whom the promises belong, to them belongeth baptism: but to you and your children belong the promises: therefore you and your children are to be baptized, *Acts 2. 38, 39.*

It may bee objected, that wee cannot tell, whether infants bee indeed the children of God, or no: and if they bee not children of God, wee may not baptize them; Answer. The same may be said of men of years: for we know not whether they bee indeed the children of God. And therefore wee may by the like reason exclude them from all Sacraments. Againe, wee are to presume (in all likelihood) that infants of beleeuing parents, are the children of God, because in their conception and birth, God begins to manifest his election: shewing himselfe a God, not onely to the parents, but also to their seed.

Secondly, it is objected, that infants haue no faith; and consequently, that baptism is vnprofitable vnto them. Answer. Some thinke

think they have faith; as they have regeneration, that is, the inclination, or seed of faith. Others say, that the faith of the parents is also the faith of their children: because the parents by their faith, receive the promise of God, both for themselves and their children. And thus to be borne in the Church of believing parents, is in stead of the profession of faith. To this second opinion I rather incline; because it is the ancient and received doctrine of the Church.

Thirdly, it is alleadged, that infants know not what is done, when they are baptized. *Answer.* For all this, baptism hath this use in them: for it is a seale of the Covenant; and it means to admit them into the fellowship of the visible Church, whereof for right they are members. A father makes a purchase for himselfe and his children: at the time of the sealing, the children know not what is done, and yet the purchase is not made in vaine for them. It may bee demanded, whether the children of Turkes and Jewes are to bee baptized? *Answer.* No: because the parents are soorth of the Covenant.

Secondly, it is demanded, whether the children of professed Papists, are to be baptized? *Answer.* The parents are persons baptized in the name of the Father, Sonne, and Holy Ghost. And though the Papacie bee not the Church of God, yet is the Church of God hidden in the Papacie, and to bee gathered out of it: and for this cause baptism remains still in the Church of Rome. For this cause I thinke, that infants of professed Papists may be baptized, two cautions observed: the first, that the foresaid parents desire this baptism: the second, that there be sureties which promise the education of the child in the true faith.

Thirdly, it may bee demanded, whether the children of wicked Christians, that is, of such as hold in iudgement true religion, and denie it in their lives, may be baptized? *Answer.* They may: for all without exception, that were borne of circumcised Jewes (whereof many were wicked) were circumcised. And we must not onely regard the next parents, but also the ancessours: of whom it is said, *If the root be holy, the branches are holy, Rom. 11.* Upon this ground, children borne in fornication, may be baptized; so be it, there bee some to answer for them beside the parents. And there is no reason, that the wickednesse of the parent, should prejudice the child in things pertaining to life eternall.

Lastly, it may bee demanded, whether the children of parents excommunicate, may be baptized? *Answer.* Yea, if there bee any beside

beside the parents: to answer for the childe. For the parents after excommunication remaine still (for right) members of the Church, hauing still a right to the kingdome of heauen: out of which they are not cast absolutely, but with condition, vnllesse they repent: and in part, that is, in respect of communion, or vse of their libertie, but not in respect of right or title. *Heuen* as a freeman of a corporation imprisoned, remaines a free man, though for the time he hath no vse of his libertie.

The third circumstance concerneth the time. Here one question may be moued: How oft baptisme is to be administered? *Answer*. But once: for the efficacy of Baptisme extends it selfe to the whole life of man: and we are but once borne againe, and once ingrafted into Christ. Here let it be obserued, that the gift of regeneration is neuer vtterly extinguished: for if a man be the second time borne againe, he must be baptized againe and againe: because baptisme is the Sacrament of initiation. It may be said, that a man may remaine still ingrafted into Christ, and by his owne wickednes make himselfe a dead member. I answer, that all the members of the mystial body of Christ, are liuing members. *The spirituall temple is made of liuing stones*, 1. Pet. 2. 5. And marke what Paul saith, *All the body of Christ increaseth with the increasing of God*, Col. 2. 19. and Ephes. 2. 21. Beleeuers are of the bone and flesh of Christ: now there is no part of the bone and flesh of Christ that dieth.

The last circumstance is touching the place: and that is, the publike assembly or congregation of the people of God. Because baptisme is a part of the publike Ministry and a dependance vpon the preaching of the word of God. Secondly, the whole congregation is to make profit by the enaction of the institution of baptisme: and lastly, the said congregation is by praier to present the infant baptized vnto God, and to intreate for the saluation thereof, the prayer of many being most effectuell.

The eighth and last point followes, concerning the vse of Baptisme. And first of all, our baptisme must put vs in minde, that wee are admitted and receiued into the family of God: and consequently, that wee must carrie our selues as the seruants of God. And that wee may doe so indeed, wee must diuide our liues into two parts, the life past, and life to come. Touching the life that is past, we must performe three things. The first is, *Examination*, whereby wee must call our selues to an account for all our sinnes, even from the cradle: the second is, *Confession*, whereby we must with sorrowfull hearts bewaile and acknowledge the same sinnes in the presence of God, accusing and condemning our selues

for them. The third is, *Deprecation*, whereby wee are to intreat the Lord in the name of Christ, and that most instantly from day to day, till wee receiue a comfortable answer, in the peace of conscience, and ioy of the holy Ghost.

5 And for the life to come, there must be two things in vs: the first is the purpose of not sinning; and it must be a liuely and distinct purpose, daily renewed in vs, even as we renew our dayes: so as wee may say, if wee sinne, it is against our purpose and resolution. The second is, an endeauour to performe new obedience, according to
10 all the commandements of God. These things if we doe, we shall shew our selues to be the seruants of God. And of all these things, baptisme must lie (as it were) a daily Sermon vnto vs: and so oft to thinke on them, as oft as wee thinke or speake of our names giuen vs in Baptisme. This is the doctrine of *Paul*, who teacheth vs that
15 we must bee conformable to the death and resurrection of Christ, because we haue been baptized, *Rom. 6. 3, 4.*

Againe, our baptisme into the name of the Father, &c. must teach vs, that we must learne to know & acknowledge God aright; that is, to acknowledge him to be our God, and Father in Christ: to acknowledge his presence, and therefore to walke before him; to acknowledge his providence, and therefore to cast our care on him; to acknowledge his goodnesse and mercie, in the pardon and free
20 forgiveness of our sinnes.

Thirdly, our baptisme must bee vnto vs a store-house of all
25 comfort in the time of our need. If thou bee tempted of the diuell, oppose against him thy Baptisme, in which God hath promised and sealed vnto thee the pardon of thy sinnes, and life everlasting. If thou bee troubled with doubtings, and weakenesse of faith, consider that God hath given thee an earnest and pledge of
30 his louing kindnesse to thee. Wee vse often to looke vpon the willes of our fathers and grand-fathers, that wee may be resolued in matters of doubt: and so, often looke vpon the will of thy heavenly Father sealed and deliuered to thee in thy baptisme, and thou shalt the better be resolued in the midst of all thy doubts.
35 If thou lie vnder any croisse or calamitie, haue recourse to thy baptisme, in which God promised to be thy God, and of this promise hee will not faile thee.

Lastly, if a man would bee a student in diuinitie, let him learne and practise his baptisme. Commentaries are needfull to the studie of the Scriptures: and the best Commentarie to a mans owne
40 selfe is his owne baptisme. For if a man haue learned to know ought and to practise his owne baptisme, he shall the better be able

to vnderstand the whole: and without this helpe, the scriptures themselves shall be as a riddle vnto vs.

The fourth point whereby the gift of adoption is described, is the ground thereof, in these words, *We haue put on Christ: and all are one in Christ.* The phrase which *Paul* vseth, is borrowed from the custome of them which were baptised in the Apostles daies, who put off their garments, when they were to be baptised, and put on new garments after baptism. To put on a garment, is to apply it to the bodie, and to vse or weare it. And to put on Christ, is to be ioyned neerely to Christ, and to haue spirituall fellowship with him. Here then the foundation of our adoption is in two things, our vnion with Christ, and our communion with him. Of which we are somewhat to be aduertised for the better vnderstanding of the text.

The vnion with Christ, is a worke of God whereby all beleeuers are made one with Christ. Here two questions are to be demanded. The first in what respect, or for what cause are they saide to be one with Christ? *Answer.* They are not one with him in conceit or imagination: for this coniunction is in truth a real coniunction. *Iohn* 17. 22. Christ prooues that all beleeuers may be one with him, as he is one with the Father. Secondly, they are not one barely by consent of heart and affection: for thus all familiars and friends are one: and they of Ierusalem are saide thus to be of *our hearts & mind.* *Act.* 4. 32. Thirdly, they are not one in substance, for so many beleeuers as there are, so many distinct persons are there: and every one of them distinct from the person of Christ: And the substance of the godhead of Christ is incommunicable: & the flesh of Christ is in heaven and shall there abide till the last iudgement: whereupon it cannot be mixed or compounded with our substances. Lastly, beleeuers are not one with Christ by transfusion of the properties and qualities of the godhead, or manhood vnto vs. It may be saide, how then are they one with him? I answer, by one and the same spirit dwelling in Christ and in al the members of Christ. *1. Cor.* 6. 17. *He that cleaueth to the Lord, is one spirit.* *Paul* saith in this sense, *Eph.* 2. 14. that Christ maketh the two distinct nations of Iewes and Gentiles one new man. *S. Iohn* saith, that *Christ dwells in vs and we in him by the spirit.* *1. Iohn* 3. 23. For the better conceiuing of this, suppose a man whose head lies in Italy, his armes in Germany, and Spaine, his feet in England: suppose further that one and the same soule extends it selfe to al the foresaid parts, & quickens them all: they are all now become one in respect of one and the same soule, and all concur as members to one and the same bodie: euen

even so, all the Saints in heaven, and all beleeuers vpon earth, ha-
 uing one and the same spirit of Christ dwelling in them, are all one
 in Christ.

The second question is, how are all beleeuers made one with
 5 Christ? *Ans.* By a donation on Gods part whereby Christ is gi-
 uen vnto vs: and by a receiuing on our part. The donation is wher-
 by Christ is made ours for right, so as a man may say truly, Christ
 is mine with all his benefits. Of this donation 4. things are to be
 obserued. The first is, that Christ himselfe and whole Christ is gi-
 10 uen to vs. For here we are said to put on Christ. Here a distinction
 must be obserued: the Godhead of Christ, is giuen to vs, not in re-
 spect of substance which is incommunicable, but onely in respect
 of operation. But the very flesh or manhood of Christ is really gi-
 uen to the beleeuing heart. *Iob. 6. 54. 56.* By it we receiue eternal life
 15 from the godhead, and by it God is ioyned to man, & man to God.
 The second is, that Christ giues his merit and satisfaction to them
 that beleue. And this satisfaction imputed, is the couer whereby
 our sinnes are couered, *Psal. 32. 1.* and the white robes dipped in the
 blood of Christ. *Ren. 7. 14.* Thirdly, Christ giues the efficacie of his
 20 spirit to make vs conformable to himselfe in holines and newnes of
 life: and thus he makes vs put off the old man, and put on the new man,
created after God in righteousness and holines, Eph. 4. 24. The fourth
 is, that the word preached and the sacraments, are (as it were) the
 hand of God, whereby he exhibits and giues Christ vnto vs with al
 25 his benefits.

Of our receiuing of Christ giuen by God, two things must bee
 obserued: one is, that wee must there receiue Christ, where God
 offers and giues him, that is, in the word and Sacraments. The se-
 cond is, that faith is our hand, whereby we receiue Christ; and this
 30 receiuing is done by a supernaturall act of the minde, whereby we
 beleuee Christ with his benefits to be ours, *Iohn 1. 12.* Thus we see
 how we are one with Christ, and Christ with vs.

Communion with Christ is, when wee haue, possesse, and inioy
 Christ and his benefits: and that is partly in this life, and fully in
 35 the life to come. Of this communion speaks *Salomon* at large in the
Song of Songs, and *Dauid*, *Psal. 45.*

The vse. In that we are to put on Christ, wee are put in mind to
 consider our fearefull nakednesse. What is that? *Ans.* There is a
 nakednes of creation, and a nakednes following the fall. The na-
 40 kednesse of creation is, when the body without all couering, is in
 health, full of glory and maiesty, in respect of other creatures. Na-
 kednesse arising of the fall of man, is either inward or outward,
 Q 2 ward,

ward, is the want of the image of God, the want of innocencie, of good conscience, of the fauour of God, and affiance in him. For these are (as it were) the coverings of the soule. Outward nakednes is, when the bodie beeing vncovered is full of deformitie & shame. Now that inward nakednes of heart is noted as a speciall euil; *Gen. 3. 7. Ezech. 3. 2. 15. Psal. 51. 17. Rom. 3. 17.* We must labour to see & feele this nakednes in our selues. For by it, we are deformed and odious in the eye of God.

Secondly, we are here put in minde to haue a speciall care of the trimming and garnishing of our soule. And for this cause we must ¹⁰ put on the Lord Iesus, *Rom. 13. 14.* And that is done two waies. First by vncovering our nakednes before God, and by praying him to cover it. To vncover our shame, is the way to cover it. *Psal. 32. 1, 2, 3.* The second way is, to subiect our selues to the word & spirit of God, and to be conformable to Christ both in his life and death. ¹⁵ It stands vs in hand thus to put on Christ. For the king of heauen, hath long innited vs to the marriage of his Sonne: we haue yielded our selues to be his guests: and there is a time when the king will take a suruay of all his guests, whether they haue the wedding garment, which is Christ himselfe: and they which are not cladde ²⁰ with this robe, shall be cast into vtter darknes. We are as naked infants exposed to death, *Ezech. 16. 7.* the merit and obedience of Christ is as swaddling clothes and swaddling bands. If we would then liue, we must lap and infold our selues in them. The rather I speake this: because in these daies men and women are intoxicated ²⁵ with a spirituall drunkennes, or rather madnesse, whereby they are alwaies tempering and trifling about their bodies, & let their soules ly naked. It may be said, we haue al put on Christ in baptisme. I answer: we haue had in England peace & prosperity this 43. yeares: & we haue liued all this while, as it were in the warme sun-shine: and ³⁰ therefore many of vs (no doubt) haue worn this garment very loosely.

Thirdly, there is a great temptation arising vpon the consideration of our owne indignitie. For when our sinnes come to our remembrance, they driue vs from the presence of God, and make vs ³⁵ that we dare not pray. Now the remedy is this. We must come clothed with Christ into the presence of God: we may not come in our names, but we must come in his name & present the merit of Christ vnto the Father, euen as if we were one and the same person with him. Thus shall we be accepted. ⁴⁰

Fourthly, it may be demanded, what we must doe for our selues in the time of plague, famine, sword? We must put on Christ.

Christ, then shall we walke in safetie in all dangers. This garment serues not onely for a couering of our shame, but also for protection. *Iſa. 4. 6.* And if we be taken away in any common iudgment, beeing clothed with Christ, there is no more hurt done to
 5 vs then to him: and he carrieth vs in his brest, as if we were part of his bowels.

Lastly, though we be clothed with Christ in baptisme, yet we must further desire to be clothed vpon. *2. Cor. 5. 4.* In this life we are clad with the iustice of Christ, *1. Cor. 1. 30.* this is one garment. In
 10 the life to come, we shall be clad with immortalitie. This is the second garment to be vpon the former.

Vers. 28. There is neither Iewe nor Greeke, &c. These words (as I haue said) containe an answer to an obiection, which is this: If
 all beleeuers among the Gentiles be children of God, and all put
 15 on Christ, then there is no difference betweene Iewe and Gentile, and the prerogative of the Iewe is nothing. *Paul* answers thus: there be sundry differences of men in respect of nation, condition, sexe: yet in respect of Christ, all are one. Moreover, I haue shewed,
 20 that these words containe the ground of the Adoption of the Galatians, which is an vnion with Christ, whereby all beleeuers are made one with him. There remaine other things to be added.

By occasion of this text, two questions are mooued, the answer whereof serues much to cleare the meaning of *Paul*. The first is,
 25 whether Magistracie and gouernment be necessary in the societies of Christians? *Answer.* Yea: *Kings and Queenes shall bee nourcing fathers and nourcing mothers to the Church of God*, saith the Prophet, *Iſai. 49. 23.* *Paul* bids vs pray for *Kings and all in authoritie*, that we may line in peace and godlinesse, *1. Tim. 2. 1.* The fift Commaundement,
 30 Honour thy father, &c. requires subiection to authoritie: and this commandement is eternall.

Obiection 1. All beleeuers are one in Christ: therefore there is no subiection among them. *Answer.* Beleeuers are vnder a two-fold Estate or Regiment: the first is, the Regiment of this world,
 35 in ciuill societie: the second is, the regiment of the Kingdome of heauen, which stands in *Iustice, peace of conscience, ioy in the holy Ghost*. In the first estate, there are sundrie differences of persons that beleene: some fathers and mothers, some children, some masters and seruants, some Magistrates and subiects. In the
 40 second estate, there are no outward differences of men, but all are members of Christ, and all one in him. Thus must the text bee vnderstood.

Obiection II. Beleeuers are governed by Gods spirit; and therefore outward gouernment by magistrates is needlesse. *Answer.* In the visible Church, hypocrites are mingled with true beleeuers, and they are not governed by Gods spirit, but by the spirit of the deuil; and therefore in respect of them, ciuill authority is requisite. ⁵ Againe, true beleeuers are but in part governed by the Spirit, for the time of this life. And for this cause, ciuill gouernment is requisite, for the ordering of the outward man, and for the protection of the Church.

Obiection III. They that are in Christ, are freed from sinne, and consequently from subiection which followes vpon sinne. *Answer.* Subiection is either politique, or seruile. Politicke is, when men are subiect for their owne good; and this was before the fall, yeilded by *Eue* to *Adam*. Seruile subiection, when they are subiect for the good of their masters; and this onely comes of sinne. Againe, ¹⁵ subiection with ioy was before the fall: subiection ioyned with paine and misery, followes vpon sinne: *Gen.* 3. 16.

The second question is, whether bondage, in which some are Lords, others bondmen, or slaues, may stand with Christian religion? *Answer.* It may, in the countries where it is established by positive lawes, if it be vsed with mercy and moderation. Righteous *Abraham* had in his owne house, bond slaues: *Gen.* 17. 13. God did permit the Iewes to buy the children of the *Canaanites*; *Leu.* 25. 45. *Paul* saith, If any man be called being a seruant or bondman, let him not care for it, *1. Cor.* 7. 21.

Obiection I. Be not seruants of men. *1. Cor.* 7. 23. *Answer.* That is, in respect of conscience, the subiection whereof must be reserved to God. ²⁵

Obiection II. Christians haue libertie by Christ: and where liberty is, there may be no bondage. *Answer.* Christians obtaine by ³⁰ Christ spirituall libertie in this life, and bodily libertie in the life to come.

Obiection III. Bondage is against the law of nature. *Answer.* Against the law of pure nature, created in innocencie, not against the law of corrupt nature, the fruite whereof is bondage. ³⁵

Obiection IV. All are one in Christ: therefore the difference of bond men and free-men must cease. *Answer.* All are one in respect of the inward man, or in respect of faith & fellowship with Christ: but all are not one in respect of the outward man, and in regard of ⁴⁰ ciuill order.

The sense then of the Text is this. There are distinctions of

of men in respect of nation; some Iewes, some Gentiles : in respect of condition, some bonde, some free, some rich, some poore, some in authority, some in subiection, &c. in respect of sexe, some men, some women: yet in Christ Iesus, all are euen as one man.

The vse. By this text we may expound another, 1. *Timothy*. 2. *God would haue all men to be saved*: that is, not all particular persons vpon earth, but all kinds. For heere *Paul* saith, *All are one in Christ*: that is, men of all nations, of all conditions, and of all sexes.

Againe, the name (*Iewe*) opposed to Gentiles, signifies not onely men of the tribe of *Iuda*, but all circumcised persons of all tribes, *Romane* 2. 28. and thus it is all one with an *Israelite*. And thus we see how to expound the place of Scripture, 1. *Chronicles*. 11. 2. where *Iehosaphat* king of *Iuda* is called king of *Israel*. The words *Iuda* and *Israel*, are sometime opposed, *Iuda* signifying the kingdome of the two tribes, *Iuda* and *Beniamin*; and *Israel* signifying the tenne tribes. Sometimes againe, they are synonima and are put one for another, as *Psalms*. 114. 1, 2. and in this text. And *Iuda* at this time was indeed the true *Israel* of God, and *Iehosaphat* without any fault in the text (as some suppose) is called king of *Israel*.

Thirdly, they which are of great birth and of high condition, must be put in minde not to be high minded, nor to despise them that are of lowe degree, for all are one in Christ: the obscure and base person hath as good part in Christ, as the greatest men that bee. Therefore wee may not swell in pride for outward things. *The king must not lift up his heart against his brethren, Deut.* 17. 20. *Rich men* (saith *Paul*) *must not bee high minded*, 1. *Timothy* 6. 17. *Iob* would not despise the cause of his handmaid, *Iob* 31. 13. *Naaman*, a great man, respected the counsell of his seruants, 2. *Kings* 5. 23.

Fourthly, all beleeuers must bee of one heart and minde, 1. *Cor.* 1. 10. In the kingdome of Christ, the wolfe and the lambe dwell together, *Isai.* 11. 6. And good reason: for all are one in Christ. And we haue great cause to bee humbled, when schismes, contentions, and differences arise in points of religion. For that shewes that hypocrites are mingled with true beleeuers, and that wee are but in part (as yet) vnited to Christ.

Lastly, hence wee learne not to hate any man, but alwayes to carrie in minde a purpose to doe good to all by thought, word,

and deede, and to doe good to men in respect of their names,

their goods, their liues. And this holy minde and purpose, must alwayes beare sway in vs. *There is no hurt in the Mount of the Lord, Iſai. 1. 9.* Men turne their swords and speares into mattocks and ſithes, that are of the kingdome of Christ, *Iſai. 2. 4.* because they are one with Christ by the bond of onespirit.

29 And if yee bee Christs, then are yee Abrahams seed and heires by promise.

Before, *Paul* had taught verse 7, 8, 9. that all beleeuing Gentiles were the children of *Abraham*, and not the fewes onely. Heere hee returnes to the same poynt againe, and proooues it by a new Argument, thus: Christ is the seed of *Abraham*, verse 16. and all Gentiles beleeuing in Christ, are parts of him, and one with him: therefore they also are children of *Abraham*, and heires of all the blessings of God.

The intent of *Paul* in these words, is to establish and confirme an argument which before hee had vrged in this chapter against patrons of works in the case of our iustification: it may be framed thus. As *Abraham* was iustified, so are all they that beleeue in Christ iustified: For they are *Abrahams* children and succede him, vers. 19. but *Abraham* was iustified by faith without works; therefore all beleeuers in Christ are so iustified. Let the argument be obserued: for it makes against the Papiſt, who if hee study till his head and heart ake, shall neuer answer it.

In this verse, *Paul* sets downe the fruite and benefit that comes by the gift of adoption, to them that beleeue. And that is, to bee children of *Abraham*, and heires of all the blessings of God. And therefore learne heere one golden lesson; namely, that the basest person that is, if he beleeue in Christ, is in the place of *Abraham*, and succede him in the inheritance of the kingdome of heauen. Some man may say, O this is excellent comfort, if I might know that I were in the case of *Abraham*. Answer. Thou mayest know it certainly, if thou wilt doe as *Abraham* did; namely, followe the calling of God, and obey the Gospell; that is, subiect thy heart to the commandements of God, which bid thee repent, and beleeue in Christ: for then all the good things revealed in the Gospell shall be thine.

The vse. Beleeuers in this world must bee content with any estate that God shall lay vpon them. For they are heires with *Abraham* of heauen and earth. In this regard, *Abraham* was content

to forsake his countrey, and his fathers house, and as a pilgrime to dwell in tents to the death, *Heb. 11. 8, 9.*

Secondly, they that beleue in Christ, must moderate their worldly cares, and not live as drudges of the word. For they are
 5 heires of God, and haue a title or right to all good things promised in the Covenant. Therefore they shall neuer want any good thing that is needfull for them. Hee that hath made them heires, will carefully provide for them. Therefore our care must bee, to
 10 doe the duties that belong vnto vs: and all other cares wee must cast vpon God. They in this world, that are borne to land and living, are content to liue sparingly, and oftentimes very barely with a little, vpon hope of further enlargement, after the deceasse of some friends.

Lastly, our speciall care must bee for heauen. For the things of
 15 this world are but trifles in respect of it. The citie of God in heauen is thy portion, or child's part. Seeke for the assurance of that aboue all thing. Thus did *Abraham, Heb. 11. 15, 16.*

CHAP.

C H A P. IIIL.

1 And I say, that the heire, as long as hee is a child, differeth nothing from a seruant though he be Lord of all:

2 But is vnder Tutors and gouernors, till the time appointed of the father.

3 Euen so we, when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the law,

5 That he might redeeme them that were vnder the law, that we might receiue the adoption of sonnes.

6 And because ye are sonnes, God hath sent forth the spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore thou art no more a seruant, but a sonne: and if thou be a sonne, thou art also an heire of God through Christ.



Hese wordes depend on the former Chapter, as an answer to an obiection, which may be framed on this manner. *Paul*, thou saiest that the Iewes before Christ, were vnder the law, as vnder a Schoolemaster, c. 3. v. 24. and that we are free from the same Schoolemaster, v. 25. being children of God, and heires by Christ, verse 29. but we for our parts thinke our selues seruants vnder the law, as well as the ancient Iewes, and that they are as well the children of God, as we. To this obiection *Paul* makes answer in these 7. verses, as the very first words import, *And I say*: that is, whatsoeuer you suppose, I say thus. And then hee propounds the reason of his answer, which may be framed thus: If the time of our bondage be ended, and the full time of our libertie come, then are wee sonnes, and not seruants: but the time of our bondage is ended, and the time of our libertie is come: therefore we are not seruants, but sonnes.

The maior is omitted, because it is manifest. The minor is in the sixe first verses: the conclusion is exprest in the 7. verse.

Againe, the minor (the time of our bondage is ended, and the time of our libertie is come) is first of all declared by a similitude, and then confirmed. The similitude is borrowed from the Ciuill law, and it may be framed thus: Heires in their minoritie, liue in subiection to tutors and gouernours: but when they are of riper yeares, at the ap-
point-

pointment of their parents, they are at their owne libertie. Even so, the people of God before Christ, were in their infancie vnder the law as vnder a Tutor: but when the fulwesse of time was come, which God had appointed, they entred into the fruition of their libertie. The first part of the similitude is expressed in the two first verses, and the second in the 3. and 4.

Againe, the *minor* is confirmed by two reasons. The first is this: Your libertie is procured by Christ: therefore the time of your libertie is come. This reason is in the 4. and 5. verses. The second reason is taken from the signe, *You haue receiued the spirit of adoption:* therefore the time of your libertie is come, verse 6. Of these points in order.

First, where he signifies, that the father hath authoritie to dispose of his child. This is the law of nature, and the law of nations. Paul saith, *Col. 3. 20. that children must obey their parents in all things.* When the diuell had obtained libertie to afflict *Iob* in all things that belonged to him, saue his person, hee destroyed his children, *Iob 1. 12, 18.* And this shewes, that the children in respect of their bodies, are the goods of their parents. In this respect the Iewes were permitted to sell their children, *Exod. 21. 7.* And so sacred a thing was the authoritie of the parent, that hee which rebelliously despised the same, was put to death, *Deut. 21. 21.*

This authority shewes it selfe, specially in two things: in the marriage, and in the calling of the child. In the marriage of the child, the parent is the principall agent, and the disposer thereof, *Deut. 7. 3. Exod. 34. 16. 1. Cor. 7. 38.* Where obserue, that the commandement touching the marriage of the child, is giuen not to the child, but to the parent: and the parent hath authoritie by the said commandement to giue and bestow his childe, and to take wiues to his sonnes. Thus *Abraham* tooke a wife for *Isaac*, and *Isaac* suffred himselfe to be disposed at the appointment of his father. For a more full declaration of this authoritie, I propound these three questions.

The first is, whether the father may command his childe to marrie? Answer. Presuppse two things, one, that the commandement be without compulsion; the second, that the father knowes what is for the good of the child: then I answer, that he may command his child to marry, and to marry a person thus or thus qualified. Thus *Isaac* commanded *Iacob* to marry in the house of *Laban*, *Gen. 28. 1, 2.* & *Iacob* obeyed. Now whether a father may command his child to marry this or this person, I doubt, and therefore suspend.

The second question is, whether parents may make voyd the contract secretly made by their children, without or against their consent?

consent? *Ans.* The scripture giueth them authority either to ratifie such contracts, or to make them void. *Num.* 30. 6. the father may make void the vow of the child pertaining to Gods worshipp: much more a matrimoniall promise. If a yong man deflowre a maide, and this be found, in equity he is to be compelled to marrie her, *Deut.* 22. 28. yet by Gods law this may not be, except the father consent. *Exod.* 22. 17.

The third question is, whether a marriage made without and against the consent of parents, be a marriage or no? *Ans.* It may be called a politticke, or ciuill marriage, because it is ratified in the courts of men, according to humane lawes: and by this meanes the issue is freed from bastardie. Neuerthelesse it is not a diuine or spirituall coniunction, or marriage (as it ought to be) because it is flat against the commandement of God.

Touching the callings of children, they are to be ordered and appointed at the discretion of parents. For if the parent may order the vowe and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Romane religion. There are three especiall estates whereby man liues in society with man: the Church, the Common wealth, the Family. In the Church, that religion sets vp an other head, beside Christ: in the Common-wealth, it sets vp an authority that serues to curb and restraine the Supremacy of Princes in causes Ecclesiasticall. In the family, it puts downe the authority of the father: for it ratifieth clandestine contracts, & it giues liberty to children past twelue or fourteene yeares of age, to enter into any Order of religion against the consent of their parents.

Againe, parents must be put in minde to know their authority, to maintaine it, and to vse it aright, for the good of their children, specially for their saluation. And children must be warned in all things honest and lawfull, to yeeld subiection to their parents: and in this subiection shall they find the blessing of God.

Againe, here is set downe the office of parents, and that is, to prouide meete ouerseers and Tutors for their children after their departure. When Christ vpon the crosse had the pangs of death vpon him, he commends his Mother to the tuition of *Iohn*. *Ioh.* 19. 26. When widdowes and Orphanes are wronged, God himselfe takes vpon him the office of a Tutor in their behalfe. *Exod.* 22. 22. And this shewes that it is a necessary duty to be thought vpon.

Thirdly, here the duty of children is set downe, and that is, that

that they must be subiect to their Tutors and gouernors, as to their
ownefathers and mothers: *Ruth* loved *Naomis* and *clane* vnto her as to
her mother; *Ruth* 1. 16. Christ was subiect to *Ioseph* who was but a
reputed father, *Luke* 2. last. The sonnes of the Prophets obey their
5 master: as their ownefathers; *2. King* 2. 12. and so doe the seruants
to their master; *2. King* 5. 13. ¶ *Now I come to the second part of the similitude, v. 3. Euen so we*
that is, the Iewes, and all the people of God in the old Testament.
Were children] were as children in respect of the Christian Church
10 in the new Testament.

¶ *Were in bondage*] The Iewes are said to be in bondage in respect
of vs: because they were subiect to more lawes then we are, and
they wanted the fruition of the libertie which we enjoy. They had
the right of sonnes, but they inioyed not their right as we do: and
15 this is their bondage. For otherwise liberty in conscience from hel,
death, and sinne, they had euen as we now haue.
¶ *Rudiments of the world*] that is, the law or ministry of *Moses*; and
it is so called in respect of a more full and plentiful doctrine in the
Ministry of the new Testament. And it is called *the Rudiments of*
20 *the world*, because lewry was as it were, a little schoole set vp in a
corner of the world; the law of *Moses* was as it were, an *a, b, c,* or
Primer, in which Christ was reuealed to the world, in darke and
obscure manner, specially to the Iewes.

The vse. Here we see, that the people of the old Testament,
25 were for right heires as well as we, and therefore they had right to
all the blessings of God. The difference betweene vs and them, is
onely in the manner which God vsed in dispensing the foresaid
blessings to vs.

Againe, the Fathers of the olde Testament before Christ,
30 were but as children in respect of vs now. Thus much saith *Paul*
in expresse words. And they were so two waies. First, in respect
of the Mosaicall regiment: because they were kept in subiection
to more lawes then we. Secondly, they were so in respect of
reuelation: because God hath reuealed more to vs, then to them.
35 Reads *Luk* 10. 24. It may be said, we now are (the best of vs) but
children to *Abraham* & the Prophets, whether we respect know-
ledge, or faith. *Answ.* It is so if we compare person and person: but
it is otherwise, if we compare body with body, & compare the Chri-
stian Church, with the Church of the Iewes before Christ: then we
40 exceed them & they are but children to vs. This must teach vs al to
be carefull, to increase in knowledge, & in the grace of God, that
we may be answerable to our condition. And to liue in ignorance

(as the most doe) is the shame of vs all. For in respect of the time, we should all be teachers, *Heb. 5. 12.* and yet God knowes, the most are very babes. For aske a man how he lookes to be saved, he will answer, by seruing God, and dealing truly. Now his seruing of God, is his saying of his prayers: and his prayers are the Beleeft, and the ten Commaundements. This is a poore seruing of God, fitter for babes, then for men of yeares. It is further to be obserued, that *Paul* saith, the fathers of the old Testament were in bondage under the law, after the manner of seruants, specially by reason of rites and ceremonies. And hence it followes, that the obseruation of a religion, in which are manifold bodily rites and figures, is a kind of bondage, and pertaines to the Church, for the time of her infancie or minoritie. Let this bee remembered against the Romish religion: for it is like to that of the Iewes in the olde Testament, standing for the greatest part in bodily rites, in differences of meates and drinckes, in differences of times, places, garments, in exercises, and afflictions of the bodie, in locall loccession, in the collation of grace by the worke done, and such like. This is manifest to them which know the *Mass*, which indeed is nothing but a *masse* of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God, yet is it not fit for the Church of the New Testament, that is come forth of her minoritie. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humilitie, *Coloss. 3. 23.* And the true worshippers of God in the new Testament, worship him in spirit and truth, *John 4. 24.*

The fulnesse of time, or the full time, is that time in which the captiuitie of the Church endeth, and her libertie begins. This time was ended 4000. yeares from the creation: and it is called a full time, because it was designed and appointed by the will and providence of the heavenly Father. For he is Lord of time, and all seasons are in his hand: and his will or providence makes times fit or vnfit. Marke then, that is the onely full and fit time for the enjoying of any blessing of God, which he by his providence appointeth. This must teach vs, when by prayer wee aske any good thing at Gods hand, not to prescribe any time vnto God, but to leave it to his providence. Again, if thou liue in any misery, waite on the Lord, and bee content. For that is the fit and best time of thy deliverance, which God hath appoynted. Lastly, thou must bee admonished to pray to God for grace and mercie, and to turne to him this day before to morrow. For this is the time which God hath appoynted for these dueties: *This is the day of grace,* and

and therefore the onely fit time; *Hebrewes* 3. 7. *Psalmes* 32. 6.

Thus much of the similitude: now I come to the first reason, whereby *Paul* confirms his maine argument. Christ hath purchased and procured your libertie: therefore the time thereof is come and past. For the better clearing of this reason, *Paul* sets downe the way and order which was vsed in procuring this libertie. And it containes five degrees. The first is, the sending of the Sonne; the second, his incarnation; the third, his subiection to the law; the fourth, our redemption from the law; the fift, the fruition of our adoption, *vers.* 4, 5.

The first, the sending of the Sonne, in these words, *In the fulnesse of time, God sent forth his Sonne.* That we may attaine to the sense of this great mylerie, sixe questions are to be propounded.

The first is, what is meant by God? *Answer.* The Father, the first person, *Ephes.* 1. 3. *Blessed be God the Father of our Lord Iesus Christ,* 2. *Cor.* 1. 3. & *Ioh.* 20. 17. And he is called God, not because he partakes more of the Godhead then the Son, or the holy Ghost; but because he is the first in order of the three diuine persons: and he is the beginning of the Sonne, and the holy Ghost, and hath no beginning of his owne person: because he doth not receiue the Godhead by communication from any other. In this respect hee is called God more commonly then the Sonne, or the holy Ghost.

The second question is, How the Father sends the Sonne? *Answer.* By his counsell and eternall decree, whereby the Sonne was designed to the office of a Mediatour, and consequently to become man, *Alles* 2. 23. And thus is hee said to bee sealed of the Father, *Iohn* 6. 27. and to bee sanctified, and sent into the world, *Iohn* 10. 36. And therefore this sending implies no alteration or change of place.

The third question is, whether the Sonne was sent with his owne consent or no? *Answer.* Yea, the decree of the Father is the decree of the Sonne, and the holy Ghost: because as they are all one in nature, so are they all one in will. All the persons then haue a stroke in this sending, yet for orders sake the Father is said to send, because he is first.

The fourth question is, how the Father can send the Sonne, considering they are both one? *Answer.* In the doctrine touching the Trinitie, Nature, and Person must be distinguished. Nature is a substance common to many, as the Godhead. A person is that which subsisteth of it selfe, and hath a proper manner of subsisting, as the Father begetting, the Sonne begotten, the holy Ghost proceeding. Now the Father and the Sonne are one indeed for nature

or Godhead, but they are not one for person. Nay thus they are really distinct. The Father is not the Sonne, nor the Sonne the Father. And thus doth the Father send the Sonne.

The first question is, why the Sonne is so called? *Answer.* Because he was begotten of the Father, by a perfect & eternall generation, not to be uttered of man, or conceived. And we must be warned, not so conceive it in any carnall or humane manner. For an earthly father is in time before his sonne, and the sonne after: but God the Father and the Sonne are coeternall, and not one before or after the other for time. An earthly father is forth of the sonne, and the sonne forth of the father: but God the Father is in the Sonne, and the Son in the Father. An earthly child is from his father by propagation, but the Son is from the heavenly Father, not by propagation, but by communication of substance. Lastly, the heavenly Father begets the Sonne by communication of his whole substance, and so doth no earthly father.

The last question is, whether the Sonne bee God? For it is here said, *God sent his Sonne.* *Answer.* He is God. For he that is sent forth from God, was before hee was sent forth. And the Sonne is said to bee sent forth, because hee was with God the Father before all worlds, *Iohn 1. 1.* and because hee came from the bosom of his Father, *verse 18.*

Obiect. I. The Sonne is sent of the Father: and he that is sent, is inferiour to the Father: and he that is inferiour to God is not God. *Answer.* Two equals by common consent may send each other: and therefore sending alwayes implies not inequality. Again, inferioritie is of two sorts, inferioritie of nature, and inferioritie of condition. The first doth not befall Christ: because for nature he is one and the same with the Father. The second agrees vnto him, because of his owne voluntary accord, hee abased himselfe, and tooke vpon him the shape of a man, *Phil. 2. 5.*

Obiect. II. God hath his beginning of none: the Son hath his beginning of his Father: therefore he is not God. *Ans.* The Sonne in respect of his person is of the Father: but in respect of his Godhead, he is of none. The Sonne of God considered as he is a Sonne, is of the Father, *God of very God.* But considered as he is God, he is God of himselfe, because the Godhead of the Sonne is not begotten, more then the Godhead of the Father.

Obiect. III. The Sonne was made Lord in time, *Acts 2. 36.* therefore no God. *Answer.* Christ, as he is the Sonne of God, was not made Lord in time, but is in nature an eternall Lord, as the Father. And he is said to be made Lord in respect of his condition

as he is God-man; and that in time, in respect of both his natures. In respect of his manhood, because it is received into the vnty of the second person, and exalted to the right hand of God in heauen. In respect of his Godhead, the Maiesty and Lordship whereof, he declared and made manifest in the flesh after his resurrection. Thus was he made Lord by declaring himselfe to be so indeede. *Rom. 1. 4. 1. Tim. 3. 16.*

Thus we see how God sent forth his Sonne: the vse followes. This act of God in sending, declares his infinite loue: for this sending was for their sakes that were the enemies of God. And it further signifies vnto vs the most free loue of God. For nothing in vs moued him to send, but his owne goodnesse. This loue of God must moue vs to loue God againe, and to be thankfull.

The Sonne of God takes not to himselfe the office of a Mediatour, but he is called and sent forth of his Father: whereby two things are signified; one, that the office of a Mediatour was appointed of the Father: the other, that the Sonne was designed to this office in the eternall counsell of the blessed Trinity. And so, that we may please God in our callings and places, we must haue a double assurance in our consciences: one, that the offices and callings which we performe, are good, and pleasing vnto God: the second, that we are designed and called of God to the said offices and callings. By this must we stay our minds in all our miseries.

The Sonne is sent forth, that is, he comes from his Father, layes aside his maiesty, and takes on him the condition of a seruant. The same minde must bee in vs to humble and abase our selues before God; to thinke better of others then of our selues, to be content with our condition, to be well pleased when we are despised and contemned, because we are worthy of it. This is to conformance our selues to Christ.

That the Sonne of God himselfe must be sent forth from the bosome of his Father, this shewes the greatnesse of our sinne and misery, which was the occasion of this sending. And this must teach vs with bitterness to hate and detest our sinnes, which fetched the Sonne of God from heauen; and to humble selues with *Dauid* euen to the deepes, and thence to pray to God for his mercy. *Psal. 130. 1.*

The second point, namely, the Incarnation of the Sonne, is expressed in these words, *Made of a woman*: that is, made man, or made flesh of a woman. The word was made flesh, *Iob. 1. 14.* Here three questions are to be handled. The first is, why the Sonne was made flesh? *Answer.* There be two speciall causes hereof. First, the

order of diuine iustice requires that Gods wrath should be appeased, and a satisfaction made, in the same nature in which his Majesty was offended. Now the offence was in mans nature: and therefore in it must satisfaction to God be performed. Secondly, the Mediatour betwene God and man, must be both for nature and condition in the meane betwene God and man, that is, both God and man: and thus the Sonne of God is a perfect Mediatour.

The second question is, how farre forth the Sonne of God was made flesh? I answer three things. The first, that he tooke vnto him the whole and perfect nature of man in respect of Essence, namely, the intire substance of a reasonable soule, and humane body. Here remember, that quantity, that is, length, breadth, and thickeesse, is not an accident which may passe and repasse, but it is of the substance of euery body, & therefore of the body of Christ. And for this cause it is impossible that the body of Christ in his quantity, beeing foure or fve foote in length, should be included in the compasse of a peece of bread that is but two or three inches in quantity. The second is, that the Sonne of God tooke vnto him the properties of mans nature, the powers of life, sense, motion, the facultie of reason, will, and affection. The third is, that he tooke to him the infirmities, and miseries of mans nature. Here two caueats must be remembred. The first, that he tooke to him onely such infirmities as are meere infirmities, and no sinnes. For example, vpon the words of Christ, *Let this cuppe passe, Mat. 26.* some say, that there was obliuion in Christ: but this may not be said. For obliuion is a sinne, namely, a forgetting of that which a man ought to remember: and there may be in Christ or other men, a suspending of the Memory, by some externall and violent cause, without obliuion. The second caueat is, that the Sonne of God tooke to him the infirmities which pertaine to the nature of man, and not such as pertaine to the persons of men, as dropsies, gouts, consumptions, and such like. For he tooke not the person of any man, but the nature of all men, with all the appurtenances thereof except sinne.

The third question is, How was he made flesh? Answer. The flesh or manhood of Christ, was first framed, then sanctified, and then vniued to the Godhead of the Sonne. And thus was he made man. Remember here that the forming of the flesh of Christ, the sanctifying of it, and the personall Vnion are all together for time: and I distinguish them in this sort, onely for doctrines sake.

In the framing of the manhood, I consider the matter, and the manner. The matter was the substance of the Virgin, signified in these

these words, *made of a woman*. By this Christ is distinguished from all men in the world: from *Adam*, because hee was neither of man nor woman, but of red clay. From *Eue*, because shee was made of man, and not of woman. From all that come of *Adam* and *Eue*, for they are both of man and woman, whereas Christ is of woman, and not of man. Againe, *Paul* addes these words, [*made of a woman*] to note the accomplishment of the promise, *the seed of the woman shall breake the Serpents head*, Gen. 3. 15.

The manner of framing is expressed, when *Paul* saith, *made*, not
 10 begotten of a woman. The manhood then of Christ, was framed without naturall generation, by an extraordinarie worke of the holy Ghost. Heere a doubt is answered. Some man may say, if hee were made of a woman, he comes of *Adam*, and consequently hee is a sinner. *Answer*. The order set downe by God with
 15 *Adam* in the creation is, that whatsoeuer hee loseth, all his posteritie shall lose that comes of him by generation. Vpon this order, all that are begotten of *Adam*, with the nature of man, receiue the sinne and corruption of nature. And so should Christ haue done, if he had descended of *Adam* by generation. But consi-
 20 dering his flesh was made of the substance of a woman, and not begotten of any man: therefore he take the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ, is a worke of diuine power, whereby at the time of the framing thereof, it was filled
 25 with the gifts of the holy Ghost aboue measure, that he might in both natures be a perfect Saviour. Here obserue, that Christ by the actions of his life, did not merit for himselfe glory, and eternall happiness: because he was most worthy of all glory and honour at the very first moment of his conception. Againe, obserue that
 30 Christ in his manhood increased in grace, as in age, and stature, Luk. 2. And this increase was without all imperfection: for in his infancy, Christ received a full measure of grace fitte for that age: when he was twelue yeares old, he received a further measure, fitte for that age: and so when he was thirty yeares old. And thus in-
 35 crease of grace, and the perfection thereof, stand both together. And this increase is not onely in respect of experience, and the manifestation of Grace before God and men, but also in respect of the habit or gift: though the *Schooles* for 400. yeares haue taught the contrary euer since the daies of *Lambard*.

40 The third thing is, the Vniting of flesh to the Godhead of the Sonne: and that is done, when the Sonne of God makes the flesh or Nature of man, a part of himselfe, and communicates vnto it his

195/ incarnation

owne substance. The like example to this is not to be found againe in the world: yet haue we some resemblance of this myserie in the plant called *Messetto*, which hath no roote of his owne, but growes in a tree of an other kinde, and thence receiues his sappe. And so the manhood of the sonne hath no personality or personall substance, but is receiued into the Vnitie of the second person; and is sustained of it. It must here be obserued, that there is a difference betwene the manhood of Christ, and all other men. *Peter* is a person subsisting of himselfe, and so is *Paul*, and every particular man: but so is not the manhood of Christ: and therefore it is to be termed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that it subsists by the vncreated substance of the second person.

It may be objected, that all beleeuers are ioyned to the sonne of God, as well as the flesh of Christ: I answer, they are so, but in an other kinde, and in a lower degree, by communication of grace, and not by communication of personall substance.

Thus wee see how the sonne was made flesh in the vse following. Hence wee learne to vse all meanes, that wee may become new creatures, and be borne of God. God becomes man, that we men might be partakers of the diuine nature. Christ is made bone of our bone, and flesh of our flesh by his incarnation, that we might be made bone of his bone, and flesh of his flesh by regeneration. The Sonne of God was made the sonne of man, that we which are the sonnes of men might be made the sonnes of God.

To be made flesh, is the abasement of his Sonne: in this abasement he goes on, till he become euen as *wormes of the earth*, *Psalm* 22. 7. so must we abase our selues, till we be annihilated and brought to nothing: then shall wee bee liketo Christ, and filled with the good things of God.

Our finnes are a wall of partition betwene God and vs: so as we are farre from God, and God from vs, *Isai* 59. 2. and this partition is of our owne making: and by this meanes wee haue no access to God of our selues, though we pray vnto him, and fill heaven and earth with our crie. Now the Sonne of God made man, is *Emmanuel*, that is, *God with vs*, *Isa* 7. 14. and his incarnation is a meanes whereby we haue access to God, and hee is neere vnto vs, when we pray vnto him in truth, *2. Chronicles* 15. 2. This must teach vs to draw neere to God, in the hearing and obeying of his word; in prayer, and in the vse of the holy Sacraments. If this be not done, how great is our wickednesse, and great shall bee the punishment, *Iob* 31. 14. *Psalm* 73. 27.

The

The incarnation of Christ, is the foundation of all our comfort, and al good things which we inioy. By it God comforts *Adam, The seed of the woman, shall bruisse the Serpents head.* *Iacob* is comforted by the vision of a ladder, reaching from heauen to earth: and this ladder is the Sonne of God made man, *Ioh. 1. 51. Ioh* comforts himselfe, in this, *that his Redeemer of his owne flesh* (as the word signifieth) *Lineth, Iob. 19. 25.* In the old Testament, they which sought vnto God, came to the Arke or Propitiatory, and there were they heard, and receiued the blessings of God. Now Christ, God and man, is in stead of the Arke, *Rom. 3. 25.* and therfore we must come to him if we would receiue any good thing of God. The godhead is the fountaine of all good things, and the flesh or manhood is a pipe or conduit to conuay the same vnto vs. If we would then receiue true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eate his flesh and drinke his blood, *Ioh. 6. 54. 56.*

The third point or degree, is the subiection of the Son of God to the law, expresse in these words, *made vnder the law.*

Here two questions are to be answered. The first is, who is made subiect to the law? I answer, the Sonne of God. And this may not seeme strange, that he which is Lord of the law, should be subiect to the law: for he must be considered, as he is our pledge and surety, *Ioh. 5. 42.* and as one that standes in our place, roome, & stead; and before God represents the person of all the elect: and in this respect is he subiect to the law, not by nature, but by voluntary abasement and condition of will.

The second question is, how the Sonne of God was subiect to the law? Answer: By a twofold obedience: namely, by the obedience of his passion, and by his obedience in fulfilling the law. The obedience of his passion stands before God as a satisfacti-
 30 on for the breach of the law. In it consider two things, the foundation of the passion, and the passion it selfe. The foundation is, that the Sonne of God was made sinne for vs, *2. Cor. 5. 21.* that is, all the finnes of all the Elect were imputed to him, and he in our roome
 35 and place was recounted a sinner. The passion it selfe, is the curse of the law, laid on the Sonne of God, namely, the first death, and the paines of the second death; which is in effect and substance, the paines of hell, as I haue shewed in the 3. chap. v. 13. of this Epistle.

By the second Obedience in fulfilling the law, the Sonne of God performed for vs, all things contained therein, that we might haue right to life euermlasting, and that according to the tenour of

the law, *Leuit. 18. 5.* *Do all these things and live.* Of this obedience 2. questions are demanded. The first is, whether it be necessarie for the iustification of a sinner? *Answer.* It is: The summe of the law is, *Loue God with all thy heart, and thy neighbour as thy selfe:* Now every iot and title of the lawe must necessarily be fulfilled, *Math. 5. 18.* Much more then the summe and subilance of the lawe. And it cannot be fulfilled by vs, beeing sinners: therefore there must needs be a translation of the law from our persons, to the person of the Mediatour, who is to accomplish every iot of the law for vs. Againe, *He that doth not all things contained in the Law, is cursed, Gal. 3. 13.* He therefore that would eschewe the curse of the law, and come to life euerglasting, must by himselfe accomplish all things contained in the law: and if this cannot be done, the law and al the contents thereof, must needs be accomplished in the person of the Mediatour: other wise the curse cannot be avoided. Lastly, we owe vnto God a double debt or tribute. The first is, homage or subiection to be performed with all the powers of the soule, and with all the strength of all the powers, and that from the first conception. The second is, a satisfaction by death for the breach of the law. And the law is the bond that binds vs to the payment of this double debt. And till the iustice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the Sonne of God, the Mediatour, must not only dy for vs, but also performe homage for vs to God, according to the tanour of the law. Therefore he saith, *that he must performe all righteousnesse, Math. 3. 15.* And *Paul,* that *Christ is the end of the law for righteousnesse. Rom. 10. 4.*

It is alledged, that Christ as man fulfilled the law for himselfe: and therefore not for vs. *Answer.* The flesh or manhood of Christ considered by it selfe apart from the godhead of the Sonne, is a creature that owes homage vnto God. Yet if it be considered as it is receiued into the vniity of the second person, & is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe subiection, as all men are. For if the Sonne of man be Lord of the Sabbath, then also is he Lord of the whole law. And *Paul* here saith, that the Sonne of God, is not borne but made vnder the law.

Againe, it is alledged, *That the blood of Christ taketh away all sinne, 1. Ioh. 1. 7.* and when all sinne is taken away, the law is fulfilled, and the person iustified. *Answer.* When *S. Iohn* saith, *the blood of Christ purgeth vs from all sin,* he excludes the blood of beastes, and all other meritorious meanes of saluation in man, out of Christ: and he excludes not the obedience which the Mediatour yielded to the Father.

ther is all his sufferings. Again, it is not true that a sinner is iustified, when all sinne is abolished: vhesse iustice be added. For iustification is an alteration of a sinner from one contrary to another, from euill to good, from life to death: and therefore sinne must depart, and iustice come in the roome thereof. That a darke house may be inlightned, darkenes must first be abolished, and light must come in the stead thereof. And that a man may be iustified, sinne must be couered, and righteousness imputed.

The second question is, how the Sonne of God performed
 10 this obedience? *Answer.* He was obedient to his Father to the death, and that according to all the duties of loue in the first table: & for the second table, he loued his enemie as himselfe, because he gaue his life for man. Markethen, he did all things contained in the law, and more too, in respect of the duties of the second Table.
 15 For the law binds vs to loue our neighbours as our selues, and not more then our selues, This obedience therefore is truly to be tearmed a *work of supererogation*: & there is none in the world beside.

The vse. That the Sonne of God was conformable to the law, it argues the goodnesse, perfection, and excellencie thereof. Here a-
 20 gaine make the difference, betweene the man Christ, and all other men. He was not borne subiect to the law, but made subiect: not subiect by nature, but by will and by voluntary abasement. All other men are subiect not by will, but by nature, not made, but borne subiect. Therefore *Paul* saith, *the Gentiles doe by nature the things of*
 15 *the law.* The remainders of the law since the fall are naturall in all men: therefore the whole law was naturall before the fall. Man was at the first created in righteousness and holines, *Eph. 4. 24.* and therefore in a perfect subiection and conformity to the law. It is a naturall propertie of a reasonable creature, to doe homage to the crea-
 30 tor. It is an error then in the papist to teach, that the Image of God in our first parents was supernatural.

The fourth point or degree is, the Redemption of man from vnder the law, in these words: *[that he might redeeme them which were under the law.]* Here five things are to be considered. The first is,
 35 what is meant by being vnder the law? *Answer.* The law must be considered two waies: first, as the Rule of life. Thus angels are vnder the law, and *Adam* before his fall, and the Saints now in heauen. And none yeeld more subiection to the law then they: and this subiection is their libertie. Again the law must be conside-
 40 red as a grieuous yoke which none can beare. It is a yoke three waies. first, because it did bind the Church of the old Testament to the obseruation of many and that very colly ceremonies, for the

maintenance of the altar at Hierusalem was a matter of great charges. Secondly, it is a yoke because it binds every offendour to everlasting death, *Gen. 2. 17. Gal. 1. 3.* Thirdly, it is a yoke as it increaseth sinne, and as it is the strength of it, *1. Cor. 15. 56. Rom. 5. 10. and 7. 8.* And it increaseth sinne, not as a cause, but as an occasion. For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Israelites are bidden to goe on to Canaan, then they like Egypt well. They are forbidden to goe to Canaan, and commanded to slay in the wilderness, but then they will needs go to Canaan. Circumcision commanded, was loathed of all nations: when it was abolished, then men of sondry nations embraced it as needfull to salvation. To be vnder the law then, is to be in subiection to it, as it is a burden and yoke in the three former respects, specially to be subiect to the curse of the law.

The second point is, who are vnder the law? *Answer.* The Jewes before the coming of Christ, were vnder the law in respect of Ceremonies: and all men naturally are vnder the law in respect of the malediction and curse thereof, all being borne children of wrath, *Ephesians 2. 3.* Heere comes a lamentable matter to bee considered. Very few in respect know themselves to bee in bondage to the curse of the law. For they thinke it an easie matter to observe the law: and it is vsed for a forme of prayer whereby men vse to blasse themselves morning and euening. Learne therefore this one lesson, that thou art by nature in thy selfe vnder the curse of the law, and for thine offences by it bound over to everlasting death. If thou shouldst be proclaimed an outlaw, or a writ of rebellion should bee serued on thee, it would make thee at thy wits ende. Now behold, the law proclaimeth thee a traytour, and rebell against God through heaven and earth. The law shuts heaven against thee: it sets hell and death wide open for thee, and it armes all the creatures of God against thee. Therefore it stands thee in hand to looke about thee, and to flee from the sentence of the law to the throne of grace for mercie and forgiveness. It hath been the fashion of all holy men, to acquaint themselves with this one lesson, that they were by nature vnder the law, specially then when they were to humble themselves in the presence of God. *Daniel* in his prayer, ascribes shame and confusion to himselfe, *Daniel 9.* according to the voice and cry of the law: and the prodigall sonne confesseth that he had sinned against his father, and against heaven, and that hee was vnworthy to bee accounted a child of God; according to the law iudging and condemning himselfe.

The third point is, what is the price whereby men are bought or redeemed from vnder the law? *Answer.* The obedience of the Son, whereby he stood in subiection to the Law for vs; as *Paul* signifies in the words immediatly going before, It may be said, how can the obedience of one man be a price of redemption for another? I answer, we must consider Christ, not as a meere man, but as God-man, and by this meanes his obedience is of infinite merit and efficacy. Again, we must consider him not as a priuate, but as a public-like person, representing all the elect in his obedience to his Father. And by this meanes his obedience serues for all that beleue in him. Again, it may bee alleadged, that the law saith, *I thou shalt love, thou shalt not lust, &c.* And, *the soule that sinneth, that soule shall die, Ezech. 18. 20.* And, *a man shall not redeeme the life of his brother, Psal. 49. 7.* *Answer.* The law requires that every man performe obedience, and make satisfaction in his owne person, & the law knowes no other obedience. But this must be considered, that the law is but one part of the reuealed will of God: and that the Gospel is an other distinct part, reuealing more then the law ever knew. And the Gospell teacheth a Translation of the law in respect of obedience, from our person to the person of the Mediatour, and thereby it addes an exception to the law.

The fourth point is, who are partakers of this redemption? *Ans.* They which see, and feelee, and bewaile their condition that they are vnder the law, and flie from the sentence thereof to the throne of grace for mercy. *Christ came to save sinners, Matth. 9.* that is, such as are convicted by the law, and know themselves to be sinners. He offers ease to them that trauell and are heauy laden, *Matth. 11. 28.* Hee preacheth deliuerance to captiues, *Luke 4. 18.* Here wee are to bewaile the misery of our people, that know not themselves to be vnder the law: nay they loue and delight to be vnder it. For they alleadge for themselves, that they say their prayers duely and truely, that they meane well to God-ward, and deale truly with men: and therefore they thinke God will haue mercy on them, and haue them excused for all their offences.

The last poynt is, what benefits arise of this deliuerance from vnder the law? *Answer.* They which turne to God, and beleue in Christ, reape foure benefits thereby. The first is, that no sinne shall haue dominion over them, *Romanes 6. 14.* Heere make by the way, that they which are in Christ, cannot wholly fall from grace. For they which wholly fall away, are vnder the dominion of sinne.

The second is, that God will accept the indeauour to obey,
for

for obedience, because they are freed from the rigour of the Law. Reade *Malach. 3. 17.*

The third is, that they haue libertie to liue and serue God without feare of damnation, or any other euill, *Luke 1. 74.*

The last is, that afflictions cease to bee curses, and are turned to blessings: and for this cause they are delaied and qualified for the good of them which are afflicted. *Psalm. 89. 32. I will correct them that offend with a rodde, but I will not take my mercie from them. Prou. 3. 11. Griene not for the correction of the Lord: for hee loneth whom he correcteth. Ierem. 10. 24. Correct vs in iudgement: and powre forth thy wrath vpon the nation, that haue not known thee.* This must teach men that profess or teach Christ, not to be discouraged when they are abused, railed on, slandered, or cursed. For if they bee from vnder the law, and from vnder the sting of a guiltie conscience, nothing shall hurt them. They must be content for a while to suffer the smatches and bitings of the diuell: for in the end his head shall be bruised in pieces.

To ende this poynt, it may bee said, if we that beleeeue be not vnder the law, then we may liue and doe as we list. *Answer.* We are free from the law, as a yoke, but not free from it, as it is the rule of obedience, and good life. And because we are freed from the bondage of the law, therefore wee must bee a law to our selues: wee must bee voluntaries, *Psalm. 110. 4.* without constraint, freely yelding subiection to the will of God, and not for feare of hell, and the last iudgement.

The third and last degree, is the fruition of adoption, in these words [that wee might receiue the adoption of sonnes.] Heere two questions are to be considered. The first is, How the Church of the new Testament is said to receiue the adoption which was before receiued in the old Testament? *Answer.* In Scripture a thing is often said to bee done, when it is done more fully, and plentifully. Christ tells *Nathanael* that hee shall see heauen open, *Iohn 1. 51.* that is, more plainly opened. For it was not shut in the olde Testament. And, the holy Ghost was not yet, *Iohn 7. 39.* that is, in the full measure. And, the way into the Holiest, was not open while the Tabernacle was standing: *Hebr. 9. 8.* that is, plainly made manifest. And in this place, beleeuers of the New Testament receiue the adoption: because they receiue it in a more full and plentifull manner, in that the spirit of children is powred forth vpon them in larger measure, whether wee regard Illumination, or the gifts of regeneration. This must teach vs that liue in these latter dayes, to put on the condition of sonnes and daughters of God, in reuerence, obedi-

obedience, and thankfulness. But alas, among the multitude, it is farre otherwise. For the most liue euen as Atheists in ignorance, according to the lustes of their owne hearts. The faith and repentance, which they professe, is but ceremoniall Faith, and repentance.

The second question is, whence springs our adoption? The answer is plaine in the words: From the obedience of the Sonne, whereby he stood in subiection to the law. Here the question of all questions is answered; namely, what is that thing, by which, and for which a sinner is iustified before God, and saued? Answer. The obedience of the Sonne of God made man, and made vnder the law for vs. For this is it that frees vs from vnder the law, and gives vs the adoption of sonnet. And this alone is it, whereby we stand before the tribunall seat of God, which also we are to oppose to the iudgement of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to bee saued by their good deeds; that is, by their good meaning and dealing. They thus tread the blood of Christ vnder their owne feet, and become lesusles, or Sauours to themselves.

Secondly, they erre, that teach iustification by the essentiall iustice of the Godhead of the Sonne: for that it is incommunicable: and they which are iustified by it, are also deified.

Thirdly, the Papiſt erreth, which teacheth iustification partly by remission of sinnes, and partly by that which we call inward sanctification: which is imperfect and mixed in this life with our corruption, and therefore vnfit to absolute and acquit vs before God.

It may be said, what must we doe that wee may bee iustified and saued by this obedience of the Mediatour? Answer. In the olde Testament, when a man had sinned, he brought a sheep, or an ox to the doore of the Tabernacle, and when the Priest cut the throat of it, the partie laid his hand vpon the head of it, *Exod. 29. 10.* And hereby he signified, that the beast had done no hurt, and that hee as a guiltie malefactor had deserved death. Now all this was done in figure. And it teacheth vs that we miserable sinners must come to God; that wee must bring our sacrifice with vs, namely, the Lambe of God, which is the Sonne of God, made man, and made vnder the law; that wee must present this Lambe, and the oblation thereof to the Father for vs, laying our bandes on the head of it; that is, confessing our guiltinesse, and that we haue iustly deserved death and perdition from the presence of God. In the last place, we must intreat the Lord to accept the blood of the Lambe for

for vs, and the whole obedience of the Mediatour. Thus shall we be iustificed and saued. Thou wilt say, I will therefore doe this when I am dying. I say again, let it be thy daily exercise to the very death. Thou wast seuen yeares in learning thy trade; thinke not therefore in an houre or two, to worke thy reconciliation with God. If thou art many yeares in learning such things as are done by the strength of nature, thinke not to attaine to things aboue nature; when, and how thou wilt. It is a rule receiued of al men, that they must blesse themselves: now the right way to blesse thy selfe, is to pleade guiltie before God, and to intreat him to accept the obedience of the Mediatour for thee.

Verf. 6.

Sonnes] that is, such as inioy the libertie of sonnes. *Sent forth*] a speech borrowed fro Embassadors, which are set forth with instructions, what they shall say or doe: and it signifies, that the spirit receiues nothing but that which is the will of the Father and Sonne, *Ioh. 16. 14.* *Crying*] making vs to crie, *Rom. 8. 26.* For if the wordes be taken properly, the spirit must pray to it selfe. *Abba*] the next word is the exposition, *Father*.

The sense. The Father hath sent forth the spirit of his Sonne vnto you; this spirit sent forth, dwells in your hearts: dwelling in your hearts, it makes you pray to God as to a father: and all this it doth, because you are indeed the sonnes of God.

The scope. The question is, whether beleeuers of the New Testament bee seruants to the law, or children? *Paul* answers, No; and hee giues two reasons. The first, was in the former verses: the second in this. And it is drawne from the signe, thus: Yee haue receiued the spirit crying, *Abba, Father*: therefore yee are sonnes indeed.

In the word, I consider fve things: the person sent forth, the spirit of the Sonne: the person sending, God: the maner of sending, the place whither the spirit is sent, your hearts: the office of the spirit, *Crying, Abba*.

Of the first: the spirit of the Sonne it is, who is sent forth. He is so called: first, because he proceedes by communication of substance, or Godhead, not onely from the Father, but also from the Sonne. Secondly, because in his manhood hee is annoynted and filled with the holy Ghost, aboue measure. Thirdly, because by his death, he hath merited the giuing and sending of the Holy Ghost vnto vs.

Moreouer, the spirit of the Sonne is here described. First, he is a person subsisting of himselfe, in that he is said to be sent forth: second-

ly,

ly, hee is a diuine person, and no creature, because he dwells in the hearts of all belecuers: thirdly, hee proceeds from the Father and the Sonne: from the Father, because hee is sent of him: from the Sonne, because he is the spirit of the Sonne.

5 The vñ. By this we learne, that the Intercession of Christ is of force with God. For he praied for the sending of the Spirit, and it is accomplished. Reade *Iohn 14. 16.*

And it is a superfluous doctrine, to teach the Reall presence of the flesh of Christ in the Sacrament. For Christ is departed
19 from vs in respect of his manhood: because the Spirit is sent, *Iohn 16. 7.*

Thirdly, that which the Spirit inwardly teacheth, is the same with that which the Sonne hath revealed by the ministerie of the Prophets and Apostles, because the Spirit is the Spirit of the Son.
15 Reade *Iohn 16. 14.* Doctrines then concerning saluation, that are belide, or contrary to the Scriptures (as a great part of the Romish religion is) are not revealed by the Spirit of God, but are the fictions of the diuell.

The person sending, is God, that is, the Father, in these words,
29 *God sent forth the Spirit of his Sonne.* Where marke the distinction of the persons in Trinitie. There is the Father, the Sonne, and the Spirit of the Sonne. And heere remember, that this action of sending forth, argues not superiority in the person sending, nor inferioritie in the person sent: (for equalls may send each other by
35 common consent,) but it argues order, and a distinction of persons in respect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Ghost is of both: and hence it is that he is sent of both.

The manner of this sending forth, was on this sort. We may
39 not imagine that in this sending, there was any change of place: For the Holy Ghost is euery where. But hee is said to be sent forth, when hee manifesteth his presence by his diuine operation, or by speciall and supernaturall gifts in the hearts of belecuers, as by the gift of illumination, faith, regeneration. Life, sense and
45 motion are the gifts of the Spirit, and so are ciuill vertues: but the sending of the Spirit, is onely in respect of such gifts as are bestowed in the Church, in the receiuing of which, the Spirit is acknowledged.

The place or mansion of the Spirit is the heart, that is, the mind,
49 will, and affection. The heart is the very linke of linne; yet that doth the Spirit choose for his abode. Hence we learne.

1. That the beginning of our new birth is in the heart, when a

new

new light is put into the minde, a new and heauenly disposition into the will and affection.

2. The most principall part of our change or renouation, is in the heart, where the spirit abides. The end of all teaching is *lawe out of a pure heart, good conscience, and faith vnfeined, 1. Tim. 2. 5.*

3. The beginning and principall part of Gods worship is in the heart. Hee that serues God in the righteousnesse of his heart, in peace, and ioy in the holy Ghost, is accepted, *Rom. 14. 17.*

4. In our hearts no wicked or carnall thought, will, desire, or lust must reigne, but onely Gods word and Spirit. For thy heart is the house where the Spirit dwells, and hee must be Lord of his owne house.

5. Aboue all things keepe watch and ward about thy heart, and fill it with all good cogitations and desires, that it may be a fit place of entertainment for the spirit, who is (as it were) an Embassadour sent from the great God vnto thee.

The last thing is, the office of the spirit, which is, to make beleeuers crie, *Abba*. Here I consider 4. things: 1. The meanes whereby this crie is caused. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting or causing of this crie, there are four workes of the Spirit. The first is, *Conuiction*, when a man in his iudgement and conscience is conuicted, that the Scriptures of the Prophets and Apostles, are indeed the word of God. To this purpose there are many arguments which now I omit. This conuiction is a common worke of the spirit, yet necessary, because much Atheisme lies lurking in our hearts, which makes vs call into question every part of the word of God.

The second worke is *Subiection*, whereby a man conuicted that the Scripture, and every part of it, is the word of God, subiects himselfe in his heart to the commandement of God, which bids him turne to God, and beleue in Christ. And this second is a worke of the spirit of grace proper to the elect.

The third is, the *Certificate* or testimony of the spirit, which is a diuine manner of reasoning framed in the minds of them that beleue and repent, on this manner:

He that beleues and repents, is Gods child. Thus saith the Gospel. But I beleue in Christ, and repent: at the least I subiect my will to the commaundement which biddes mee repent and beleue: I detest mine vnbeleefe, and all my sinnes: and desire the Lord to increase my faith.

Therefore I am the childe of God.

This

This is the practicall Syllogisme of the Holy Ghost. It is the testimonie of the Spirit, that we are the sonnes of God: it is the earnest of the Spirit, and the seale whereby wee are sealed to the day of our redemption: and it containes the certaintie of speciall faith.

5 The fourth thing that followes vpon this testimonie, is peace of conscience, ioy and affiance in God. And from this affiance comes the crying heere mentioned, whereby every true beleeu-
er with open throat (as it were) cries vnto God the Father. This do-
ctrine is of great worth, it is the hinge vpon which the gate of hea-
10 uen turnes: and therefore to be remembered.

15 The vs. By this wee see a manifest error in the Popish religion, which teacheth, that we can haue no other certaintie of our salua-
tion in this life, but that which is probable or coniecturall, that is,
a certaintie ioyned with feare, suspicion, and some doubting. Cer-
tain-
15 tie in respect of God that promiseth: feare and doubting, in re-
spect of our owne indisposition. But this doctrine is false. For they
which are Gods children, receiue the spirit, crying, Abba: and
this crying argues affiance or confidence in God. By faith wee
have confidence in God, and entrance with boldnesse, *Ephes. 3. 12.*
10 and boldnes is opposit to feare, and excludes doubting in respect
of our selues.

Again, by this doctrine wee see it is ordinary & possible for all that
beleue & repent, to be certainly assured that they are the children
of God. For if they haue the spirit of God crying in them (as all Gods
15 children haue) they cannot but perceiue this crie, and withall they
haue the testimony of the spirit in them, which is the ground of this
crie, *Rom. 8. 16.* And seeing this is so, we must be admonished to vse
all means that we may be assured that we are the children of God.
2. *Pet. 1. 10.* Give all diligence to make your election sure. Paul bids rich men
30 lay up a good foundation against the time to come, *1. Tim. 6. 19.* And this
foundation must be laid, not in heauen, but in the conscience. God
of his mercy hath made a couenant or bargain with vs that beleue
and repent: in this bargain he hath promised to vs pardon of our
sinnes, & life euermore: let vs then neuer be at rest, till we haue re-
35 ceived earnest from the hand of God, & haue his promise sealed vn-
to vs by the spirit in our hearts. You will say, what shal I do to be as-
sured that I am Gods child? *Ans.* Thou must examine thy selfe of
two things. The first is, whether thou art conuicted in thy iudge-
ment, that the Scripture is indeed the word of God: if thou art not
40 yet conuicted, then enquire & vse meanes that thou maiest indeed
be conuicted: otherwise all is in vaine. Secondly, inquire whether
thou dost indeed and in good earnest, submit and subiect thy will
to...

to the commandement of God, which bids thee beleefe in Christ, and turne vnto God. For if thou canst say, that thou doest will to beleefe, and will to repent, if thou shew this will indeed in the vse of good meanes, if thou condemne and detest thy vnbeleefe, and al other thy sins, thou hast receiued the earnest of the spirit, & thou art indeed the child of God. And this assurance shall be vnto thee of great vse. For it will make thee reioyce in afflictions: and it will worke patience, experience, hope, *Rom. 5. 5.* It wil make thee despise this world, it will take away the feare of death, and kindle in thy heart a desire to be with Christ.

Touching the nature of this crie, it stands in the desires and groanes of the heart, directed vnto God. And these desires may be distinguished from all carnall desires, by three properties. First of all, they are in the hearts of them that are turned to God, or at the least beginne to turne vnto him. For God heareth no sinners. Secondly, they are conceived in the minde according to the reuealed will of God, *Rom. 8. 27. 1. Iohn 5. 14.* Thirdly, they are diuine and spirituall, touching things which concerne the kingdom of God, *Rom. 8. 5.*

Desires thus qualified, haue the force of a loud crie in the eares of God. *Psal. 10. 17. God beareth the desire of the poore. Psal. 38. 9. All my desires are before thee. Psal. 145. 19. He fulfilleth the desire of them that feare him. Isai. 64. 24. Before they crie, I will answer: that is, so soone as a desire of my helpe is conceived, and before it be vttered I will answer.*

That the desires of our hearts are cries, it is by meanes of the intercession of Christ. This Intercession is not a *uocall*, but a *uernal* prayer, in that the Sonne of God presents his manhood and his merits before the Father in heauen, willing as God, and desiring as man, that the Father should accept the said merits for vs. Now this will and desire of the Sonne, is of great force with the Father. It is a crie in which the Father is well pleased: and by it the desires of our hearts are cries in the eares of God.

Of these desires there bee two speciall examples in the Scriptures. The first is, when we are touched in our hearts for our sinnes, to flie to the throne of grace, & to desire reconciliation with God in Christ. When *Dauid* did but desire the pardon of his sinnes, and therefore purposed in his heart to humble himselfe, hee receiued pardon: *Psalme 32. 5. I said, I will confesse my wickednesse against my selfe vnto the Lord, and thou forgavest the punishment of my sinne.* When the prodigall sonne conceived a desire to bee reconciled to his father, with a purpose to confesse his offence, be-

fore

fore he had vttered his desire, he is receiued to mercy; *Luke 11. 21.*

The second example is a desire of Gods presence and protection in common iudgements. When *Moses* stood at the red sea in great danger, hauing the sea before him, and *Pharaohs* chariots behinde him, no doubt he lifted vp his heart vnto God; but we readen not of anything that he said, and yet the Lord saith, *Where wast thou when I called thee? Exod. 14. 15.* When *Iehosaphat* was in great distresse, by reason of the army of the Ammonites, confounded in himselfe, hee saith, *O Lord, we know not what to doe, but our eyes are towards thee; 2. Chron. 20. 12.* and hereupon he obtained deliuerance.

The vse. By this we learne to lay aside formall praying, and lip labour, and learne to lift vp our hearts to God in heavenly sighs and desires: for that is indeed to pray. It is the very first thing that the childe of God dooth, inwardly to sigh and desire reconciliation with God in Christ: and hee which cannot doe this, is not as yet borne of God.

Againe, many are cast downe in themselves, because they see their minds full of ignorance, their wils full of rebellion, and subiect to many temptations; and they finde little goodnes in themselves, but they must be comforted by this: if they can but groane & sigh vnto God in their hearts for mercy and forgiveness; they haue the spirit of God crying in them, *Abba*; and they haue receiued the first fruits of the spirit. The desires and cries of our hearts are fruits of the intercession, or crye of the Sonne of God in heauen for vs.

Others are grieued, because they haue prayed long, and they finde not the fruite of their prayers: but if they can pray, sighing and groaning in their hearts for grace and mercy, let them be content: for it is the spirit of grace and prayer, that makes them sigh and groane. And euery sigh of a contrite heart, hath a loude crye in the eares of God.

It falls out often, that men in extremitie of danger confounded in themselves, know not what in the world to say, or doe. *Ezechias* in his sickenesse could not say any thing, but chatter in his throat, and mourne like a dove, *Isa. 38. 14.* Some lie vnder the sword of the enemy, others in a tempest are cast ouer shipboard into the sea. Now this must be their comfort, if they can lift vp their hearts vnto God, if they can but sigh and groane for his presence & assistance, the Lord will heare the petition of their hearts: for the inward sobb, groanes, and sighs of repentant sinners, are loud and strong cries in the eares of God the Father.

The third point is, That the crye of the spirit is directed to God, because it makes vs crye, *Abba, Father.* Here first obserue, that prayer

to Saints and Angels, is carnall prayer. For the prayer which is caused by the spirit, is direct to the Father. And good reason: for it is the property of God to heare the crie of the heart, *Romans* 8. 27. Some say, that the Saints in heaven are with God, and that in him they see the desires of our hearts: but it is false which they say. For the Scripture saith, that *God alone searcheth the heart*, *1 Kings* 8. 39. None knowes what is in man, but God, and the spirit of man, *1 Cor.* 2. 11. Though *Abraham* had the sight of God, yet is it said, *Thou art our Father*, and *Abraham* knowes vs not; *Isai.* 64. 16. And for this cause, Inuocation of Saints, whether it be called *Latria*, or *Dulia*, is flat idolatrie, and vile ydolatrie.

Againe, Prayer is to bee made to God as he hath revealed himselfe in the word; that is, to God, who is the Father of Christ, and in him our Father, who also sends his spirit into our hearts, crying *Abba*. It is an heathenish practise, which is also the practise of many among vs to pray to an absolute God, that is, to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we see that true and spirituall Inuocation of God, is a marke of the Church of God: because it is a fruite of the spirit of God in them that are the children of God. And by this the people of God are noted, *Act.* 9. 14. *1 Cor.* 1. 3. and on the contrary, it is the marke of an Atheist not to pray, *Psal.* 14. 4.

The last poynt is, the manner of directing our cries to God. First of all, they are to bee directed to him with reverence, as being present with vs: for to crie *Abba*, is not to speake words in to the ayre, but to direct our hearts to one that is present with vs, in all dutifull and childlike manner. Thus did *David*, *Psalme* 119. 58. and *Paul*, *Ephes.* 3. 14. Secondly, our cries are to be directed to God with subiection to his will. Reade the example of Christ, *Marke* 14. 36. and of *David*, *2 Samuel* 15. 26. This condemnes the practise of many men. *Balaam* desired to die the death of the righteous, but without subiection to God: for hee would not line the life of the righteous. And many among vs have often good motions and desires in their minds, but there is no soundnesse in them: because they are not ioyned with a change and conversion of heart and life. Thirdly, our desires are to be directed vnto God with importunitie and inconstancie. For the Spirit makes vs crie *Abba*, Father: that is, My Father, and thy Father. God requires this importunitie of vs, *Luke* 18. 1. It is practised by *David*, *Psalme* 69. 4. by the woman of Canaan, *Matth.* 15. We must doe as *Isaac* did, wrastle with God, and giue him no rest till he fulfill the desires of our hearts, and giue vs the blessing. And our constant desires

and groanes to heauen for mercie, shall neuer bee in vaine. For it wee aske any thing according to his will, hee heareth vs. indeed, 1. Iohn 5. 14.

Verse 7.

5 These words are the conclusion of the former doctrine of Paul. The time of your libertie is come, in that your libertie is procured and purchased by Christ, and ye haue received the spirit of sonnes crying, *Abba*: therefore ye are not seruants to the law, but sonnes of God. And from this conclusion Paul derives a second, which is the summe and substance of the whole disputation, from the beginning of the third chapter to this place; namely, that they which are sonnes, as also heires, not by the law and the workes thereof, but by Christ.

15 This verse is a repetition of the 26. and 29. verses of the third Chapter: therefore I will not stand any longer in the handling of it.

One thing is to bee obserued, namely, the change of the number. Paul said before, *ye are sonnes*: here hee saith, *thou art a sonne*. And this hee doeth, to teach vs, that they which turne to God, and beleue in Christ, must bee assured that they are the sonnes and heires of God. Paul hath set downe immediately before, the infallible signe, whereby a man may know himselfe to bee the childe of God: therefore in the next wordes hee saith, that thou art the sonne of God. Saint Iohn saith, *These things wee write vnto you that beleue, that yee may know that yee haue life everlasting*, 1. Iohn 5. 13. Thus must every beleuer apply the Gospel, and the benefits thereof to himselfe.

The meditation of this point serues greatly to sweeten all crosses vnto vs: for if we know that we be Gods children, that is comfort enough; and wee may then assure our selues, that in every crosse, God comes vnto vs as a father. Againe, this meditation workes a contentation in every losse. For if thou be the child of God, thou canst haue no great losse. For all things are thine, thou Christ, and Christ Gods, 1. Cor. 3. 22. Lastly, this meditation must stirre vp in vs a care to leade a heauenly and spiritoal life, 1. Iohn 3. 3, that we may be like our eldest brother Christ Iesus.

8 But euen then when yee knew not God, ye did seruice vnto them, which by nature are not Gods.

9 But now seeing yee know God, or rather are knowne of God,

God how turne ye againe vnto impotent and beggarly rudiments, whereunto as from the beginning, ye will be in bondage againe.

10 Ye obserue dayes, and moneths, and times, and yeares.

11 I am in feare of you, lest I haue bestowed labour on you in vaine.

Heere *Paul* returnes againe to the principall conclusion of the whole Epistle, which is on this manner. If *Paul* be called to teach, and my doctrine be true: yee haue done euill to reuolt from it to another Gospel: but I am called to teach, and my doctrine is true: this *Paul* proued in the first, second, and third chapters. Therefore ye haue done euill to reuolt from my doctrine. This conclusion he propounded before, and heere againe he repeates it: and withall amplifies it two waies. First, by setting downe the particular matter of their reuolt and apostasie of the Galatians, v. 9. 10. *Ye returned to impotent rudiments: yee obserue dayes, and times.* Secondly, he sets downe the greatnesse of their reuolt: first, by comparison thus: Once ye serued false gods: but there is some excuse of that offence: because ye did not know God: but that yee haue returned to the rudiments of the world, there is no excuse of it: for ye then knew God, or rather were known of God. Again, he sets forth the greatnesse of their reuolt, by the effect, verse 11. *It makes me feare lest I haue lost my labour among you.*

Heere *Paul* sets downe a threefold estate of the Galatians: their estate in Gentilisme before their conversion, their estate in their conversion, and their estate in their apostasie.

Their estate in Gentilisme stands in two things: Ignorance of God *(for yee knew not God)*. Idolatry or superstition, *ye served them which are not Gods by nature.*

Touching their ignorance of God, it may be demanded, how they can bee said not to know God, whereas *Paul* saith, that which may be known of God, is made manifest vnto the Gentiles? *Rom. 1. 20.* and that God did not leaue himselfe without witnesse? *Actes 14. 17.* Answer. Knowledge of God is twofold, Naturall, or reuealed knowledge. Naturall is, that which all men haue in their mindes by the light of nature, which also they may gather by the view and obseruation of the creatures. This knowledge hath two properties. The first, it is imperfect: because by it wee know some few and generall things of God: as namely, that there is a God, and that he is to bee worshipped, &c. In this respect, this knowledge is like the ruines of a princely palace. Again, it is weake: because it serues onely to cut off excuse, and it is not sufficient to direct vs in the worship

of God. Nay, when by it we beginne to set downe the worship of God, wee then runne headlong into superstition and vanitie. *Revealed knowledge* is, that which is set downe in the written word, whereby wee may know what God is in himselfe, and what hee is to vs: namely, a Father in Christ, giving pardon of sinne, and life everlasting. This knowledge the Gentiles altogether want: nay, by reason of the blindness and impotency of their mindes, they iudge it foolishnesse. Thus then in effect, though the Gentiles by nature know some things of God, yet doe they not know God, as
 10 he will be knowne of vs.

Againe, it may be demanded, whether this ignorance be a sinne in the Galatians? *Answer.* Yea. For all men are bound to know God by the first Commandement. And this ignorance is a want of the image of God in the mind, *Col. 3. 10.* And every defect of the
 15 image of God, is a branch of originall sinne. And vengeance is the punishment of this sinne, *2. Thess. 1. 8.*

It may bee objected, that *Paul* heere excuseth the Galatians by their ignorance. *Answer.* It excuseth à tanto, non à toto, that is, the degree and measure of the sinne, and not the sinne it selfe,
 20 *Luke 12. 48.*

Againe, it may be said, that this their ignorance is invincible, because as the Gentiles doe not know God, so they cannot know him. *Answer.* That they cannot know him, it is not Gods fault, but the fault of their first parents, and consequently their fault:
 25 and this ignorance spreads it selfe over all mankind, as a punishment of the first offence.

The third point is, that this ignorance is a great and grievous sinne: for here *Paul* makes it the mother of superstition and idolatry. This must teach vs all to detest this ignorance of God and his wil,
 30 and to seeke by all meanes to know God. God hath a controuersie with men, because they know him not, *Hosea 4. 1. 6.*

Againe, this serues to warne all Ministers of the word to be careful to root out ignorance out of the mindes of the people, and to plant the knowledge of God. And by this we see, it is false which
 35 the Papiſt teacheth, that *Ignorance is the mother of deuotion.*

The second sinne of the Galatians is, that they served them, which are not Gods by nature, that is, false gods, not gods indeed, but gods in opinion.

It may be objected, that the wisest of the Gentiles worshipped the true God, creatour of heaven and earth. *Answer.* False gods
 40 are set vp two wayes. The first is, when that which is not God, is placed, and worshipped in the roome of the true God; as when the

Sonne,

Sonne, Moone, and Starres are worshipped, &c. and this is the grossest kinde of idolatrie. The second is, when men acknowledge the true God, but doe not conceiue him, as he will bee conceiued, and as he hath reuealed himselfe in the word. In this respect the Ephesians are said to be *wirhout God*, *Ephes. 3. 17.* and the Samaritanes to worship *they knew not what*, *Iohn 4. 22.* For they conceiued the true God in a false manner, because they conceiued him soorth of the Father, Sonne, and holy Ghost: and therefore they set vp a false god vnto themselves. False worship given to God, presupposeth a false opinion of God: and a false opinion of God sets vp an idol, or false god, in the roome of the true God. For it is not sufficient to conceine some true things of God, but wee must precisely conceiue him, as hee hath reuealed himselfe, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This Idolatrie is a common sinne, and bred (as it were) in the bone. The Turkes at this day worship a false and fained God. For they conceiue and worship a God creatoor of heaven and earth, that is neither Father, Sonne, nor holy Ghost: and the Iewes worship God out of Christ: and so a fained God. For, *hee which hath not the Sonne, hath not the Father*, *1. Iohn 2.* Likewise the religion of the Papist teacheth and maintaineth the worship of false gods. For it giues to Angels and Saints a facultie or power to know the desires of our hearts, to heare and helpe vs in all places, at all times: and hereupon prayer is made to them: but all this is indeed the prerogative and priuiledge of the true God: and in as much as it is given to Angels and Saints departed, they are set vp in the roome of the true God.

Againe, that religion teacheth men to worship God, in, at, and before Images. And this worship presupposeth an opinion or imagination that there is a God that will bee present to heare and helpe vs, in, at, and before Images: now this God is a God deuised by the braine of man. Papists alleadge, that their intention is to worship the true God, the Father, Sonne, and Holy Ghost. And I say againe, that the true God hath reuealed his will that hee doeth detest this manner of worship: and therefore the worship is directed either to the images themselves, or to the god deuised in the braine.

Thirdly, they of the Popish religion worship a fained Christ of their owne deuising: namely, a Christ that sit at the right hand of the Father in heauen, and is withall in the hands of every Priest, after the words of consecration. And they worship a God set vp by them.

themselves, namely, a God that will bee appeased by humane satisfactions, and at whose hands a sinnefull man may merit eueralsting life, that is to say, a God all of mercy, and little or no iustice.

Though our religion teach no Idolatrie, yet certaine it is, that many among vs practise a spirituall idolatrie in their hearts. For looke what a man loues most, and cares most for, and delights most in, that is his God; some therefore haue their riches for their God, some their pleasures, some their beaustly lustes. For where the heart is, there is thy God. Againe, the ignorant multitude worship a God of their owne coynning, which is a God made all of mercie, and no iustice. For they perswade themselves, that there is mercie with God, though they repent not, but goe on in their sinnes: whereas the true God is infinite, not onely in mercie, but also in iustice, *Exod. 34.*

That this sinne of Idolatrie may be rooted out of the minds of men, there must be first an *Illumination* of the mind, with the knowledge of the true God and his will: and there must also be a *renouation* of the heart and affections, that they set not vp something else in the roome of God.

The estate of the Galatians after their conuersion is in these words, *Ye know God, or rather are known of God.*

The knowledge wherby men know God, is either *literall knowledge*, or *spirituall knowledge*. *Literall*, is when the doctrine of God, and his will is known, without reformation of life, *Spirituall knowledge*, is when the minde is enlightened by the Spirit of God, with the knowledge of God, by the word, and according to the word; so as thereupon men are transformed into the image of God, 2. *Cor. 3. 18.* And this kind of knowledge is here meant, when *Paul* saith, *Ye know God.*

The foundation of this knowledge is, that God is to be known in *Christ*, for in him God hath manifested his infinite wisdom, iustice, mercy. Therefore is he called *the ingrauen image of the person of the Father*, *Heb. 1. 2.* and *Paul* saith, that we haue the knowledge of the glory of God, in the face of *Iesus Christ*, 2. *Cor. 3. 6.*

The properties of this knowledge are three. The first is, that it must be a speciall knowledge, whereby we must acknowledge God to be our God in *Christ*. The first commandement of the law requires, that we take the true God for our God. The commandement of *Christ* is, *Beleeue the Gospel*. Now the stipulation of the couenant of grace (which also is the substance of the Gospel) is this; *I am thy God*, *Ier. 31. 33.* this therefore must we beleeue. And to this knowledge is the promise of life eueralsting annexed, *Iob. 17. 3. I/a. 53. 11.*

The second propertie is, that this knowledge must not bee confused, but distinct. First, we must acknowledge the true God in respect of his presence with vs in all places. Thus *Moses* is said to know the inuisible, *Heb.* 11. 27. Secondly, we must know and acknowledge God in respect of his particular providence ouer vs. Thus *Dauid* knew God, when hee said that hee numbred his slittings, and put his armes into his battle, *Psal.* 56. 8. Thirdly, we must know God in respect of his will, in all things to bee done, and to bee suffered: and this is the right knowledge of God, to haue regard to his will, *Romanes* 12. 2. *Ephes.* 5. 17. *Dauid* saith, *All thy lawes are before me*, in 2. *Samuel.* 22. 23. And when *Shimei* reuiled, hee spake thus, *He reuileth, because God biddes him reuile*, 2. *Samuel.* 16. 10. Lastly, we must know, and acknowledge God in the power which hee shewed in the death and resurrection of *Christ*. Reade and consider *Ephesians* 1. 17. where *Paul* placeth the knowledge of God in two things, in the knowledge of the riches of eternall life, and in an experimental knowledge of the vertue of the resurrection of *Christ* in our selues.

The third propertie is, that this knowledge must be an effectual and lively knowledge, working in vs new affections and inclinations. Hee that saith hee knowes God, and keeps not his commandments, makes him a liar, 1. *John* 2. 4. and 3. 4. *Titus* 2. last.

The vsa. Seeing the conuersion of a sinner stands in this spirituall knowledge of God, we must bee stirred vpto seek to know God according as he will be known of vs. We desire to serue God: and we cannot serue him, vnlesse wee know him: nay, so long as we know him not, we doe nothing but serue the false gods of our owne hearts. Againe, we desire life eternall: and this is life, in right maner to acknowledge God, *Iohn* 17. 3. And the whole matter of our boasting, must be the knowledge of God, *Iere.* 9. 24. God himselfe ministreth vnto me a further argument to mooue you to this desire: namely, by the moouing of the earth yesterday. For though Philosophers ascribe all to nature, yet the truth is, that the trembling and shogging of the earth, is a signe of the great and extraordinary anger of God. The cause of this anger is, that we know not God, neither doe we for the most part care to know him. We haue had the Gospel long, but we bring forth but small fruits. For this cause the earth in his trembling, doth as it were groane to bee disburdened of so rebellious a nation, and it doeth after a sort eteate leaue of God, that it may deuoure a sinfull people, as it once deuoured *Dathan*, and the company of *Abiram*. Now our dutie is, in this iudgement of God to acknowledge his maiestie, his anger, and his iustice,

justice, and with feare and trembling to humble our selues for our sinnes past, therby to preuent his anger to come. The eartha brute and dumbe creature in his kind, is become a preacher vnto vs: and his trembling must teach vs to tremble in our hearts, and to sinne no more.

Againe, if wee must know God, wee must remember God, and Christ: and as wee must know God, so must wee remember him. Now wee must not know Christ according to the flesh 2. Cor. 5. 17. and therefore we may not remember Christ according to the flesh, that is, in any worldly and carnall maner. This therefore is not to keepe a memory of Christ, to spend twelue daies in reuell and riot, in masking and mumming, in carding and dicing (as many doe:) this is rather to burie the memorie of Christ, and to doe homage to the god of pleasure. Of them that said, *Let vs eate, drinke, and sleepe*, Paul saith thus: *Awake and doe righteously: for some of you do not know God*, 1. Cor. 15. 34.

Paul saith further, *But rather ye are knowne of God*. The knowledge whereby God knowes men, stands in two things; his election of them to his speciall loue, 2. Tim. 1. 19. and the execution of election, wherby he makes men his peculiar people, by calling, iustifying and sanctifying of them, Titus 2. 14.

Hence obserue: first, that Gods Election is the root of all the gifts of God in vs. Wee know God, because hee first knowes vs. Paul saith, that *wee were elected, that wee might bee holy*, Ephes. 1. 4. Therefore wee are not elected (as some teach) either for our faith, or according to our faith, but to our faith, that is, elected that wee might beleeeue.

Secondly, hence we learne, that wee can neither thinke, will, or do that which is good, vnlesse God preuent vs with his grace. God must first vouchsafe to acknowledg vs, before wee can acknowledg him, John 10. 14. Preuenting grace is twofold. The first, and the second. The first, when God in our first conuersion takes away the stony heart, and puts a fleshy heart in the roome. The second is, after we are regenerate: for then God stil preuent vs with good motions and desires. Of both, reade *Ezech. 36. 26*. Some teach, that if we doe that which wee can, God will giue vs his grace: but this is false: for then we should preuent God.

Thirdly, by this we see, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby hee knowes who are his: and this knowledge brings forth another knowledge in vs, whereby wee know God for our God. There is

an Election in God which workes in the Elect an other Election, whereby they chooseth God for their God. The loue, whereby God loues vs, workes in vs an other loue whereby we loue God. *1. Ioh. 4. 19.* Christ first apprehends vs: and this apprehension of his, works in vs the apprehension of faith, whereby we lay hold vpon him. *Phil. 3. 12.* When Christ makes intercession for vs in heaven, there is another intercession wrought in our hearts by the spirit, whereby we cry *Abba father, Rom. 8. 26.* The death of Christ hath a vertue in it, to worke in vs the death of sinne. Thus doth the Spirit of God seale vs to the day of our redemption. By this may we know that we belong to God, if we finde any impression of the grace of God in vs. The Sunne by his light shines vpon vs, and by the same light we view and behold the Sunne.

Lastly, here is the foundation of true comfort. Our faith doth not saue vs, because it is a perfect vertue: but because it apprehends a perfect object; namely, the perfect obedience of Christ. So then, if our faith erre not in his object, but be rightly fixed on the true causes of our saluation, though it be but a weake faith, and doe no more but cause vs to will, desire, and indeavour to apprehend Christ, it is true faith, and iustificeth: the weakenesse of it shall not hinder our saluation, which stands not in this, that we know God, but in this, that God knowes vs, whose knowledge is perfect and cannot faile. Againe, our saluation stands not in our apprehension of Christ, but in Christs apprehending of vs. *Phil. 3. 12.*

This knowledge of God whereby he knowes vs, hath two properties. First, it is speciall, whereby he knowes all the elect euen by name. *Exod. 33. 17.* Againe, it is a perpetuall and vchangeable knowledge. For whom God once knowes, he neuer forgets, *Isai. 49. 13.*

The third estate of the Galatians is their estate in their reuolt, or Apostasie, in these words, *How turne ye againe to impotent and beggarly rudiments, wherunto as from the beginning ye will bee in bondage againe? or thus, to which ye will doe service againe as from the beginning.*

The words carrie this sense: *How turne ye againe?* that is, it is an intollerable offence in you, hauing knowne God, to returne againe to the rudiments of the law. By *rudiments* we are to vnderstand Circumcision, the Iewish Sacrifices, and all the ceremonies of the law of *Moses*. And it may not seeme strange, that they are called impotent and beggarly rudiments. For they must bee considered three waies, with Christ, without Christ, and against Christ. With Christ, when they are considered as types and figures of Christ to come,

come, and as signes of grace by diuine institution for the time of the old Testament. Without Christ, when they are vsed onely for custome, whether before or after the death of Christ. Against Christ, when they are esteemed as meritorious causes of saluation, and the iustification of a sinner is placed in them, either in whole or in part: as though Christ alone were not sufficient. In this respect *Paul* calls them impotent and beggarly rudiments.

And *Paul* having said, that the Galatians returned againe to the rudiments of the law, in the next words he shewes how they doe it: namely, by *seruing them againe*. They serued or yelded seruice to them three waies: In opinion, because they iudged them to be necessary parts of Gods worship, and meanes of their saluation. In Conscience: because they subiected their consciences to them. In affection, because they placed part of their affiance in them for their iustification and saluation.

It may be demanded, how the Galatians can be said to returne againe to the rudiments of the law, and serue them againe, that were neuer vsed to them before? *Answer*. In the speech of *Paul* there is that which is called *Catachresis*, that is, a kinde of speaking somewhat improper in respect of finenesse and elegancie. The like we haue, *Ruth* 1. 22. when *Ruth* is said to returne to Iudea with *Naomi*; and yet she was neuer there before. Neuertheless, the speech in sense is most significant and proper. For *Paul* (no doubt) signifies hereby, that when the Galatians subiected themselves to the rudiments of the law, & placed their saluation in part even in them, they did in effect and in trueth as much as returne againe to their old superstitions, and serue againe their false gods.

Heere then wee haue a description of the apostasie of the Galatians. It is a voluntarie sinne (for *Paul* saith, *yeo will serue*) after the knowledge of the trueth, in which they returne againe to the rudiments of the law, by yelding subiection, and seruice to them which acte of theirs is indeed as much as if they had serued againe their false gods. Heere some may say, if this bee so, then they sinned against the Holy Ghost. *Answer*. The sinne against the holy Ghost, is indeed a voluntary sinne: but that is by reason of the oblinacy and malice of the will: and this offence in the Galatians was voluntary onely by infirmitie. Againe, the sinne against the holy Ghost, is an vniuersall apostasie, in respect of all the Articles of religion: for that sinne makes men crucifie Christ crucified, *Hebrewes* 6. 5. and to tread vnder foot the Sonne of Gods: the apostasie of the Galatians was particular onely in the article of iustification.

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The use. In that the Ceremonies of the law set vp against Christ in the cause of our iustification and saluation, are called impotent and beggarly rudiments, *Paul* teacheth a weightie conclusion: That Christ stands alone in the worke of redemption, without colleague or partner, without deputie, or substitute; whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselves, and admit nothing to be added and adioyned to them. *There is no other name whereby wee can be saved beside the name of Christ.* *Act. 4. 12.* Christ saues them perfectly that come vnto him, *Hebrew. 7. 25.* In him we are compleat; *Coloss. 2. 10.* Hee alone treadeth the winnypresse of Gods wrath, and none with him, *Isai. 63. 3.* If Christ be a Sauour, he must be a perfect Sauour, considering he is God and man: and being a perfect Sauour in himselfe, he needs no partner, and because he is every where at all times, therefore he needs no deputie in his stead. Againe, every worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures: and as both natures concur to make one person, so the operations of both natures concur to make the compound worke of a Mediatour, which is an admirable worke, not meereely humane, but *theandricke*, that is, *humane-divine*. For this cause no action pertaining to redemption, can be performed by a meere creature, whether man or Angel.

Objection 1. Ioh. 20. 23. The Apostles haue the power to remit and retaine sinnes: therefore it is not proper to Christ. *Ans.* To remit by meriting and by efficacy in the conferring of pardon, is proper to the Mediatour. The Apostles and other Ministers remit by preaching and by declaring remission. The Ministers of the word doe not procure our reconciliation with God as Christ doth, but they exhort men to be reconciled to God. *1. Cor. 5. 20.*

Objection 2. 1. Pet. 3. 18. Baptisme saueth: therefore not Christ alone. *Ans.* Baptisme saueth by signifying and by sealing vnto vs the grace and mercie of God: and the effecting of our saluation, is in the same place ascribed to Christ and his resurrection.

The conclusion then of *Paul* is to be remembered: for it serues as an engyne to overtorne the maine grounds of poperie. The primacie of the Pope is a certen estate in which he is substituted into the place and roome of Christ: for hee takes vpon him to make lawes that properly and truly binde conscience, even as the lawes of God. Againe, he takes vnto him a proper and iudiciall power, to remit or retaine the sinnes of men. Now these actions indeed,

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are the proper actions of God and Christ, no meere creature is capable of them. In this respect the primacy of the Pope is an impotent and beggarly iouention. Againe, the Romish religion beside the all-sufficient oblation of Christ ypon the crosse, sets vp the sacrifice of the masse for the sinnes of the quicke and the dead : beside the Intercession of Christ, it sets vp the Intercession of Saints and Angels : beside the perfect satisfaction of Christ, it sets vp humane satisfactions : beside the infinite merit of Christ, it maintaines and magnifies the merit of humane workes. But all these are but impotent and beggarly devices of men. For Christ in his Sacrifice, Satisfaction, Intercession, Merit, admits no coriuall or associate. All actions of his are perfect in their kind, and need no supply.

This againe must teach vs, to content our selues with Christ alone, and not to set vp any thing with him, or against him. This is the safest and the surest course. A certaine Papist writeth to this effect, that we Protestants in our iustification, cleaue onely to the body of the tree, and that the Papists cleaue both to the body and the branches. And I say againe, it is the safest with both the hands to cleaue to the body of the tree : and he that with on hand laies hold ypon the body of the tree, and with the other staies himselfe ypon the branches, is in great danger of falling.

The second conclusion of *Paul* is, that to set vp any thing out of Christ, as a meritorious cause of saluation, and to place our iustification in it, either in whole or in part, is indeede the seruice of Idols. And the reason is plaine. For this is to set vp something in the place and roome of Christ : and men put a confidence in that which they make a cause of their owne saluation.

The doctrine then of Iustification by workes, is a doctrine that maintaines idolatry : for if they iustifie, we may put our trust in them : and if we put our confidence in them, we make idols of them. That workes may merit at Gods hand, they must not onely be sanctified, but also deified.

The distinction vled of the Papists, of *Latria*, and *Dulia*, that is, of worship, and seruice, falls to the ground. They say they giue worship to God, and seruice to Angels and Saints. It is a toy. For here *Paul* condemnes the very seruice to the heathen Gods : and the seruice of the rudiments of the law is the Apostasie of the Galatians. And to giue seruice, or worship to any thing, are all one.

The third conclusion of *Paul* is, that they which haue giuen their names to God, and Christ, must not returne to any thing that they haue forsaken, or ought to forsake. He that puts his hand to the plough, must not looke backe : he that goes to the land

land of Canaan, must not looke backe to Egypt. Wee in England haue beene long deliuered from the superstition of Popery, and we must not so much as dreame of any returne. It is a common fault among vs, that in outward profession we cleave to the world, and walke after the lusts of our owne hearts. This is in shew to goe forward, but in deede to turne backe againe. But our duty is, in thought, conscience, will, affection, word, and deede, to goe on forward, and no way to goe backe.

In the former verse, *Paul* sets downe the Apostasie of the Galatians in generall termes, saying, *How turne you againe to the Elements of the world?* In the 10. verse, he shewes, what these Elements be, *Ye observe daies, and moneths, and times, and yeares.* By *daies*, are meant Iewish Sabbaths: by *moneths*, the feasts obserued every moneth in the day of the new moone. By *times*, some vnderstand the feast of the Pascheouer, the feast of Pentecost, and the feast of Tabernacles. But the word (*καιρος*) signifies, seasons, or fit times for the doing of this or that busines. So is it translated, *Act. 1. 7. It is not for you to know the times and seasons.* It was the manner of the Gentiles to make difference of times in respect of good or bad success, and that according to the signes of heauen. And it is very likely, that the Galatians obserued daies not onely in the Iewish, but also in the heathenish manner. By *yeares*, are meant every seventh yeare, & the Iubile yeares, which the Galatians obserued after the fashion of the Iewes.

Againe, there is a fourefold kind of obseruation of daies, one *Naturall*, the other *Ciuill*, the third *Ecclesiasticall*, the fourth *Superstitious*. *Naturall* is, when daies are obserued according to the course of the Sunne and Moone, *Gen. 1. 14.* Thus day followes night, and night followes day, and every yeare hath foure seasons, Spring, Sommer, Autumne, Winter. And the obseruation of these times, is according to the law of nature. *Ciuill* obseruation is, when set times are obserued for husbandry, in planting, setting, reaping, sowing: for household affaires, and for the affaires of the commonwealth, in keeping of faires, and markets, &c. And thus to obserue daies, is not vnlawfull. *Ecclesiasticall* obseruation of times is, when set daies are obserued for orders sake, that men may come together to worship God: these daies, are either daies of thanksgiuing, or daies of humiliation. Of daies of thanksgiuing, take the example of the Iewes, *Hest. 9. 26.* who obserued yearely the feast of *Purim*, for a memory of their deliuerance. In like manner they appointed and obserued the feast of *Dedication*: and it seemes, that Christ was present

at Ierusalem, as an obseruer of this feast, *Ioh. 10. 22.* And thus for orders sake, to obserue certaine daies of solemnity, is not forbidden. Superstitious obseruation of dayes is twofold, *Iewish*, or *Heathenish*, *Iewish*, when set dayes are obserued with an opinion, that we are bound in conscience to obserue them, and when the worship of God is placed in the obseruing of this or that time. *Heathenish*, when dayes are obserued in respect of good or bad successe. Now then to come to the point, the intent of *Paul* is onely to condemne the Iewish manner of obseruing dayes, in these words. *Ye obserue dayes, moneths, and yeares:* and the Heathenish manner in these words, *Ye obserue seasons.*

Against this interpretation, the place of *Paul* may be objected *Rom. 14. 6.* *He that obserues the day, obserues it to the Lord.* *Ans.* Indeepe *Paul* in these words excuseth the Romanes that obserued daies, and saith, that their intention was to obserue them to the honour of God: and this he saith, because as yet they were not fully instructed touching Christian libertie: but withall, let it be remembered, that in mild sort he notes this to be a fault in them, when he saith, that *they were weakes in faith.* Now the case was othorwise with the Galatians: because they obserued dayes after they had beene informed touching their libertie in Christ: and withall, they placed their saluation, in part, in the obseruation of dayes: and thus they mixed the Gospell with the law. And therefore they were iustly to be blamed.

Againe, it may be objected, that now in the time of the new Testament, we in religious manner obserue the Lords day. *Ans.* Some men both godly and learned, are of opinion, that the Lords day was appointed by the Apostles for order sake: and that it is in the libertie of the Church to appoint the Sabbath vpon any other day in the weeke, because, they say, all daies without exception are equall: and they adde further, that when the publike worship of God is ended, men may then returne to their labours, or giue themselves to recreation on the Lords day. But this doctrine seemes not to stand with the fourth commandment.

It seemes to bee a truth more probable, that every seventh day in the weeke, must bee set apart in holy rest vnto God: for this is the substance of the fourth Commandement. And it is also very probable, that the Sabbath of the New Testament, is limited and determined by our Sauour Christ to the Lords day. For *Paul* and the rest of the Apostles obserued the first day of the weeke for a Sabbath day, *Actes 20. 7.* and he saith, *Whatsoeuer ye haue heard, and what ye haue seene in me, that doe;* *Phil. 4. 9.* Againe, it was the decree

or constitution of *Paul*, that the collection for the poore should be the first day of the weeke at Corinth: now this collection in the Primitive Church, followed preaching, praiſe, Sacraments, and it was the conclusion of all other exercises in the assembly. 1. Cor. 16. 2. And this first day of the weeke is called the *Lords day*. *Apoc.* 1. 11. and it is so called, because it was dedicated and consecrated to the honour of Christ our Lord. And who is the author of this Dedication but Christ himselfe the Lord of the Sabbath? It is alleadged, that the Sabbath, and the commandement louching the Sabbath, is Ceremoniall: and vpon this ground, they take liberty, and keepe no Sabbath at all. But the truth is, that the commandement touching the Sabbath is not wholly Ceremoniall. It may be, the first words, *Remember the Sabbath day to sanctifie it*, and the words, *is thou shalt doe no manner of worke*, &c. are spoken of the Iewes Sabbath: but the words, *Six daies shalt thou labour, and the seventh day is the Sabbath of the Lord thy God*, are morall, and containe a perpetuall truth. Therefore the words of *Paul* must be conceived with an exception of the Sabbath day, which is the seventh day in every weeke, which day Christ hath limited by his Apostles, to the *Lords day*.

The use. This text of *Paul* discovers vnto vs a great part of the superstition of the Popish Church, in the obseruation of holy daies. First, beside the *Lords day*, they appoint many other Sabbaths: whereas it is the priuiledge of God to appoint an ordinary day of rest, and to sanctifie it to his owne honour. Secondly, they binde mens consciences to the obseruation of their holy daies, which *Paul* here forbids, and *Col.* 2. 16. Thirdly, they place the worship of God in the obseruation of their holy daies: but God is worshipped in vaine by mens precepts. *Math.* 23. Fourthly, they place a great holinesse in their festiuall dayes, more then in other daies. Fifthly, they dedicate many of their holy daies to the honour of Saints and Angels: whereas the dedication of ordinary and set daies, is a part of diuine or religious worship. Lastly, their holy daies for number are more then the festiuall daies of the Iewes: and thus they bring people into their old bondage, nay to a greater bondage then euer the Iewes indured, in respect of daies and times. It may be said, that the Church of the Protestants obserues holy daies. *Ans.* Some Churches doe not: because the Church in the Apostles daies, had no holy day, beside the *Lords day*: and the fourth commandment inioynes the labour of sixe daies. Indeepe the Church of England obserueth holy daies, but the Popish superstition is cut off. For we are not bound in conscience to the obseruation of these daies:

daies: neither doe we place holines or the worship of God in them: but we keepe them onely for orders sake, that men may come to Church to heare Gods word. And though we retain the names of Saints daies, yet we giue no worship to Saints, but to God alone.

5 And such daies as contained nothing in them but superstition, as the conception and assumption of the Virgin *Mary*, we haue cut off. Thus doth the Church with vs obserue holy daies, and no otherwise. Indeepe the ignorant multitude among vs faile greatly in the obseruing of daies. For they greatly solemnise the time of

10 the birth of Christ, and then they keepe few or no markets: but *the Lords day* is not accordingly respected: and men will not bee dissuaded from following of faires on that day.

Againe, to obserue daies of good and bad successe, according to the constellations of the heauens, is an heathenish fashion to bee a-

15 voided. For it is here condemned in the Galatians. Here therefore, we must be put in minde, not to obserue the planetarie houres: for men suppose that the houres of the day are ruled by the planets, and hereupon, that some houres are good, and luckie (as they say) and some vnluckie: that men are taken with planets, and borne vnder vnluckie planets. But these are heathenish conceits. Neither

20 must we respect our *Horoscope* or the time of our birth, and the constellation of the heauens then, as though we could hereby know, what should befall vs to the end of our daies. And we must not put difference of daies, as though some were luckie vnto vs, and some

25 vnluckie, according to the course of the starres. The like I say of the Criticall daies, that is, the 7. and the 14. day after that a man begins to be sicke. For they are grounded vpon the aspects of the moone, which are not to be regarded. And the *Climactericall* yeares are not to be obserued as dangerous and dismall. The obseruation

30 of the signes, is of the same nature. For the 12. signes are nothing else, but 12. parts of the first moouable, which is but a supposed heauen. Therefore there is no danger in the thing, but in our conceit. We are to feare God, and not to feare the starres: neither are we to make differences of daies in respect of them, as though the af-

35 faires we take in hand, should prosper the better or the worse, in respect of their different operation. Gods commandement is, *Fear not the signes of heauen*, *Ierem. 10. 1.* And good reason. For no man can by learning know the operation of the starres: because their lights and operations are all mixt together in all places vpon earth:

40 and therefore no obseruation can be made of this or that starre, more then of this or that hearbe, when all hearbes are mixed and compounded together. Againe, the operation of the starres is by the r

light, and light hath no operation but in heate or cold, moisture or drineth. In this respect, (though we may well obserue the full and the change of the moone) it is foolishnesse to ascribe the regiment of our affaires to the starres, they being matters contingent, which depend on the wil and pleasure of man. Lastly, it is a great ouersight to hold fundrie of the starres to be malignant and infortunate, in respect of vs: whereas they are the creatures of God, and their light serues for the good of man. In a word, we are not to make difference of daies, neither in respect of holines, nor in respect of good or badde successe.

Vers. 11. I am afraid, &c.

In these words, the Apostle sets forth the greatnesse of the Apostasie of the Galatians, by the effect thereof, which was to cause him to feare, least he had bestowed labour in vaine among them.

First the occasion of the words must be considered, and that is exprest in the former words, *ye obserue daies and moneths*. And hereupon he saith, *I am in feare of you*. And thus *Paul* teacheth, that works set vp as causes of saluation with Christ, make void the Ministery and grace of God. It may be said, this is meant of ceremoni- all workes, and so it is true. I answer, it is indeed spoken of ceremoni- all workes, but it must be enlarged to all workes without exception. For *Paul* saith, c. 5. v. 3. *If ye be circumcised, ye are bound to fulfill the whole law*. Hence then it followes, that the doctrine of iustification by workes, is an error in the foundation, and being distinctly, and obliquely maintained, there is no hope of saluation.

Againe, here we see the fidelity of the Apostle *Paul*, and it stands in two things: the first is, his painefull and wearisome labour, to gaine the Galatians to God. The second is, his care that the fore- said labour be not in vaine. And in this example of his, we learne three things. The first, that they which are, or desire to be dispensers of the word, must doe it not for the belly, or for lucre sake, or for the praise of men, but simply for this end, that they may gaine soules to God. The Scribe that would haue followed Christ for gaine, was repelled with this answer, that Christ had not so much as a place where to lay his head, *Math. 8. 20.* and to preach for by-respects, is to make a merchandise of the word of God, *2. Cor. 2. 17.* The second is, that Ministers after the example of *Paul*, must be labourers indeed, *1. Cor. 3. 9.* and workemen, *2. Tim. 2. 15.* And they must shew themselves to be so, by their care and industry in winning soules to God.

God. And it is not sufficient now and then to make a discourse vpon a text. Thirdly, Ministers of the word must be watchmen. *Ezech.* 3. 14. and *Heb.* 13. 17. Their office is not onely to gaine and call men to God, but also to preferue and keepe them in Christ,

5 which are already called.

Thirdly, here we see the condition of the Church of Galatia, and of all other visible Churches vpon earth, that they are subiect to Apostasie. It may be said, how can this be, considering true beleeuers cannot fall away? *Ans.* In the visible Church on earth, there are
10 foure kinds of beleeuers. The first are they which heare the word without zeale, and they are like the stony ground. The second are they, which heare, know, and approoue the word. The third are they, which heare, know, and approoue the word, and haue a taste of the power thereof, and accordingly yeeld some outward obedi-
15 ence. The fourth are they, which heare, know, approoue, and keepe the word, in that they beleue it, and are turned into the obedience of it. The three first may fall quite away, the fourth cannot. And by this meanes it comes to passe, that visible Churches vpon earth may fall away: because of them that professe the faith, three to one
20 may vtterly fall away.

The vse. This must teach vs that are members of the visible Church, to feare and to suspect our selues: and not to content our selues, because we haue some good things in vs: but we must labour
25 to be sealed vp to the day of our redemption, and to lay vp a good foundation against the time to come. *1. Tim.* 6. 18. By seeking to haue in vs such good things, as are proper to the Elect, as vnfaigned faith in Christ, and conuersion to God from all our sinnes.

It may be demanded, how *Pauls* labour should be in vaine? *Ans.* It was in vaine in respect of his owne desire and affection to saue all
30 the Galatians: secondly, it was in vaine, in respect of the whole body of that Church, whereof many were hypocrites. It was not in vaine in respect of the elect, nor in respect of the counsell of God, *I. Jn.* 5. 5. 11.

Againe, it may be demanded, what must be done when the la-
35 bours of our callings are in vaine? *Ans.* We must follow the calling and commandment of God, whether we haue good successe or no, and whatsoeuer come of it. *Paul* feares least his labour is in vaine, and yet he still labours. When *Peter* had laboured all night and caught nothing, he saith, at the commaundement of Christ,
40 In thy word will I cast out my net, *Luk.* 5. And thus to doe, (whatsoeuer followes) is true wisdom, and the feare of God. For it must suffice vs, that the worke we take in hand is pleasing vnto
God.

God. And though it bee in vaine, in respect of men, it is not so before God, *Iſai.* 49. 4. and *2. Corin.* 2. 18. This must every man remember in his place and calling, for the establishing of his mind against all euents.

12 Bee you as I, for I am euen as you: I beseech you brethren: ye haue not hurt me at all.

The words in this verse, to the 16. verse, are an answer to an objection. The objection is this, wee see now by these reproofes, that *Paul* hath changed his minde toward vs, and that hee hath turned his loue into hatred. The answer is, *Be as I, I am as you*: the speech is very effectuell and significant; and it is like the common prouerbe, *Amicus, alter ego, alter idem*, that is, *a mans friend is all one with himselfe*. The sense of the words is, *Be as I*: looke that your minds be not estranged from me, but tender mee euen as your owne selues: for I *Paul* am the same that euer I was, I respect and tender you euen as mine owne selfe. And lest the *Galatians* should say, see ye not how *Paul* commands imperiously, *bee ye as I*? therefore he addes, *I beseech you brethren*, I command you not. In the next words he addes a reason of his answer, thus: Hatred presupposeth a hurt or wrong to be done: ye haue done me no hurt or wrong: therefore ye may not thinke that I hate you.

When *Paul* saith, *Be as I, I am as you*: we learne, that there must bee a speciall and mutuall loue betweene the teachers and the people. *Paul* saith, that he did enlarge his heart for the *Corinthians*, and he requires the like of them, *2. Cor.* 6. 11, 13. Teachers must shew their loue, by tendering the saluation of the people by all meanes, euen as their owne soules. *Paul* could haue found in his heart to haue beene accursed for his countrey men the *Iewes*, *Rom.* 9. 1. Hee desired that he might be offered vp as a drinke offering vpon the sacrifice of the faith of the *Philippians*, *Philip.* 3. 18. When the *Israelites* had sinned, *Moses* stands in the breach, as it were in the face of the Cannon, betweene the wrath of God and them, by his prayer to stay the iudgement of God, *Pſalm.* 106. 23. Again, the people must shew their loue to their teachers; first, by praying for them, as for themselves, *Rom.* 15. 30. Secondly, by having in singular price the worke of the ministerie, *2. Theſſ.* 5. 13. and that is, by wholsome doctrine to repaire the image of God, and to erect the kingdom of God in the hearts of men. When this thing is loued & desired, then are Ministers loued. This mutual loue is of great vse, it encourageth people to obey, & the preachers of the word to labour in teaching.

When.

When Paul saith, *I beseech you brethren*, hee shewes what moderation is to be vsed in all reproofes. He tells the Galatians his minde plainly to the full: and withall he inendeoures to shew his owne loue to them, and to keepe theirs.

It may be asked, how Paul can say, *Ye haue done me no hurt at all*. For when a beleeuers in Corinth committed incest, Paul tooke it for a wrong to himselfe? *1. Cor. 2. 10*: And no doubt, to call the doctrine of the Apostle into question, was a great wrong vnto him. I answer, the wrong was no wrong in his estimation and affection, who was content to put vp, and to forgiue the wrong. Here wee see the meeknesse of Paul, in that he quietly beares the crosses and wrongs laid vpon him. The like was in Moses, who 40. yeares together indured the bad manners of the Israelites, *Ades 13. 18*. but the perfect example of this vertue is in Christ, who saued them that crucified him. We likewise are to exercise our selues in this vertue. And that we may indeed so doe, we must first of all haue a sense of our spirituall pouertie, and a faith in the mercie, presence, and protection of God.

Againe, mark the mind of the Apostle, that he may winne soules to God, he is content to suffer any wrong. The Priests and Iesuites among vs in England, are content to venter life and limme, that they may winne Proselytes to the Church of Rome: much more then must the true Ministers of the Gospell bee content with any condition, so they may gaine men to God. In this case hurts and abuses, must be no hurts nor abuses.

13 And yee know how through the infirmities of the flesh, I preached the Gospel vnto you at the first:

30 14 And the triall of mee which was in my flesh, yee despised not, neither abhorred: but receiued me as an Angel of God, yea, as Christ Iesus.

53 15 What then was your felicitie? for I beare you record that if it had beene possible, you would haue plucked out your eyes: haue giuen them to mee.

16 Am I therefore become your enemy, because I tell you the truth.

40 The answer to the obiection in the former verse, was this: *Be ye as I: I am as you*. And the reason was this: hatred presupposeth an offence: ye haue done me no offence or hurt: therefore ye may

not thinke that I hate you. The *minor* is in the 21. verse, the *conclusion* in the 26. verse. *And shall not as becomilla ni belved on ainoi*
 Againe, the *minor* is *For haue done mee no hurt*. This is confirmed in the thirteene, fourteene, fifteene verses. The summe of the argument is this: I though my outward condition was subiect to contempt, yet did the Galatians shew loue and reuerence to me: therefore I did me no hurt. Againe, *Paul* sets forth both the parts of his argument. And first of all he describeth his owne condition, by three things: that he preached in *weaknesse of the flesh*: that he preached *the first*: that he preached *having the ruill of himselfe in his owne flesh*. Secondly, the loue and reuerence of the Galatians is set out by three signes, or effects: *They despised him not, they received him as an Angel, or as Christ himselfe*: they would haue staid hold on their eyes, haue done him good.

The first thing in *Pauls* condition is, that hee published the Gospel in the infirmities of his flesh, that is, in a meane and base estate, without the glory of humane wisdom, and authority, and subiect to many miseries. In this sense *Paul* opposeth infirmities to the excellencie of humane wisdom, 1. *Christ* 2. 1. 3. and vnder it he comprehends all the calamities and troubles that befell vnto him. 2. *Cor.* 12. 10.

This was the condition of the rest of the Apostles. For they were but *fishers*, and preached the word in their fisher-like simplicity. Nay, this was the condition of *Christ* himselfe. For he hid the Maiesty of his Godhead vnder the veile of his flesh: and his outward man was subiect to reproch, and contempt. *Ia.* 53. 3. And this is the order of God. The word must be dispensed in the infirmity of mans flesh for sundry causes. First, that we might not exalt our teachers aboue their condition, who are no more but instruments of grace. When the men of Derbe, and Lистра, would haue offered sacrifice to *Paul*, and *Barnabas*, *Paul* forbids them, saying, that they were men subiect to the same passions with themselves, *Act.* 14. 15. The second cause, that we might ascribe the whole worke of our euangelion not to men, but to God alone. 2. *Cor.* 4. 7. The third is, that God might by this meanes confound the wisdom of the world, and cause men that would be wise, to become fooles, that they might be wise. 1. *Cor.* 3. 18. The last is, that we might be assured, that the doctrine of the Apostles is of God: because it preuailes in the world without the strength and policy of man.

And as the word is preached in weaknesse, so it is believed of men, and the grace of God is conferred to vs, and continued in vs, in the weakenesse of the flesh. Gods loue is shedde abroad in the hearts.

hearts of men : but when I euen then, when we are in the middl of manifold afflictions. *Rom. 5. 2. 5. Paul beares about him the mortification of our Lord Iesus*, not for his damnation, but that the life of God might be manifest in his mortall flesh. *2. Cor. 4. 10.* And he saith plainly, that the grace of God is made perfect through weaknesse. *2. Cor. 12. 9.*
 5 By this we are taught a high point of religion, and that is, not onely to be content with the miseries and troubles of this life, but to reioyce therein : because when we are weakest, we are strongest; and when we thinke our selues forsaken of God in the time of distresse,
 10 we are not forsaken indeede, but haue his speciall fauour and protection. *2. Cor. 12. 10.* Let this be thought vpon : for the workes of God in the cause of mans saluation, are in, and by their contraries. This is the manner of Gods dealing.

The second thing is, that *Paul* preached the Gospel to the Galatians at the first, as it were breaking the ice, where none had preached before. In this he claimes his priuiledge, that he was to be esteemed as a Maister-builder, that laid the foundation of the Church of Galatia : and withall he giues a close liem to the false Apostles, who did not plant Churches, but onely corrupt them after
 10 they were planted. Againe, *Paul* here notes the condition of Gods Church, or kingdome : in which first comes the husbandman and sows good seede, and then after comes the diuell with his tares, *Math. 13. 24.* and all this is euident in the Church of Galatia, first planted by *Paul*, and then seduced by false teachers.

25 The third thing is, that *Paul* preached bearing about him the triall of God. This triall is a worke of God whereby he discouers vnto vs, and to the world, either the grace or the corruption of our hearts. Thus God tried *Abraham*, *Heb. 11. 17.* the Israelites; *Deut. 6. 1.* and *Ezechias*, *2. Chron. 32. 31.* and *Paul* in this place.

30 The vs. We must not thinke it strange, when we are afflicted any way. Nay, we must looke for trials, and be content when they come. *1. Pet. 4. 12. Iam. 1. 3.* We are either gold indeede, or gold in shew; if indeede, we must be cast into the furnace, that we may be purged : if we be gold in appearance, we must againe into the furnace, that we may be knowne what we are. The best vine in the vineyard must be lopped and cut with the pruning knife, that it may beare the more fruite. *Ioh. 15.*

Againe, we must take heed lest there be any hidden corruption reigning in our hearts: and we must labour to be indeed that which
 40 we appeare to be. For we must be tried by God: and then that which now lies hid, shall be discouered to our shame.

Lastly, we must looke to it, that there be soundnesse of grace in

vs, that we may be able to beare the trialls of God, and shew forth some measure of faith, patience, obedience.

The first signe of Reuerence in the Galatians is, *that they did not despise Paul* in his base condition. This is a matter of commendation in them, and it is to be followed of vs. And he is a blessed man that is not offended at Christ, *Mat. 11. 6.*

The second signe of reuerence is, *that they receiued Paul as an Angel of God, or as Christ Iesu.* Here first we must distinguish betweene Pauls person, and his doctrine or ministry. And he is said to be receiued as an Angel, or as Christ: because his doctrine was receiued euen as if an Angel, or Christ had deliuered it. Secondly we must put a difference betweene an Apostle, and all ordinary Pastours and teachers. And to be receiued as an Angel, or as Christ, properly and simply concerns Paul, and the rest of the Apostles. For to them it was said, *It is not you that speake, but the spirit of the Father in you. Mat. 10. 20.* Againe, *he that heareth you, heareth me, he that despiseth you, despiseth me, Luk. 10. 16.* The Apostles were called of God immediatly, taught and inspired immediatly, and immediatly gouerned by the Spirit, both in preaching and writing, so as they could not erre in the things which they deliuered to the Church: and therefore they were to be heard euen as Christ himselte.

As for other ordinary teachers, they are in part and in the second place to be heard as Angels, and as Christ, so farre forth as they follow the doctrine of the Apostles. Thus are they also called *the Angels of the covenant, Malac. 2. 7.* And *Embassadours in the stead of Christ, 2. Cor. 5. 21.*

Here Paul notably expresseth the Authority, and Honour of an Apostle, which is to be heard euen as Christ himselte: because in preaching he is the mouth, and in writing the hand of God. This authority is to be maintained: and the consideration of it is of great vse. The Papists say, we know the scripture to be the word of God, by the testimony of the Church: but indeede the principall meanes whereby wee are assured touching the truth of Scripture, is, that the books of Scripture were penned by men, whose writings, and sayings, we are to receiue, euen as from Christ himselte, because they had either Prophetick or Apostolick authority, and were immediatly taught and inspired in writing: and all this may be discerned, by the matter, forme, and circumstances of the foresaid books.

De confid. ad
Engen.

Secondly, they are to be blamed that call the Pope *the spouse of the Church*, and Christ by *anointment* (as Bernard did,) for thus is he more then an Apostle.

Thirdly,

Thirdly, here we see the goodnesse of God, that doth not speake to vs in his Maiesty, but appoints men in his stead, who are his Embassadors to beseech vs to be reconciled to him.

Fourthly, there must be fidelity in teachers, because they stand in teaching, in the stead of Christ: and therefore must onely deliver that which they know to be the will of Christ.

Fifthly, They must haue a speciall care of holinesse of life, because they speake in the name and roome of God. Reade *Leuit. 10. 2.*

Sixtly, the people are to heare their teachers with all reuerence, euen as if they would heare the very Angels of God, or Christ himselfe.

Seauently, the comfort of the Ministry is as sure and certaine, as if an Angel came downe from heauen, or Christ himselfe to comfort vs: so be it we doe indeede truely turne to God and repent.

Vers 15.

What was your felicity? That is, you esteemed it to be your felicity, that you receiued me and my doctrine. *Yee would haue plucked out your eyes, and haue giuen them to mee* a prouerbiall speech, signifying the speciall loue of the Galatians to Paul, so as nothing which they had could be too deare for him. *If it had benne possible* this he saith, because no man can plucke out his eye to doe another mans good: or thus, no man can possibly giue his eye and the sight thereof to another.

In these words Paul sets downe the third signe of the loue and reuerence which the Galatians shewed to him: and that is, that they thought themselves happy by reason of Pauls Ministry, and would haue parted with their owne eyes for his good.

Hence we learne, that there is a felicity in the time of this life, and that is, to receiue and embrace the doctrine of the Gospell. So saith Christ else-where. *Luk. 8. 21. and 11. 18. Matb. 7. 26.* True happinesse stands in our reconciliation with God in Christ. And this reconciliation is offered and giuen vs on Gods part by his word and promise, and it is receiued of vs, when we turne to God, and by faith rest on the said promise. To be in Gods kingdome is happinesse: and this is the kingdome of God, when we religne our selues in subiection to his will and word. The preaching of the word is the key of this kingdome, *Matb. 16. 19.* and when it is receiued into our hearts by faith, heauen is set open vnto vs euen in this life, *Iob. 1. 5. 1.*

The

The Philosophers therefore haue erred, that place our happinesse in honours, riches, pleasures, or in ciuill vertue.

Secondy, our common people are deceiued, who think because they deale truly and iustly before men, that they are in as good a case as they that heare all the Sermons in the world as though true happinesse stood in ciuill conuersation.

Thirdly, this doctrine serues to beate downe a point of natural Atheisme in the heart of man, which makes many thinke it a vaine thing to serue God, and to heare his word, *Iob 21. 15. Malac. 3. 14. David* was troubled with this corruption, *Psalme 73. 15.* Many of them which professe the name of Christ, will not bee brought to keepe the Sabbath day: and in their dealings they vse fraud, and lying as other men doe: and all is because they thinke they cannot liue by their religion.

Fourthly, the onely way to establish a kingdome or commonwealth, is to plant the Gospell there: for this makes an happy people. And this is the maine cause of our happinesse and successe in this Church and land. And the obedience of the Gospell it is that makes every man in his trade, office, and calling whatsoeuer it be, to prosper. Reade *Psal. 1. 3.*

Fifthly, on the contrary, they are wretched and miserable that liue without the Gospell, *Prou. 29. 18. 2. Cor. 4. 3. 2. Tim. 3. 7.*

Sixtly, to receiue the doctrine of the Apostles, is an infallible marke of the Church of God. For this is it that makes a people blessed and happy.

Seuenthy, we may not despise the preaching of the word, *1. Thes. 5. 20.* If we doe, we despise our owne happinesse. If it be said, Preachers sometime are deceiued. *Answer.* Marke the addition of *Paul,* *Prooue all things, hold that which is good, 2. Thes. 5.*

Touching the speciall loue of the Galatians to *Paul,* first it may be demanded, what was the cause of it? *Answer.* The very ministration of the Apostle, whose office it was to make disciples, *Math. 28. 19.* and so to plant the Church of the New Testament. And for this cause, hee had a priuiledge to preach the trueth, so as hee could not erre in things which he deliuered to the Church. Secondly, he preached with authoritie, as hauing power to correct rebellious offenders, *2. Cor. 10. 6.* and *1. Cor. 4.* Thirdly, he preached with vnspokeable diligence. Reade *Acts 20. 31.* Fourthly, he had a prerogative, (as the rest of the Apostles had) after hee had made disciples, by imposition of hands to giue vnto them the extraordinary gifts of the holy Ghost, *Acts 8. 17.* And these are the meanes whereby this speciall loue was procured.

Secondly,

Secondly, it may bee demanded, whether the Galatians did not more then keepe the law, when they would haue plucked out their owne eyes, and haue giuen them to *Paul*? for thus they loue him more then their owne selues. *Answer.* The commandement
 5 [Thou shalt loue thy neighbour as thy selfe] doth not prescribe that we must in the first place loue our selues, and then in the second loue our neighbour: but it sets downe the right manner of louing our neighbour, and that is, to loue him, as heartily and vnfainedly, as our owne selues.

10 The measure of loue is expressed when *Christ* saith, we must loue one another, as *Christ* loued vs, *Iohn* 13.34.

There is a certaine case in which wee must consider our neighbour, not onely as a neighbour, but also as a speciall instrument of God: and thus are wee in some respects to loue, and to preferre
 15 him before our selues. Thus a subiect is more to loue the life of his Prince, then his owne life. Thus *Paul* was content to bee accursed for the *Israelites*, *Rom.* 9.1. And the Galatians would haue giuen their eyes to *Paul*, that was so worthy an instrument of the grace of God.

20 In their example we are taught to be willing to forsake the dearest things in the world for the Gospel of *Christ*, even our eyes, hands, feete, yea and our life.

Verse 16.

Because I tell you the truth. We must after *Pauls* example speake
 25 the truth to all men, *Ephes.* 4.25. Am I therefore your enemy] the conclusion of the Apostles argument. Here we see a corruption of nature, which makes vs that wee cannot abide to heare the truth in things that are against vs. Wee hate them that speake the truth: selfe-love makes vs conceive the best things of our selues. Heere
 30 then learne.

1. To search thy heart and life, that thou mayest know the very worst by thy selfe: If thou wilt not know it now, thou shalt know it to thy shame in the day of iudgement.

2. Be vile and base in thine owne opinion, *Iob.* 34. last.

35 17. They are iealous ouer you amisse: yea, they would exclude you, that ye should altogether loue them.

18. But it is good to loue earnestly alwayes in a good cause, and not onely when I am present with you.

40 The word zeale, hath many significations, beere it is filly translated iealousie. *Ye are iealous*] hereby much is signified, that there

is a spirituall marriage betweene Christ and his Church: that the Church is the Bride, Christ the Bridegroom, or husband, the Gospel an instrument drawne touching the marriage: the Sacraments as seales, the graces of the Spirit as loue tokens, the Ministers of Christ, as friends of the Bridegroom, and suters for him. In this respect they put on the affection of Christ, and are zealous for him. This ielousie is twofold, *Pretended ielousie*, and *true ielousie*. *Pretended ielousie*, is, when men falsely pretend the loue of the Church for Christs sake. Thus *Paul* saith, *They are ielous*, that is, they pretend a loue vnto you for Christs sake, but indeed they doe it to amisse. And the reason followes, *They would exclude you*, namely, from louing of me. Others reade the words thus, they would exclude *quos*, vs: the difference in the originall is onely in one letter: and the sense is the same, that the false apostles would exclude *Paul* from the loue of the Galatians, that they onely might bee honoured and loued.

It is good] These words may be vnderstood, either of the Galatians, or of *Paul*. I rather choose to apply them to *Paul*, that for ielousie he may make an opposition betweene himselfe and the false teachers. The sense is this: that ielousie is a good thing, if it be in a good cause; that is, if it be indeed for Christs sake, and be alwayes the same. And *Paul* addes further, that this kinde of ielousie is in himselfe: because he is ielous over the Galatians not only when he is present with them, but also when he is absent: and this he further confirms in the two next verses.

The scope. In these words, *Paul* meets with a conceit of the Galatians: for they might haply say, that their new teachers loued them exceedingly, and were zealous for their saluation. *Paul* therefore answers by a comparison, thus: they are ielous ouer you, but it is amisse: nay, ielousie for you is good. The first part of the comparison is in the 17. verse, the second in the 18.

Theyse. When *Paul* saith, that the false apostles were ielous ouer the Galatians amisse, hee sets out the fashion of men in the world, which is to doe things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but some doe it of enuy and contention, *Phil. 1. 15.* others make merchandise of the word. It is an excellent thing to imbrace the Gospel: and yet many men doe it amisse for feare, or for honour, or for profit, or for other sinister respect, and not for the Gospel sake. This temporall life is an excellent thing, yet few there are that know the ende of this life. For men commonly spend not their time to seeke the kingdome of heauen, and to serue God in seruising

seruing of men; but with all their might, they aime at honours, profits, pleasures: and thus they liue amisse, not for the honour of God, but for themselves. This must teach vs not onely to doe good, but to doe it well, and to propound good ends to our selues: and to seeke to bee vpright in the statutes of God; *Psalm 119. 80.* To this ende, three things must bee done. First, wee must set before vs the will and commaundement of God, and this must moue vs to doe the good we doe. Secondly, the outward action must be conformable to the inward motions of the inward man: and they must both go together. Thirdly, we must directly intend to obey God in all things wee doe, and to approoue our hearts and doings to him.

In that the false apostles are said to be *zealots*, or *zealous*, we see how nature can counterfeit the grace of God: and that which the child of God doth by grace, that the naturall man can doe by nature. Thus *Pharash* fained repentance; *Exod. 9. 27.* and *Ahab*, that *felckin* (as he is worke wickednesse, *1. King 21. 27.* and *Indas* in the midst of his despaire, is said to *repent*, *Marth. 27. 1.* Daily experience shewes the like in such persons, who in their extremitie, with teares use to bewaile their liues past, and with many vowes and protestations, promise amendment: and yet afterward when they are on foot againe, they returne to their old bias. In a word, there is nothing that the godly man doeth by the spirit of God spiritually, but an hypocrite may doe the like carnally. Nature can play the part of theape, in imitating good things. I therefore it stands vs in hand to pray, and examine our hearts, lest we bee deceived in our selues. For there may lie a depth of deceit and falshood lurking in the heart. And that we be not deceived, two things must be obserued. One is, that wee must cherish in our hearts an vnuerfall hatred of all and every sinne; first in our selues, and then in others. The second is, that we must bee changed and renewed in our minds, consciences, and affections.

Thirdly, heere wee see the propertie of enuie, and ambition, in these false teachers. *Paul* must be excluded from the loue of the Galatians, that they alone may be loued. Thus *Iosua* would haue excluded *Eldad* and *Medad* from prophesying, and hee would haue *Moses* to be the only Prophet: but *Moses* saith, *I would to God all the people could prophesie*, *Numb. 11. 29.* *Iohns* disciples would haue excluded *Christ* baptizing: but *Iohn* saith, *He must increase, and I must decrease*, *Iohn 3. 30.* The disciples of *Christ* would haue excluded one that cast out diuels in the name of *Christ*, but did not follow him, and *Christ* forbad them, *Luke 9. 49.*

Lastly,

Lastly, we here see the propertie of deceiuers is to make a diuision betweene the Pastors and the people.

Beside the former pretended ielousie, there is a good ielousie, which the Apostles take to himselfe, and elsewhere hee calls it the *ielousie of God*; 2. Cor. 11. 2.

This ielousie presupposeth the office of the Apostles, and all Ministers, which stands in three things. The first is, to become suiters to the Church, or to the soules of men, in the name of Christ, and to make the offer or motion in his name, of a spiritual mariage: and this is done in the ministerie and dispensation of the Gospell. The second is, to make the contract betweene mens soules and Christ. Now to the making of a contract, the consent of both the parties (at the least) is required: Christ giues his consent in the word, *Of* 2. 20. and we giue our consent to him, & choose him for our head, when we turne to God, and beleue in Christ. And the ministry of the word, serues to signifie the will of Christ vnto vs, and to stirre vp our hearts to an holy consent. The third is, after the contract, to preferre them in true faith, and good life, that they may bee fit to be presented to Christ in the day of iudgment, and so be married to him eternally: for then, & not before, is the marriage of the lambe. These duties are all noted by *Paul*, when he saith, *that hee prepared the Corinthians that he might present them as a pure virgin vnto Christ*; 2. Cor. 11. 2. And because this charge and office is laid vpon the Apostles and Ministers: therefore they are said to bee *iealous*.

This ielousie stands in three things. The first is, to loue the Church, in deed and truth for Christs sake. The second is, to keepe least by reason of weaknesse, and by meanes of the temptations of the diuell, the Church and they that beleue, should fall away from Christ. The third is, after the fall of the Church, to be angry with holy anger and indignation for Christs sake. Thus *Moses* was ielous, when the Israelites worshipped the golden calfe: and *Eliu* with like zeale sue the priests of *Baal*. Thus is *Paul* said to be ielous in this place, *Altes* 14.

If the Apostle bee thus ielous, how much more then is Christ himselfe ielous, who hath espoused himselfe to his Church? This plainly shewes, that hee cannot brooke either partner, or deputie. And therefore his sacrifice on the crosse must stand without the sacrifice of the Masse, his intercession without the intercession of Saints, his merits without the merit of workes, his satisfaction without any satisfaction of ours. He will haue the heart alone, and all the heart, or nothing: and he will not giue any part of his honour to any other.

This

This ielousie in the Ministers must reach all faithfull seruants of God; that they keepe themselves as pure virgins for Christ, and set their hearts on nothing in the world, but on him. Therefore they must hunger after Christ: they must account all things dung for him: they must haue their conuersation in heauen with him: and loue his comming vnto them by death, *Psal. 45. 16.* Contrariwise they that set their hearts on any other thing beside him, are said to goe *whoring from him*; and therefore they are accursed, *Psal. 73. 27.* Thus many Protestants doe in their practise, whatsoeuer they professe. Thus doth the Church of Rome both in word and deed. For beside Christ she hath many other Iouers: and she goes a whoring after them when shee worships Angels and Saints, the images of God and Christ, with religious worship.

Againe, by this we are put in minde to yeeld an vniuersall subiection to Christ: for this is the dutie of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must bee propounded: and we must be constant in the good which we doe. And thus Paul saith, *it is good to be zealous.*

19 *My little children, of whom I trauell in birth againe, till Christ be formed in you.*

20 *I would I were now with you, that I might change my voice: for I am in feare of you.*

Paul hath said before, that his ielousie ouer the Galatians was good: because it was in a good cause, and it was constant, not only in his presence, but even in his absence: and this he declares here by two signes: his loue now in his absence, in the 19. verse, and his desire in the second verse.

The word, *deliue*, translated, *I trauell in birth*, signifies not onely the trauell of the woman at the birth of the childe, but also the painefull bearing thereof, before the birth. And the wordes haue this sense, O ye Galatians, once heretofore I bare and brought you forth, when I first preached Christ vnto you: and because now ye are reuolted from my doctrine, I am constrained once againe to beare you, and to trauell with you in my ministerie, till by the operation of the Holy Ghost, the right knowledge, and the true image of Christ defaced by the false apostles, bee once againe reformed and restored.

In these words (*my little children*) Paul takes to him the condi-

tion.

tion of a mother, and hee signifies his most tender and motherly affection to the Galatians. It is the fashion of mothers, when their children prosper and doe well, to reioyce, when they are sicke, or die, to mourne exceedingly, and to bee mouued with pitie and compassion. The Galatians deserued no loue at *Paul's* hand: for their apostasie was very foule: yet because there were some good things remaining in them, and there was hope of recovery, hee enlarged his bowels towards them, and shewes his loue with compassion. If this bee the case with *Paul*, then great is the loue and compassion of God to his children. If the childe be sicke and forward, the mother doeth not cast it forth of the doores, but she tenders it, and carefully lookes vnto it: much more then will the Lord haue pitie and compassion. Heere then a maine comfort is to be remembered: if we be of the number of them that beleue in Christ, hating vice, and hauing a care to please God, our weaknesses and falls of weaknesse, doe not abolish the mercie of God, but are occasions to illustrate the same. The weakenesse of the child, stirres vp the compassion in the mother: and *David* saith, *A father hath compassion on his children, so hath the Lord compassion on them that feare him*: and make the reason: *for he knowes our frame, and that we are but dust*, *Psalm. 103. 14.*

When *Paul* saith, *I trauell*, hee signifies the measure of his ministeriall paines, that they were as the trauell of a woman with child: and this he shewes plainly in the particulars, *2. Cor. 11. 23.* *Esau*, that was sent in his time to restore religion, was at length so wearied in this businesse, that he desired the Lord to take him out of the world, *1. King. 19. 4.* The paines of the Prophet *Isai*, made him crye, *My leannesse, my leannesse*; and *Jeremy* cries, *my belly, my belly*: signifying that his griefs and his paines in the ministry, were as the paines of the *Cholicke*. By this we see, that they haue much to answer for before God, that are in this calling, and yet take little or no paines therein. And that they which take the most paines, come far short of their dutie.

Again, when hee saith, *I trauell*, hee signifies the dignity of the ministry, that it is an instrument appointed of God for the worke of regeneration: for *Paul* compares himselfe to a woman in trauell, and the worke of his ministry, to the trauell it selfe, whereby children are borne to God. This serues very well to stop their mouths, that condemne the vocall and externall ministry.

When he saith, *I trauell*, he teacheth, that if men fall after their first initiall repentance, there is still a possibilitie of mercie,

and place for a second repentance. We must *forgive till seventy seven times, Mat. 18.22.* Much more will God doe it. The parable of the prodigall Sonne shewes, that they which fall from God after their calling and first conuersion, may againe by new repentance
5 be recovered.

An obiection: *Pauls* second trauell presupposeth a second regeneration in the Galatians: and if they are borne againe the second time, then in their Apostasie they tell wholly from God. *Ans.* When *Paul* saith, *I trauell againe*, he doth not presuppose any second Spirituall generation: for the child of God is but once begotten to the Lord, and *Paul* here calls the Galatians, *little children*, because even in the time of their fall, the seede of God still remained in their hearts. And because the image of Christ was againe to be reformed and restored in the Galatians, in this respect he saith, *I trauell*
10 *againe with you.*

The end of *Pauls* ministry is expressed in the words, *till Christ be formed in you*: that is, till (as it were) the counterfeite or image of Christ be stamped and imprinted in your hearts. This image hath two parts. The first is, a Right knowledge of Christ in respect of his natures and offices, as they are set forth in the word. This knowledge was defaced in the Galatians, when they ioyned workes with Christ: for then they made him to be an imperfect Saviour. The second part of this image, is a Conformity with Christ *Rom. 8.29.* It is twofold, *conformitie in quality*, and *conformitie*
15 *in practise.*

Conformity in quality is againe twofold. The first is a *Conformitie to the death of Christ*, when the vertue thereof works in vs a death of sinne, and when we suffer as Christ suffered, in silence, contentation, obedience, subiecting our selues to the will of God. The second
20 is, a *conformity to the resurrection or life of Christ*, and that is, when we liue not onely a naturall, but also a Spirituall life, which is to submit our selues to be ruled by the word and Spirit of Christ.

Conformity in practise is, when we carry our selues as Prophets in the confession of the name of Christ, in teaching, exhorting, and
25 admonishing one another: as Priests to offer our bodies and soules in sacrifice to God: as Spirituall Kings, bearing sway over the lusts and corruptions of our owne hearts. And thus is Christ to be framed in the hearts of men.

The vse. Here we see, the end of all preaching, is to make sinners
30 full men to become new creatures, like vnto Christ: this is the drift of the Ministry: and the doctrine that tends to this purpose, is sound and wholesome.

Againe, here we see, that in the new Testament, there is but one rule and order for all men, and that is the rule of Christ, *Take up thy crosse and follow me*: and for this cause the Ministry serves to frame Christ in the hearts of all beleeuers: Therefore the severall rules and orders of Monks and Friars in the Church of Rome, are meer superstitions.

Furthermore, *Paul* here makes two degrees of Gods children; one is, when they are begottē of God, & Christ is formed in them. The second is, when they are begotten of God, yet so, as they are as yet vnformed. Such were the Apostles when they conspired Christ to bee the Sonne of the living God, *Matth. 16.* for then they knew not the article of Chrills death, resurrection, ascension, at that time, nor the manner of his kingdome. Of this sort was *Rahab*, when she received the spies, *Heb. 11.* for then she was not informed in the religion of the Iewes, but only acknowledged the God of Israel to be the true God, and had a resolution to ioyne her selfe to the people of God. Of this sort were the *Corinthians* at the first. For they were carnall more then spirituall, euen babes in Christ, *1. Cor. 3. 3.* This must teach vs, where we see any good thing in men, to cherish it. For though as yet they be not Christians formed, yet they may be Christians in forming.

When *Paul* saith, *untill Christ be formed*, he shewes that the conuersion of a sinner is not wrought in one moment, but by little and little, in proceſſe of time. In the generation of infants, first the braine, heart, and liuer are framed: then the bones, veines, arteries, nerues, membranes: and after this, flesh is added. And the infant first begins to liue the life of a plant, by growing and nourishing: then it liues the life of a beast, by sense and motion: and thirdly, the life of man, by the vse of reason. Euen so God outwardly prevents vs with his word, and inwardly he puts into vs knowledge of his wil, with the beginnings or seeds of faith and repentance, as it were a braine and a heart: from these beginnings of faith and repentance, arise heavenly desires: from these desires followes asking, seeking, knocking: and thus the beginnings of faith are increased, and men goe on from grace to grace, till they be tall men in Christ. And for this cause, we must with constancy vse the good meanes, in hearing, reading, praying.

Lastly, we are all here put in minde to stufy, and to vse all good meanes, that we may be like to Christ, specially in the disposition of the inward man. There is a spirituall madnes in the minds of many men: they thinke of nothing but of the fashion of their apparell, and of the trimming of their bodies: but let vs thinke how

how to imprint the gracious image of Christ in our hearts: thus shall we be lovely, and haue fauour in the eyes of God.

Thus much of *Pauls* loue: now follows his desire in the 20. verse. In which I consider three things: the desire it selfe, *I would I were with you now*; the end of his desire, *that I might change my voice*; the occasion thereof, *for I am in doubt of you*.

When *Paul* saith, *I would I were with you now*, he shewes, that the presence of Pastours with their people, is a thing most necessary. And there are two reasons thereof. One is, to prevent spirituall daungers, which are manifold and continuall, in that *the diuell seeks continually whome he may deuoure*: and *we fight against principalities and powers in heavenly things*. In this respect Pastours are called *watchmen*, and *ouerseers*. Secondly, the presence of Pastours with their people, serues to redresse things amisse, and to re-
15 couer them that be in Apostasie: as *Paul* saith in this place. Therefore it were to be wished that this mind of *Paul* were in all Pastors, that with one consent they might say to their people, *I would I were with you now*.

In the words, [*that I might change my voice*] *Paul* continues the
20 allusion (which he made in the former verse) to a woman with child: and hereby he signifies two things. The first is, that he will leaue further disputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their trauell, by reason of their paine. This is to change the voice. It was the maner of *Paul*
25 to abase himselfe, and to mourne for the sinnes of others, 2. *Cor.* 12. 14. and hee reprooues the Corinthians, that they were puffed vp, and did not mourne for the incestuous person. Like was the practise of *Dauid*, *Psal.* 119. 136. of *Lot*, 2. *Pet.* 2. 7. of *Jeremie*, *Lam.* 2. 11. of the friends of *Iob*, *Iob.* 2. last. of the godly in the daies of *Ezechiel*, c.
30 9 4 of Christ in respect of *Ierusalem*, *Luke* 19. 41. And it hath bin alwayes the practise of holy men, when there was no other helpe, with teares to commend the case to God.

If sorrow for other mens offences make *Paul* change his voice, much more are men to doe it for their owne. *Peter*, in his repentance left his presumptuous speaking, and fell to bitter and secret
35 teares: and so did the woman that stood at the feet of Christ weeping, and washed his feet with her teares, *Luke* 7. 83. The like ought wee to doe for our offences and sinnes. The earth quake this Winter past, must stirre vs vp to this dutie. For it is a matter
40 full of terror, 1. *Samuel* 14. 15. and the sicknesse which hath taken hold of thousands as a gentle warning must bee respected. And it must bee considered, that the changes of the great world bring

with them like changes in the little world, that is, in the bodies of men.

Againe, *to change the voice*, is to conferre with the Galatians, and vpon conference to temper his voice to their manners and condition, as nourses stammer and lispe with children. For some are with pitie to be recovered: and some with terroure, *Iud. 22. 23.* Hence I gather,

That the conference of Pastours and people, is a thing very necessary. *Paul* heere ascribes more to it then to his Epistle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceiue things that are taught. Here then we see a common fault. Men are content to heare, but they will not conferre with their teachers: and in the time of sicknesse, the first person that is conferred with, is the Physician: and the Minister is last sent for: whereas on the contrary, the cure of the soule, is the cure of the bodie, *Iob 33. 23. 25.*

Againe, here is set downe the way to attaine all good learning: and that is, that learners bee present with their teachers: and the teachers againe temper their voices to the capacitie of their learners. Thus *Samuel* was with *Eli* at the doore of the Tabernacle: thus *Christ* was in the Temple among the doctors, hearing them, and asking them questions, *Luke 2. 44.*

Thirdly, *Paul* heere sets downe the way to make a pacification for religion in these last dayes: and the way is, that the Pastours of the Church bee assembled together by the authoritie of Princes: and being assembled, they temper their voices one to another according to the written word. Thus may they that lie now vnder the apostasie of Antichrist, be recovered, *Abel 25. 6.* And the promise of God is, that *when two or three come together in his name, hee will be with them*, *Matt. 18.*

Lastly, the Ministers (as here wee see) are to temper their gifts and speach to the condition of their hearers. The Corinthians were babes in Christ, and *Paul* feeds them with milke, *1. Cor. 3. 3.* to the lew he became a lew, to the Gentile a Gentile, that he might winne some, *1. Cor. 9. 18.* For this cause it were to bee wished, that Catechising were more vsed then it is of our Ministers. For our people are for the most part rude and vncatechised: and therefore they profit little or nothing by Sermons. A sermon to such persons is like a great loose set before a child. And it is no disgrace for learned Ministers, in plaine and familiar manner to catechise: for this is to lay the foundation, without which all labour in building is in vaine. Againe, our ignorant people should be content even in their,

their olde age to learne the Catechisme: for by reason of their ignorance, they lie as a prey to the Atheist and Papiſt: and in much hearing, they learne little, becauſe they know not the grounds of doctrine that are vſually in all Sermons. And it is a fault in many, that they loue to heare Sermons, which are beyond their reach, in which they ſtand & wonder at the preacher: and plaine preaching is little reſpected of ſuch.

The occaſion of *Pauls* deſire is in theſe words, *I doubt of you*, or thus, *I am in perplexitie for you*: and this *Paul* ſpeakes as a mother in ſome dangerous extremitie, in the time of her travell; as *Rachel* was in the birth of *Benjamin*, *Gen. 35*. And the words carry this ſenſe, I am troubled for your recovery; and I feare it will neuer be.

Heere wee learne, how dangerous a thing it is to fall from grace, though it bee but in part. For a man cannot recover himſelfe when hee will. Wee doe not the good wee can, unleſſe God make vs doe it, *Ezech. 36. 27. Cant. 1. 4. Ierem. 31. 29*. Therefore it is an error to thinke that we may repent and turne to God when we will, as many ſuppoſe. And this muſt bee a warning vnto vs to preſerue the good things that God hath put into vs, and not to quench the ſpirit.

And though *Paul* doubt of the recovery of the Galatians, yet he ſpares not to ſend his Epistle to them, and to vſe meanes. And thus in deſperate caſes, we muſt vſe the beſt meanes, & leaue the ſucceſſe to God. Thus the Iſraelites when there was no other helpe, went into the ſea, as into their death bed, or graue, by faith ſtaying themſelves on the promiſe of God, *Heb. 11. 29. 2. Chron. 20. 12*.

That which *Paul* here ſaith, may bee ſaid of many among vs, in whom Chriſt is not yet framed, whether we reſpect knowledge or good life: for they giue iuſt occaſion of doubting, whether they will euer returne to God or no.

21 Tell mee yee that will be vnder the law, doe yee not heare the law?

22 For it is written, that Abraham had two ſonnes, one by a ſervant, and another by a free woman.

23 But he which was of the ſervant, was borne after the fleſh: and he which was of the free woman, by promiſe.

40 From the eight verſe of this chapter to the 20. verſe, *Paul* hath handled the concluſion of the principall argument of this Epistle touching the Apoſtaſie of the Galatians: and here he returnes a-

gaine to his former doctrine touching the iustification of a sinner by faith, without the workes of the law: and he confirms it by another argument, the summe and substance whereof is this: Your libertie from the law, was prefigured in the family of *Abraham*: therefore ye are not bondmen to the law, but free men.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verse: an history of *Abraham* and his family, ver. 22, 23. the application of the history from the 24. verse to the 30. the conclusion, verse 31.

And first of the Preface, *Law*] the word (*law*) in the first place, is taken properly for the moral and ceremoniall law of *Moses*: and in the second place, for the books of *Moses*, and namely, for the booke of *Genesis*. And in this sense the word is taken, when Christ is said to expound the *Law* and the *Prophet*, *Luke* 24. And sometime it signifies all the bookes of the old Testament, *Iohn* 15. 15.

Vnder the law] to be vnder the law, is to hold our selues bound to the fulfilling of the law: and to looke for life eternall thereby.

Doe ye not heare the law?] that is, ye seade and heare in deed, but ye vnderstand not the scope and drift of that which you seade.

In this Preface, first *Paul* meetes with the pride of mans nature, whereby the Galatians went about to establish their owne righteousnesse by the law, when hee saith, *See that will bee vnder the law*, &c. With this pride were the Iewes tainted, *Romanes* 10. 3. and the young Prince that came to Christ, and said, *Good master, what must I doe to be saved?* And the Papiſts of our time, who will not bee subiect to the iustice of God, but set vp their owne iustice in the keeping of the law. The like doe the ignorant people among vs, who hold that they are able to fulfill the law, and that they are to be saved thereby. And when they say, they looke to be saved by their faith, they vnderstand thereby their fidelitie, that is, their good dealing.

Againe, *Paul* here notes the seruite disposition of men that loue rather to be in bondage vnder the law, then to be in perfect liberty vnder the grace of God. This we see in daily experience. All professe Christ among vs: yet is it euen a death to the most, to forsake the bondage of the flesh. Christ we professe, yet so as we take libertie to liue after the lusts of our owne hearts.

When *Paul* saith, *Doe ye not heare the law?* hee notes the cause of our spirituall pride, and of the seruite disposition before named, namely, ignorance in mistaking and misconceiuing the true scope of the law: for the Galatians did not consider that Christ was the scope of the law, but they supposed that the very obseruation of the

the law, even since the fall of man, did give life and iustice. This ignorance was to the Iewes as aveile before their eyes in the reading of the law, 2. *Corinthians* 3. 14. And this ignorance hath blinded the Papist at this day: for he supposeth that the Gospel is nothing else but the law of *Moses*: and that Christ indeed is but an instrument to make vs keepers of the law, and consequently Saviours of our selues.

In the history of *Abraham* I consider three things, the fact of *Abraham* in taking two wiues: the euent vpon this fact, he had two sonnes by them: the condition of these sonnes.

Touching the fact of *Abraham*, it may bee demaunded, what is to bee iudged thereof? The ground to the answer shall bee this; that marriage is the indissoluble coniunction of one man and one woman only. This Christ of purpose teacheth, *Matth.* 16. where he saith, that God created them at the first man and woman, and not women, v. 4. that a man must forsake father and mother, and cleave to his wife, not to his wiues, v. 5, that they remaine shall be one flesh, v. 6. And in all this Christ makes no new law, but onely reuiues the first institution of marriage made in Paradise. And *Moses* hauing set downe this diuine institution, addes withall, that *Lamech* was the first that brake it, by taking many wiues.

Now then, the answer to the question, is two-fold. Some say, that *Abraham* and therest of the Patriarks had a dispensation from God to marrie many wiues, and therefore that it was no sinne in them. Of this minde are sundrie learned men, both Protestants and Papists. But the answer is only coniecturall, and hath no euidence in Scripture.

The second answer is, that God did not approue the polygamie of the fathers, or commend it, but did onely tolerate it, as a lesser euill, for the preventing of a greater. This tolleration appeares, in that God commanded that the king must not multiply his wiues, *Deut.* 17. 17. and that the child of the hated wife, (though shee be the second wife,) if it bee first borne, shall be the heire, *Deut.* 21. 15. The occasions of this tolleration were two. One was, a desire in the Patriarks to multiply their posterity, that if it were possible, the Messias might descend of their line. The second was, the common custome of men in the East countreyes, who made no matter of it, to marry many wiues: and a common custome bred a common error, and a common error bred common ignorance, wherby that which was indeed a sinne, was esteemed no sinne.

It may be objected, if the hauing of many wiues were an offence, that *Abraham* and therest of the holy Patriarches liued and died

died in a sinne without repentance: because wee finde nothing in Scripture touching their repentance for that sin. *Answer.* Knowne sinnes require particular repentance: but if sinnes be vnknown, or vnconsidred, by reason that men are caried away with the sway of the times (as the Patriarches were) a generall repentance sufficeth, *Psalm.* 19. 12.

Again, it may be alledged, that *Abraham* tooke *Agar* by the consent of *Sara*. *Answer.* That sufficeth not to make a full excuse for *Abraham*. For if marriage were a meere ciuill contract, as it is made by the consent of men and women so it might be dissolved by like consent. But it is more then a ciuill contract: because in the making of it, beside the consent of the parties, the authoritie of God is interposed: and therefore *Saras* consent (in giuing *Agar* to *Abraham*) is nothing without the allowance of God: and wee may not thinke that God will allow of that which is directly against his owne ordinance.

Thirdly, it may be alledged, that if the having of many wives be a fault, then *Abraham* and the rest were adulterers. *Answer.* Not so, the polygamie of the Fathers is to bee placed in the middle, betweene adulterie, and holy wedlocke. They tooke not wives of a lewde minde, for the satisfying of their lust, but of a conscience not rightly informed in this point.

The euent vpon the fact of *Abraham* was, that his two wives, bare him two sonnes. Hee had indeed more sonnes by *Keura*, *Genes.* 25. 2. but these two, *Ismael* and *Isaac* are onely here mentioned: because by the speciall appointments of God, they were ordained as types of true beleeuers and hypocrites. *Reade Rom.* 9. 7. 8.

The condition of children is set foorth by a double difference. The first is, that one may be borne of a bond woman, and therefore a bond man; the other of a freewoman, and therefore a freeman, & the heire. Here it may be demaunded, how the same person can bee both a wife, and a bond woman? *Answer.* Among the heathen (as also among the Iewes) there were two sorts of wives. Of the first kinde were they, that were ioynt gouernours of the family with the husband, and they were called mistresses of the house. Of the second sort were they, that serued onely for propagation, and were in all other respects as seruants or strangers. Of the first kinde was *Sara*; and of the second, *Hagar* and *Keura*.

The second difference of the children was this. One, that is, *Ismael*, was borne after the flesh, that is, by the strength of nature, and according to the fleshly counsell of *Sara*, who did substitute *Hagar* into

Vxor mater-
fanulias.

Vxor vsuaria.

into her owne roome. The other, namely *Isaac* was borne by the promise, that is, according to the order of nature yet not by the strength of nature, but by the vertue of the promise of God.

In the birth of *Ishmael* *Saraes* desires was good, that the promise of God might bee accomplished: but the means was carnall, the substitution of her handmaid. This is the condition of the godly: they intend and desire the best things, but they faile in the manner of doing. The spirit stirres vp good motions, and the flesh corrupteth them. *Paul* saith, that *to will* was present with him, but he could not doe that which was good as hee ought. This must cause vs alwaies to humble our selues for our best works.

Againe, we are here taught not to make haste to accomplish our desires, but when God promiseth any thing, to wait his leasure, and in the meane season to live in subiection. *Sara* with all her haste could not prevent Gods providence. Shee hath her desire in the birth of *Ishmael*, but yet hee is borne according to the flesh, in bondage, and he is not the promised seed.

In the birth of *Isaac* we see the vertue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible, *Matt.* 17. 20. If then we desire any good things at the hands of God, our dutie is in silence and patience to rest on the promises of God, and then our desire shall indeed be accomplished.

24 By the which things another thing is meant. For these mothers are the two Testaments, the one (which is *Agar*) of mount *Sinai*, which gendreth to bondage.

25 For *Agar*, or *Sinai*, is a mountaine in Arabia, and it answereth to *Ierusalem* which now is, and [shee is in bondage with her children.

The application of the former here beginneth: and the sense of the words is. Another thing meant] the words are thus. These things are spoken by allegorie: that is, one thing is said, and an other thing is meant. Two mothers] *Agar* and *Sara*. Are two] they represent or signify the two Testaments. *Est* is put for significant. Of the two Testaments I will speake afterward.

The one] the one Testament, which is the covenant of workes, [which is *Agar*] which Testament is figured by *Agar* [is of mount *Sinai*] came from mount *Sinai*, where the law was delivered to the *Israelites*. And gendreth to bondage] that is, it makes all them bondmen that looke to be justified and saved by the works of the law.

For

For *Agar* or *Sinai*] here the translatours are deceived, supposing that mount *Sinai* had two names, *Agar* and *Sinai*: but this opinion of theirs hath no ground, and the words are thus to be read, *Agar is Sinai*. Here *Agar* signifies not so much the person of *Abrahams* handmaid, as that which is said in the former history of *Agar*. For the words are, *וְאֵת אֶתְנָח*. And *Sinai* must be considered as a place where it pleased God to publish the law. And the words thus considered, haue this sense, *Agar is Sinai*, that is, *Agar* figures *Sinai*, two waies. First, in condition: for as *Agar* was a bondwoman, so *Sinai* in respect of the law, was a place of bondage: and in this respect also it is called *Sinai* of Arabia, which was a desert out of the land of Canaan. Secondly, in effect: For as *Agar* bare *Ishmael* a bondman to *Abraham*, so *Sinai* or the law, makes bondmen. And it answereth] *Sinai* answereth to *Ierusalem*, that is, as *Agar* figures *Sinai*, so *Agar* figures *Ierusalem*: and by this meanes, *Sinai* and *Ierusalem* are alike, and stand both in one order. Now *Agar* figures *Ierusalem* two waies, in condition, and effect. In condition: for as *Agar* was bondwoman, so *Ierusalem*, or the nation of the Iewes refusing *Christ*, and looking to be saued by the law, are in spirituall bondage. In effect: for as *Agar* brings forth *Ishmael* a bondman; so *Ierusalem* by reaching the law, makes bondmen. Therefore *Paul* saith in the last place, of *Ierusalem*, *And shee is in bondage with her children*.

The vse. These things are said by allegory.] Here the Papists make a double sense of Scripture, one *literall*, the other *spirituall*. *Literall* is twofold. *Proper*, when the words are taken in their proper signification. *Figurative*, when the holy Ghost signifies his meaning in borrowed tearmes.

Spirituall senses they make three. One *allegoricall*, when things in the old Testament are applied to signifie things in the new Testament. The second, is *Tropologicall*, when scripture signifies something touching manners. The third, is *Anagogicall*, when things are in Scripture applied to signifie the estate of everlasting life. Thus *Ierusalem* properly is a citie: by allegorie, the Church of the new Testament: in a tropologicall sense, a state well ordered: in an anagogicall sense, the estate of eternall life. These senses they vse to applie to most places of the Scripture, specially to the historie. But I say to the contrary, that there is but one full and intire sense of euery place of Scripture, and that is also the *literall* sense. sometimes exprest in proper, and sometimes in borrowed or figurative speeches. To make many senses of Scripture, is to ouerturne all sense, and to make nothing certain. As for the three spirituall senses (so called)

called) they are not senses, but applications or vses of scripture. It may be said, that the historie of *Abrahams* familie here propounded, hath beside his proper and literall sense, a spiritual or mysticall sense. I answer, they are not two senses, but two parts of one full and intire sense. For not onely the bare historie, but also that which is thereby signified, is the full sense of the Holy Ghost.

Again, here we see the Scripture is not only penned in the proper tearmes, but also in sundry diuine figures and allegories. The song of *Salomon* is an Allegory borrowed from the fellowship of man and wife, to signifie the Communion betweene Christ and his Church: & so is the 45. psalme. The booke of *Daniel*, and the Reuelation, is an allegoricall historie. The Parables of the old and new Testaments, are figures or allegories. When *David* saith, *Psal. 45. 4. Ride on upon the word of truth, meekenes, and iustice*, he describes a Princes charriot by allegory. The Guide is the word, the horses that draw it, are three, Truth, meekenes, iustice. And thus the throne of God is described by like allegorie. *Psal. 89. v. 14.* the foundation of the throne, are righteousnes, and equity: the maine bearers to goe before the throne, are mercy and truth.

It may be demanded, when doth the Scripture speake properly, and when by figure? Answer. If the proper signification of the words be against common reason, or against the analogie of faith, or against good manners, they are not then to bee taken properly, but by figure. The words of Christ. *Ioh. 15. 1. I am the true vine, and my Father is an husbandman*; If they be taken properly, they are absurd in common reason: therefore the wordes are figurative, and the sense is this: *I am as the true vine, and my Father as an husbandman*. The words of Christ, *Take, eate, this is my body*, 1. Cor. 11. v. 24. taken properly, are against the articles of faith, *He ascended into heauen, and sits at the right hand of God*. And they are against the sixth commandement, *Thou shalt not kill*. And therefore they must bee expounded by figure thus: *This bread is a signe of my body*. The like is to be said of other places: they must be taken properly, if it be possible: if not, by figure.

Here then they are to bee blamed, that make the vse of Rhetoricke in the Bible, to be a meere foppery. For to this purpose there is a booke in English heretofore published. As also they of the Family of loue are iustly to bee condemned, who in another extremity, turne all the Bible to an Allegorie, yea, euen that which is said of *Adam*, and of Christ.

They are two Testaments; they are, that is, they signifie: and so *Agar* in *Sinai* a mountaine in *Arabia*, that is, signifies *Sinai*. Thus the rocke in the

the wilderness is Christ, 1. Cor. 10. 4. that is, figures Christ. Like to this is the Sacramentall phrase, *This is my body*, that is to say, *this bread signifies my body*. Great is the madnesse of men that hence gather Transubstantiation, or the reall conuersion of bread into the body of Christ. They might as well gather hence the conuersion of Agar into mount Sinai.

The two Testaments are the Couenant of workes, and the Couenant of grace, one promising life eternall to him that doth all things contained in the law: the other to him that turnes and beleeues in Christ. And it must be obserued, that *Paul* saith, *they are two*, that is, two in substance, or kind. And they are two, sundry waies. The law, or couenant of workes, propounds the bare iustice of God, without mercy: the couenant of grace, or the Gospel, reueales both the iustice & mercy of God, or the iustice of God giuing place to his mercy. Secodly, the law requires of vs inward & perfect righteousnesse, both for nature and action: the Gospel propounds vnto vs an imputed iustice, resident in the person of the Mediatour. Thirdly, the law promisseth life vpon condition of workes: the Gospel promisseth remission of sinnes and life euerlasting vpon condition that we rest our selues on Christ by faith. Fourthly, the law was written in tables of stone, the Gospel in the fleshy tables of our hearts. 1. Cor. 3. 1. 3. 3. 2. Cor. 3. 3. Fifthly, the law was in nature by creation: the Gospel is aboue nature, and was reuealed after the fall. Sixtly, the law hath *Moses* for a Mediatour, *Deut. 5. 27.* but Christ is the Mediatour of the new Testament. *Heb. 8. 6.* Lastly, the law was dedicated by the blood of beasts, *Exod. 24. 5.* and the new Testament by the blood of Christ. *Heb. 9. 12.*

Here then falls to the ground a maine pillar in Popish religion, which is, that the law of *Moses*, and the Gospel, are all one law for substance: and that the difference lies in this, that the law of *Moses* is darke and imperfect, and the Gospel or the law of Christ more perfect: because he hath (as they say) added counsells to precepts. Again, the law (they say) without the Spirit, is the law properly, and with the Spirit, it is the Gospel. But all this is false which they teach. For the two Testaments the law and the Gospel, are two in nature, substance, or kinde: and the difference lies not in the presence or absence of the Spirit.

And whereas the Papists make two iustifications, the first meere-ly by grace, the second by workes: besides the two Testaments, they must establish a third Testament compounded of both, and it must be partly legall, and partly Euangelicall; otherwise the two-fold iustification cannot stand. For the law propounds onely one way

way of iustification, and the Gospel a second. The doctrine therefore that propounds both, is compounded of both.

God did not approue the polygamy of *Abraham*, yet doth he vse it to signifie the greatell mystery of our religion. Here we see a great point of the diuine providence of God, who ordereth and vseth well the things which he doth not approue. This is the foundation of our patience, and a meanes of true comfort. *Ioseph* thus comforts himselfe and his brethren, that God ordered and disposed their bad enterprise, to his and their good.

10 *Gen. 45. 6. 7.*

Here againe *Paul* sets downe two properties of the Testament of workes, or of the law. The first is, that it came from mount *Sinai*. And here lies the difference betweene the law and the Gospel: the law is from *Sinai*, the Gospel from *Sion* or *Ierusalem*. For there it was first to be preached, and thence conueied to all nations. *Mich. 4. 1. Ezech. 47. 1.*

The second propertie of the law is, that it gendreth to bondage: because it maketh them bondmen, that looke to be saued and iustified thereby. And this it doth, by reuealing sinne and the punishment thereof, which is euermore death; and by conuincing all men of their sinnes, and of their deserued condemnation. In this respect, it is called the ministerie of death. *2. Cor. 3. 6* and *Paul* saith, that after he knew his sinnes by the law, he died, and the law was the meanes of death vnto him, *Rom. 7. 10*. Here is another difference betweene the law and the Gospel. The law genders to bondage: the Gospel genders to life. For it is an instrument of the Spirit for the beginning and confirming of our regeneration and salvation: and so is not the law, which is no cause, but onely an occasion of the grace of God in vs.

30 Whereas *Ierusalem* that now is, is said to be in bondage, as *Sinai* and *Hagar*: It is to bee obserued, that there is no Church in the world, nor people, which is not subiect to apostasie. For God had made great and large promises to *Ierusalem*, *Psal. 122.* and *132.* and yet for all this, *Ierusalem* by refusing *Christ*, and by establishing the iustice of the law, is come into bondage, and deprives her selfe of the inheritance of eternall life. Therefore it is a fallshood which the Papists teach, that the infallible assistance of the Spirit is tyed to the Chaire and Consistorie of the Pope, so as hee, and consequently the church of *Rome*, cannot erre. Here againe, we see what may be the future condition of *England*. For it may be said of it hereafter, *England* that now is, is not that which it hath bene, namely, a maintainer of the Gospell of *Christ*. Therefore we must not.

not be high minded but feare, and now take heed of the first beginning of apostasie. The holy Ghost, *Hebr. 3. 12, 13.* set downe the degrees thereof, and they are five in number. The first is, *the deceit of sinne*: the second is, *the hardening of the heart*, after men are deceived by sinne: the third is, *an euill heart*, which growes vpon hardness of heart: the fourth is, *vnbeleefe*, whereby the word of God is called in question, and the truth thereof: and after vnbeleefe follows *a departure from God and Christ*. That this may not bee, wee must carefully auoid all the deceits of sinne, as namely, conetoufnesse, ambition, lust, &c.

Again, as *Hagar* figures the law, so doeth *Ismael* all iusticiaries, that looke to be saued by the law. Here then we see the condition of the world, the greatest part whereof are *Ismaelites*. For the Turke, and the Iew, looke at this day to bee saued by their works. The Papist ascribes his conuersion not wholly to grace, but partly to grace, and partly to nature, or the strength of mans will helped by grace. And thus are they borne after the flesh as *Ismael* was. And our common people, though in shew they professe reformed religion, yet indeed a great part of them are *Ismaelites*. For they looke to be saued by their good seruing of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they deprive themselves of all title to eternall life. Therefore it stands them in hand to condemne nature and the strength thereof, and to renounce their owne workes, and to rest onely on the promise of mercy for eternall saluation: thus shall they be the children of the promise, and heires of God.

Lastly, in that Ierusalem is in bondage like *Agar*, or mount Sinai, wee see how vaine are the pilgrimages to the holy land, and how needlesse were the warres made for the recovery thereof.

26 But Ierusalem which is aboue, is free: which is the mother of vs all.

Heere *Paul* shewes what is figured by *Sara*, namely, the new Ierusalem, which is the Catholike Church, *Hebr. 12. 22, 23. Revel. 35. 21, 2.* And it is heere so tearmed, because Ierusalem was a type thereof in sixe respects. First, God chose Ierusalem aboue all other places to dwell in, *Psal. 132. 13.* And the Catholike Church is the company of predestinate, chosen to be a particular people to God. Secondly, Ierusalem is a citie compact in it selfe, by reason of the bond of loue and order among the citizens, *Pf. 122. 3.* In like sort the members of the Catholike Church are linked together by the bond

bond of one spirit. Thirdly, in Ierusalem was the Sanctuarie, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserved till the coming of the Messias: and now the Catholike Church is in the roome of the Sanctuarie: In it must wee seeke the presence of God, and the word of life: therefore it is called *the pillar and ground of truth*, 1. *Timothie* 3. 15. Fourthly, in Ierusalem was the throne of *Dauid*, *Psalm* 122. 5. and in the Catholike Church is the Throne or Scepter of Christ, figured by the kingdome of *Dauid*, *Reuelation* 3. 7. Fifthly, the commendation of a citie (as Ierusalem) is the subiection and obedience of the citizens: now in the Catholike Church all beleeuers are citizens, *Ephesians* 2. 19. and they yeeld voluntarie obedience and subiection to Christ their King, *Psalm* 110. 2. *Isai*. 2. 5. Lastly, as in Ierusalem the names of the citizens were inrolled in a register: so the names of all the members of the Catholike Church, are inrolled in the booke of life, *Reuelation* 20. 15. *Hebr.* 12. 23.

Againe, the Catholike Church dwelling here belowe, is said to bee *aboue in heauen* for two causes. First, in respect of her beginning, which is from the election and grace of God, and from Christ the Mediatour, of whose flesh and bone we are that beleuee, *Ephes.* 5. 30. The iustice whereby beare iustified, is in Christ: our holinesse and life, flowes from the holinesse and life of Christ, as from a roote. Secondly, the Church is said to *bee aboue*, because it dwels by faith in heauen with Christ: for the propertie of faith is to make vs present after a sort, when we are absent, *Heb.* 11. 2.

The vse. This being so, we are admonished to liue in this world as pilgrimes and strangers, 1. *Pet.* 2. 11. and therefore we must not set our loue vpon any earthly thing, but our minds must be vpon the country to which we are traouelling. And whatsoeuer is an hindrance to vs in our iourney: we must cast it from vs, that we may go lightly: and if we haue any wrongs done vs either in goods or good name, wee must the rather be content: because wee are out of our country in a strange place: and hereupon wee must take occasion to make haste to our iourneys end, to our own citie, and last abode. Thus did the Patriarches, *Heb.* 11. 13, 15.

Secondly, wee must carrie our selues as Burgesles of heauen, *Phil.* 3. 20. And this we shall doe, by minding, seeking, affecting of heauenly things, by *speaking the language of Canaan*, which is, to inuocate and praise the name of God. Lastly, by leading a spirituall life, that may becomethe citizens of heauen. Many faile in this point, when they come to the Lords table, they profess themselves

selues to bee citizens of the citie of God, but in their common dealings in the world, they play the starke rebels against God, and his word, and liue according to the lusts of their blinde and vnrepentant hearts.

Thirdly, when *Paul* saith, that *Ierusalem* which is above is free, &c. he shewes that the Catholike Church is one in number, and no more, *1. Cor. 12. 8. My dome is alone, and the onely daughter of her mother, John 10. 16. One sheepefold. There be many members, but one bodie, 1. Cor. 12. 12.*

Fourthly, hence we gather, that the Catholike Church is inuisible. For the company of them that dwell in heaven by their faith cannot be discerned by the eye. *John* saw the heavenly *Ierusalem* descending from heaven, yet not with the bodily eye, but in spirit, *Reuelation 21. 10.* The things which make the Catholike Church to bee the Church, namely, election, vocation, iustification, glorification, are inuisible. The Papist therefore erreth, when he teacheth, that the Catholike Church is a visible company vnder one Pastour, namely the Pope. And the places which they bring to prooue the visibilitie of the vniuersall Church, concerne either particular Churches, or the Churches which were in the dayes of the Apostles, or againe, they speake of the inward glory, and beautie of the Church.

Free that is, redeemed from the bondage of death and sinne: and so from the curse of the law. Of this freedome I will speake more afterward.

The mother of vs all shee is called a mother, because the word of God is committed to the keeping of the Church, which word is seed, *1. Pet. 1. 23.* and milke, *1. Cor. 3. 2.* and strong meat, *Heb. 5. 14.* And the Church as a mother, which by the ministry of the said word, brings forth children to God, and after they are born, and brought forth, shee feeds them with milke out of her owne breasts, which are the Scriptures of the old and new Testament.

Here a great question is to be propounded, namely, where wee shall find this our mother? For it is the dutie of all children to haue recourse vnto their mother, and to liue vnder her wing. The advocates of the Popish Church, Priests and Iesuits, say, we must be reconciled to the Church and See of Rome, if we would bee of the Catholike Church. To this purpose they vse many motives, I will here propound seuen of them: because heretofore they have been scattered abroad among vs.

The first motive. The Church of Rome hath meanes of sure and certaine Interpretation, Tradition, Councils, Fathers: wee haue nothing

1. Rom 8: 18-22

1. Cor. 2: 10-11

1. Tim. 3: 1-19

nothing but the private interpretation of Luther, Melancthon, Calvin, &c. Answer. Scripture is both the glosse and the text. And the principall meanes of the interpretation of Scripture, is Scripture it selfe. And it is a means, when places of Scripture are expounded by the analogie of faith, by the words, scope, and circumstances of the place. And the interpretation which is futable to all these, is sure, certaine, and publike: for it is the interpretation of God. Contrariwise, the interpretation, which is not agreeable to these, though it bee from Church, Fathers, and Councils, is vn-
 10 certaine, and it is private interpretations. Now this kind of interpretation we allow: and therefore it is false, that we have only private interpretations: and that all the interpretations of the church of Rome are publike. Secondly, I answer, that we are able to iustifie our interpretation of Scripture for the maine points of religion, by
 15 the consent of Fathers, and Councils, as well as they of the Church of Rome.

The second motive. Wee haue no diuine and infallible authoritie to rely on in matter of religion: but they of the Church of Rome haue. Answer. In the Canonickall Scriptures of the Prophets and
 20 Apostles, there is diuine and infallible authoritie: for they are now in the new Testament, in stead of the liuely voyce of God. And this authoritie wee in our Church acknowledge. Secondly, I answer, that the Church hath no diuine and infallible authoritie distinct from the authoritie of Scriptures (as the Papists teach) but
 25 onely a Ministerie, which is, to speake in the name of God, according to the written word.

The third motive. Wee haue no limitations of opinion, and affection, but they of the Church of Rome haue. I answer first: we suffer our selves to bee limited for opinion, by the analogie of faith,
 30 and by the written word, and so doth not the Papist, which addes tradition to the Scripture. And for affection wee suffer our selves to be limited by the doctrine of repentance, and new obedience. Secondly, I answer, that the Church of Rome vseth false meanes of limitation. For it teacheth, that for opinion, we must captivate our
 35 senses to the determination of the Church, by beleeuing as the Church beleeueth, though it be not knowne what the Church beleeueth. And it limits affection, by auricular confession, and by canonickall satisfactions, meere inuentions of men.

The 4. motive. The Romane religion drawes the multitude. Answer. It draws them indeed, because it is a natural religion: but it doth not turn them from darknes to light, from death to life. Secondly, I answer, that Antichrist in his comming shall draw the multitude, 2. Thes. 2: 9

The fifth motive. There was neuer but two alterations of religion. One, in the dayes of *Elias*; the other, in the dayes of *Iohn the Baptist*. *Answer.* I will shew a third. *Paul* saith, that before the end there shall be a departure, 2. *Thess.* 2. and this departure is generall in all nations, *Reuel.* 13. 16. and after a thousand yeares there shall bee the first resurrection, *Reuel.* 20. 5. and this resurrection is the reuiuing and the restoring of the Gospell, after long ignorance and superstition.

The sixth motive. The Church of Rome hath a Iudge to end controversies: we haue none. *Answer.* Christ is our Iudge: and the Scripture is the voice of this Iudge, determining all things pertaining to saluation, fully, and plainly, to the contentation of any conscience.

The seventh motive. The Romane religion is futable to ancient tradition. *Answer.* It is contrary. For it abolisheth the second commandment touching Images, and the tenth, touching lust. And it ouerturneth sundry articles of faith. For it abolisheth one of the natures of Christ by the reall presence, and his three offices, by loyning partners and associates with him.

To these seuen, I adde three other. *The eighth motive* then is this. Our Ministers (say they) tooke vnto themselves new callinges, and consequently, that we are but Schismatikes. *Answer.* The offices of the first restorers of the Gospell were ordinary: and their vocation to the said offices was ordinary: for they were all either Priests, or Schoole-doctors. It may be said, that they departed from their callinges. I answer, they departed only from the common abuse of their callinges, which they restored to their right vse.

The ninth motive. The Church of Rome hath true baptism, and therefore it is a true Church. *Ans.* Baptisme in the Papacy pertains not to it, but to another hidden church in the midst of the Papacy: as the light in the lanthorne, pertains not to it, but to the passenger. Secondly, though the church of Rome hold the outward baptism, yet doth it ouerturne the inward, which stands in the iustification of a sinner, by imputation of the obedience of Christ. Thirdly, baptism seuered from the preaching of the Gospell, is no marke of a Church. Circumcision was vsed in Samaria, and yet they were no people of God, *Hosea* 13.

The tenth motive. The Church of Rome hath antiquitie and succession from the Apostles. *Answer.* They are no marks of the church, vlesse they bee ioyned with Propheticall and Apostolicall doctrine. The kingdome of darkenes hath also antiquitie, succession, vniuersalitie, and vnitie.

Now then we are to hold the church of Rome as a stepmother, nay, as a professed harlot: she is no mother of ours. For the Lord saith, *Come out of her my people, Reuel. 18.* Let vs therefore come to the true answer.

- 5 The Catholike Church our Mother is to bee sought for, and to be found in the true visible Churches, the certaine markes whereof are three. The preaching of the word of God, out of the writings of the Prophets and Apostles, with obedience, *Ioh. 10. 28. Eph. 2. 20* The inuocation of God the Father, in the only name of Christ by the assistance of the Spirit, *Act. 9. 14. 1. Cor. 1. 2.* The right vsing of the Sacraments, Baptisme, and the Lords Supper, *Mat. 28. 18.* And by these shall wee finde the true Church of God in England, Ireland, Scotland, Germany, France, &c.

- 15 Again, in that the Church is called our Mother, the Papist gathereth, that her commandments must bee obeyed, *Prou. 1. 8.* and therefore in their Catechismes, beside the commandments of God, they propound the commandments of the Church. But I answer, that the precepts of the father and the mother must bee one: and then the mother must be obeyed.

- 20 The Church is called *the mother of vs all*, that is, of all true beleeuers. Hence it followes, that wicked men are not members of the Catholike Church, (as Popish doctors erroneously teach) for then the Church shall bee a mother, not onely to the children of God, but also to the children of the diuell.

- 25 Lastly, in that the Church is our mother, we are taught that wee must despise our first birth, and seeke to be borne againe vnto God, and suck the brest of our mother, feeding on the milke of the word, *Psal. 45. 1. 1. Pet. 2. 2.* Thus to be borne a member of the new Ierusalem, is a great priuiledge, *Psal. 87. 5. Reuel. 3. 12.*

- 30 27 For it is written, *Reioyce thou barren that bearest no children, breake forth and crie, thou that tranellest not: for the desolate hath many more children, then shee which hath an husband.*

- 35 These words are the testimony of the Prophet *Isa. c. 54. 1.* and they are brought to proue that which *Paul* said in the former verse, that the *Catholike Church* is the mother of *vs all*, that is, not onely of the Iewes, but of all beleeuing Gentiles.

- 40 In the words, I consider the preface to the Testimonie, and the Testimonie it selfe. The Preface, *It is written*: where two points are to bee considered. The first is, who saith, *It is written?* Answer.

The Apostle *Paul*, whose authoritie was diuine, and infallible, because he was led into all trueth by the Spirit of God, so as he could not erre in deliuering doctrine to the Church. And yet for all this hee followes the rule of the written word. And his manner was so to doe, *Actes 25. 12.* This shewes the shamelesse impudencie of the Church of Rome, which takes to it selfe an absolute power of iudgement in all matters, without, and beside the Scripture, yea, a power to iudge of the Scripture it selfe, and of the sense thereof, without the helpe of Scripture, vpon a supposed infallible assistance of the Spirit.

The second point is, In what question saith *Paul*, *It is written?* *Answer.* In a controuersie betwene him and the false Apostles, touching the iustification of a sinner. This shewes that the Scripture it selfe is the meane to determine and decide controuersies. There was for this purpose in the old Testament, the lively voyce of God vttered in the Oracle at the Mercie seate: but in the new Testament there is no such voyce of God, but the written word is in stead thereof, to the end of the world. And therefore *Paul* saith, *It is written.*

In the Testimonie I consider three things, the condition of two Churches, the change of the condition, the ioy that is vpon the change.

The condition of the Church of the new Testament, in these words, *Barren that beareth no children: thou that wast called the desolate.*

[*Barren*] The Christian Church is so called, because by the vertue and strength of nature, it beares no children to God, no more then *Sara* did to *Abraham*, *Iohn 1. 13. 1. Cor. 3. 7.* Secondly, it is so called in respect of the beginning thereof, when the Iewish Church was yet standing, till the Spirit of God was powred forth vpon all flesh, after the ascension of *Christ*; and before this, the number of them which were converted to God, was very small: and therefore *Christ* himselfe complained, that *he spent his strength in vain*, *Isa. 49. 1.* Thirdly, it is so called in respect of the latter times of the Church, in which *Christ* shall scarce finde faith vpon the earth, *Luke 18. 8.* Further, that the Church is barren, it is declared by the signe, because she neither bringeth forth child, nor beareth.

[*Desolate*] that is, without husband in appearance, by reason of the crosse and affliction, and without children: because at the first the Christian Church was constrained to hide her selfe in the wilderness, *Reuel. 12. 14.* It may bee demanded how the Catholike Church should be desolate? *Answer.* The estate of the Church is

twofold: inward, or outward. The inward estate stands in the true knowledge of God in Christ, in comfort touching remission of sinnes, and life everlasting, in the hearing of our prayers, in protection and deliuerance from all spirituall enemies, in the gifts of the Spirit, faith, hope, loue, &c. In respect of this estate, the Church is all glorious within, and neuer desolate. *Psal. 45. 13.* The outward estate of the Catholike Church, stands in visible assemblies, in the publike Ministry of the word, and Sacraments, in a gouernment according to the word of God. In respect of this second estate, the Church may be in desolation. This was the condition of the Church in paradise vpon the fall of our first parents, of the Israelites at Mount Horeb, when they worshipped the golden calfe, and in the daies of *Eliu, Rom. 11. 3.* and afterward, *2. Chron. 15. 3.* When Christ suffered, the Shepheard was smitten, and the sheepe were scattered. After Christs ascension, all the earth worshipped the beall, *Reuel. 13. 12.*

Hence it followes, that the Catholike Church is not a visible estate or company of men vnder one visible head: because in respect of her outward estate she may be for a time in desolation. And as this is the estate of the Church, so is it also of the members thereof. *They shall bee hated of all men, Luke 21. 17. Men shall thinke they doe God good service, when they kill them, Iohn 16. 2.* And Christ himselfe was a man without forme or beaute, *Isai. 53. 2.*

Having an husband] in these words the condition of the Iewish Church is set foorth, that shee is married or espoused to God, who is her husband, *Ezech. 16. 8, 9. Osea 2. 19.* The like may be said of any other Church, and namely of the Church of England. The vse.

This must teach vs, to dedicate our bodies and soules to God and Christ, and to give the maine affections of our hearts vnto him, as our loue, and our ioy, &c.

Secondly, wee must adorne and trimme our selues with grace, that we may please our husband, *Psal. 45. 12.*

Thirdly, we must be the glory of Christ, as the wife is to her husband, *1. Cor. 11. 7.* and that is by subiecting our selues to Christ, and his lawes.

Againe, if we betroath our selues to Christ indeed, we may assure our selues that Christ is our Christ, and that hee hath giuen himselfe vnto vs: and consequently, that he wil sanctifie vs, *Ezech. 16. 9.* protect vs as an husband doeth his wife, *Genesis 20. 16.* and iudow vs with all things needfull for this life, and the life to come, *Ezech. 16. 10, 11.*

The second point is the change of the Church of the new Testament, because she shall cease to be barren, and bring forth many children.. This is the promise of God: and hereupon *Paul* concludes, that the Church is a Mother of all beleeuers, both Iewes and Gentiles. Obserue, that the promise of God is of infinite vertue in his time and place. In the beginning God said, *Let there be this or that, and it was so.* Of like vertue is Gods promise, if we can waite his leisure. God promised that after 430. yeares, the Israelites should be deliuered out of Egypt; presently when the time was expired, nothing could hinder the promise. Reade *Exod. 12. 41.* Therefore our duty is, to rest on Gods promises in all times, both in life and death.

The third point is the ioy vpon the change. *Reioyce.* Here are two things to be considered. The first, who must reioyce? *Answer.* The Church. Gods kingdome is the place of ioy. *Rom. 14. 17.* Reioying belongs to the people of God, *Psal. 68. 3. & 106. 5.* The musicke of the Temple was typicall, and figured the ioy of the Catholike Church, where is the assurance of remission of sinnes, and life eternall.

The second point is, in what must the Church reioyce? *Answer.* In the redemption of Christ and the fruit thereof, the conversion of sinners to God. For the prophet had shewed at large the passion and sufferings of Christ: *Isa. 53.* and hereupon he saith, *Reioyce thou barren.* The Israelites were commanded to feast and to be merry before the Lord, *Leuit. 23. 40. 1. Chron. 29. 32.* that is, before the Lords Arke, which was the pledge of his presence. Now this Arke was a figure of Christ: and the myrth before the Arke, signified that the foundation of all our ioy, lies in our Reconciliation with God in Christ. The angels in heaven greatly reioyce at the conversion of a sinner: and at the returne of the prodigall sonne, the fat calfe is killed,

The use. It is false that religion breeds Melancholy, and cuts off all mirth. It doeth not abolish mirth, but rectifie it: nay it brings men to true and perfect ioy.

Our first and principall ioy must be, that we are in Gods fauour, reconciled to God by Christ, *Luk. 10. 20.* In *Dauid*, the head of his ioy, was the good estate of the Church, *Psal. 137. 6.* And all other petty ioyes must flow from this, and be subtable to it.

Brake forth this signifies, that the Church vpon earth is (as it were) pent in with present griefe. Our ioy in this life is mixed with sorrow. The paschall lambe was eaten with sorrow hearties, to signifie, that we reele not sweetnesse in the blood of Christ, till we

we feele the smart of our sinnes. We here must reioyce in trembling, *Psal. 2. 11. Ioy is for them that are upright in heart, Psal. 97. 12.*

Crie in our earthly ioyes, we must be moderate and sparing, we must not eat too much hony lest we surfet. Yet in spiritual ioyes the measure is to reioyce without measure, if we be rauished with ioy in Christ, that we cry againe, it is the best of all.

28. Therefore brethren, we are after the manner of Isaac, children of the promise.

Here Paul shewes, that as Sara figured the catholike Church: so Isaac was a figure of all true beleeuers the children of God.

Therefore [or thus, And we brethren.

15 We not onely the Iewes, but also beleeuing Gentiles.

Promise the promise made to Abraham, I will be thy God and the God of thy seed: or the promise made to the Church, that beeing barren shee shall beare many children.

Children of promise beleeuers are so called: not because they beleeue the promise (though that be a truth) but because they are made children of God, by the vertue of Gods promise. For thus was Isaac the child of promise, in that he was borne to Abraham, not by the strength of nature, but by Gods promise. And Paul opposeth the children of the promise to the children of the flesh, which were borne by naturall strength, *Rom. 9. 8.*

Hence it followes, that the meere grace of God, is the cause of our election and adoption, & not any thing in vs. For the promise of God makes vs Gods children: and the promise is of the meere grace of God: & therefore we are Gods children by the meere grace of God. For the cause of the cause, is the cause of the thing caused.

30 Therefore Paul saith, that the Ephesians were predestinate to adoption, *Eph. 1. 5.* And he saith, the 7000 that never bowed knee to Baal, were reserved by the election of grace, *Rom. 11. 5.* And it is a false Position, to teach, that Election and adoption, are according to Gods foreknowledge of our faith and obedience. For thus shall we elect our selues, and be children not of Gods promise, but of our owne freewill and faith. Moreouer God foresees our future faith and obedience, because he first decreed to giue the grace of faith vnto vs: because the foreknowledge of things which are to come to passe, depends vpon a precedent will in God.

40 Marke further, the children of God are called the children of the promise, and this promise is absolute and effectual. Here a que-

stion may be resolved: and that is, whether the child of God in his conuersation, haue a libertie and power to resist the inward calling of God? *Answer.* No. The absolute will of God cannot be resisted: now the promise whereby men are made the children of God, is the absolute will of God. Againe, with this promise is joy-
ned the infinite power of God, which without all resistance brings that to passe which God hath promised. For hee makes men to doe that which he commands, *Ezech.* 36. 26. he gives the will and the deed, *Phil.* 2. 13. so as men effectually called, cannot but come, *Iohn* 6. 45. 10

It may bee said, that this is to abolish all freedome of will. *Answer.* It sufficeth to the libertie of the will, that it bee free from compulsion: for constraint takes away the libertie of the will, and not necessitie. Secondly, the determination of mans will by the will of God, is the libertie of the will, and not the bondage thereof: for this is perfect libertie, when mans will is conformable to the will of God. 15

29 But as he which was borne according to the flesh, persecuted him that was borne after the spirit, so is it now. 20

These words are an answer to an obiection, on this maner. We are hated of the Iewes: and therefore wee are not the children of promise. The answer is two-fold. One in this verse, thus, No maruell: this is the olde fashion: it was thus in *Abrahams* family. For *Ishmael* (borne after the flesh) persecuted *Isaac* (borne after the spirit:) and so it is at this day. 25

Obserue, that there is a perpetuall enmitie and opposition betweene true beleeuers and hypocrites. God put enmitie betweene the seed of the serpent, and the seed of the woman, *Genes.* 13. 15. The world hates them that are chosen out of the world, *Iohn* 15. 19. Carnall men cannot abide that their opinions & doings should be iudged, and condemned of others, *Iohn* 3. 20. And hence comes the opposition that is between beleeuers, and hypocrites, who cannot abide such as are not like themselves. 30

This hatred and opposition shewes it selfe in persecution: of which three things are to be considered.

The first is, who persecutes? *Answer.* Carnall *Ishmaelites*, such as are of the same religion and family with *Isaac*. Thus the Iewes persecuted their own Prophets, & the *Thessalonians* were persecuted of their owne countrymen, *1. Thess.* 2. 14. Thus Priests and Iesuits, that haue bin heretofore borne, baptized, & brought vp among vs, are. 40

are the causes of many seditions, conspiracies, and seeketh the subversion of Church and land.

The second is, who are persecuted? *Ans.* Spirituall men, the children of the promise. They suffer wrong, but they doe none. *In the mount of the Lord there is no hurt done.* Isa. 11. 9. they turne their speares and swords into mattocks and sithes. Isa. 2. 4. And they which doe no wrong, but are content to suffer wrong (and that for a good cause,) are in this respect blessed, *Matth. 5. 10.*

The third point is, is, touching the kind of persecution: and that was skorning or mocking. *Gen. 21. 9.* It may be demanded how mocking can be persecution? *Answer.* Mocking and derision, which riseth of the hatred and contempt of our brother, is a degree of murder. *He which saith Raca to his brother, is guilty of a Councell.* *Matth. 5. 22.* Here *Raca*, signifieth all signes & gestures that expresse contempt, as *snuffing, rufing, iering, gerner* &c. Cain is rebuked of God, even for the calling downe of his countenance, *Genes. 4. verse 6.*

Again, the mocking wherewith *Ismael* mocked *Isaac*, proceeded from a contempt and hatred of the grace of God in *Isaac*: which *Paul* notes when he saith, that he was persecuted which was borne after the spirit. This hatred of Gods grace in men, is the beginning of all persecution, and the deriding of the grace of God, is as much as the spoiling of our goods, & the seeking of our lives. Thus Cain hated his brother, by reason of the grace of God: because his deeds were good. *1. Iob. 3. 12.* A great part of the sufferings of Christ stood in this, that he was mocked for his confidence in God. *Psal. 22. 8, Matth. 27. 43.* The children of *Bethel* mocke *Elizens*: first, for his person, calling him bald pate: Secondly, for the favour of God shewed vpon *Elias* his master, in saying, *Ascend, bald* * *Iustitia* *quæst.*
pate: that is, * ascend not to *Bethel*, but ascend to heaven as *Elias* did. And this prophane scorning he cursed in the name of God. *2. King. 2. 23.* The like skorning is vied among vs at this day. For the practise of that religion which stands by the law of God, and the good lawes of this land, is nicknamed with tearmes of *precisenesse*, and *puritie*. A thing much to be lamented: for this bewraies that there is a great want of the grace of God among vs. Therfore take heede of it.

30. But what saith the Scripture? Put out the bond-woman, and her sonne: for the sonne of the bond-woman shal not be heire with the sonne of the free-woman.

The second answer to the former obiection, is in these wordes, that :

that they which hate the children of promise, shall at length be cast out of the house of God.

Obiect. I. These words, *cast out the bondwoman*, are the words of Sara to Abraham: therefore they are not the words of Scripture.

Answer. The words were uttered by Sara, but they were afterward approved by God, *Genesis* 21. 12. and thus they are the voice of Scripture.

Obiect. II. Sara is commended for her subiection to Abraham, 1. *Pet.* 3. 6. yet here she speaks impetuously, *Cast out the bondwoman.*

Answer. She speaks this not as a private woman, but as the voice and mouth of God, and that (no doubt) by instinct from God. And therefore the words she uttereth, are to be esteemed as the commandment of God. This her case is extraordinarie, and not to be followed.

The use. I. All carnall hypocrites, mockers of the grace of God, shall be cast forth of Gods family, though for a time they beare a sway therein. This is the sentence of God. Let vs therefore repent of our mocking, and hereafter become louers of the grace of God, as Christ was, *Marke* 10. 21.

II. Consolation: the persecution of the people of God shal not be perpetual. For the persecuting bondwoman and her sonne, must be cast out. *The rod of the wicked shall not rest upon the lot of the righteous, Psal.* 125. 3. This is our comfort.

III. All iusticiary people, and persons that looke to bee saued and iustified before God by the law, and the workes of the law, either in whole, or in part, are cast out of the Church of God, and haue no part in the kingdome of heauen. The casting out of *Agar* and *Ismael*, is a figure of the reiection of all such. Behold here the voice of God calling downe from heauen the greatest part of the earth, the Turke, the Iew, the obstinate Papist, with the stepmother, the Romish Church.

31 *Then brethren, wee are not children of the seruant, but of the free woman.*

¶ The conclusion of the whole argument following directly from the 27. verse. If we be children of the promise, then are we children of the free woman, and not of the bondwoman, and consequently wee are iustified and saued without the workes of the law, by the meere grace of God, causing vs by faith to rest on the promise of God, whose substance and foundation is Christ.

C H A P. V.

1 Stand fast therefore in the libertie wherewith Christ hath
5 made vs free, & be not intangled again with the yoke of bondage.



Hese words are a repetition of the principall conclusion of the whole Epistle. Which was on this manner: I *Paul* am called to teach, and my doctrine is true: therefore yee did euill to depart from it, and your dutie was to haue stood vnto it.

Further, they are collected and inferred vpon the conclusion of the last argument vsed in the last chapter, thus: Yee are children of the free woman: and therefore ye are free: and therefore ye should hold fast your libertie.

In the words, two maine points of doctrine are propounded. The first is, that by nature wee are all intangled with the yoke of bondage. For the better conceiuing of this, I will handle three points, the nature of this bondage, the signe of it, and the vfe.

Touching the nature of it. Our spirituall bondage stands in three things. The first, is bondage vnder sinne, which *Paul* teacheth when he saith, *I am carnall sold vnder sinne, Romanes 7. 13.* Heere remember, that by sinne, is meant originall sinne, which hath two parts: Guiltinesse in the first offence of *Adam*, which is imputed to all mankind; and the disposition of all the powers of the soule to all manner of euill whatsoever. And this rebellious disposition is like a leprosie infecting the whole man: and it reignes like a tyrant ouer the soule of man, by tempting, intising, and drawing him from one actuall sinne to another, so as hee can doe nothing but sinne, *Iames 1. 14.*

The second thing, is obligation or subiection to all punishment both temporall and eternall. And it hath three parts. The first is, Bondage vnder Satan, who keepes vnrepentant sinners in his snare according to his owne will, *2. Tim. 2. 26.* hee rules in their hearts like a God, *2. Cor. 4. 4.* and hath power to blind them, and to harden their hearts, till he haue brought them to eternall death, *Heb. 2. 14.* The second is, bondage vnder an euil conscience, which sits in the hearts of offendours as an accuser and a terrible Iudge, and lies like a wilde beast at a mans doore, ready euer and anon to plucke out his throat, *Gen. 4. 7.* The third is, bondage vnder the wrath of God, and the feare of eternall death, *Heb. 2. 15.*

The

The third part of this bondage, is the obligation of the ceremonial law. It pertaines not to all mankind, but onely concerns the Iewes, to whom it was a yoke of bondage, *Acts 15*.

The signe of this bondage, whereby it may bee discerned, is to keepe a course or practise in sinning, *Iohn 8. 34*. Hee that commits sinne, is a seruant of sinne: or againe, a life led according to the custome and fashion of this world in the lust of the flesh, or the lust of the eye, (which is couetousnesse,) or in the pride of life, *Ephes. 2. 2. 1. Iohn 2. 16*.

The vse. We must learne to see, feele, acknowledge, and bewaile this bondage in our selues. Deliueraunce belongs onely to such captiues as know themselves to be captiues, *Luke 4. 18*, and labour vnder this bondage, *Matt. 11. 28*. Thus did Paul when he saith, *I am sold vnder sinne*: and, *O miserable man, who shall deliuer me from this body of death?* To feele this bondage, is a step out of it: and not to feele it, is to be plunged into it.

Secondly, we must pray earnestly for deliueraunce. The dumbe creatures sigh and trauel till they be deliuered from their bondage: much more then must we doe it, *Rom. 8. 22*.

Thirdly, we must learne to detest whatsoeuer is of our selues: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God laies on vs, though it be ingring sicknesse, pouertie, imprisonment, banishment. For God might worthily lay on vs all shame and confusion: because we are by nature slaues of sinne and Satan.

The second maine doctrine is, that by grace there is a libertie pertaining to the people of God. Heere I consider foure things: First, what this libertie is. Secondly, the authour of it. Thirdly, the persons to whom it belongs. Fourthly, our duetie touching this libertie.

For the first: Christian libertie is called, *the good, or commoditie of Christians*, *Rom. 14. 16*.

It is a spiritual right or conduction, lost by Adam, and restored by Christ. I say, spiritual, because it pertaines to the conscience. The vse indeed of our liberty is in outward things, as meat, drinke, apparell, &c. but the liberty it selfe is in the conscience. And thus it differs from ciuill libertie, which stands in the moouing of the body, in the choice of bodily actions, and in the free vse of our goods.

Christian libertie hath two parts, a Deliueraunce from miserie, and Freedom in good things.

Deliueraunce hath foure parts. The first, is a deliueraunce from the curse of the law for the breach thereof, *Rom. 8. 1*. There is no condem.

condemnation to them that are in Christ. And this comes to passe: because there is a translation made of the curse from our persons to the person of Christ. *Gal. 3. 13.*

The second deliuerance is from the obligation of the law, whereby it binds vs to bring perfect righteousness in our own persons for the attainment of euermlasting life, according to the renour thereof, *Do this, and live.* And this deliuerance is procured, because there is a translation made of the fulfilling of the law from our persons to the person of our Sauour Christ.

From these two deliuerances ariseth the Pacification of the conscience, partly for our Iustification, and partly for our conuersion.

Touching iustification: A sinner in his humiliation and conuersion hath by his doctrine a Liberty without respect to his own workes, or to his owne fulfilling of the law, to rest on the meere mercy of God for the forgiveness of his sinnes, and the saluation of his soule, and to appeale from the throne of diuine iustice, to the throne of grace, & to oppose the merit of Christ against the wrath and iudgement of God. And this hath alwaies bin the helpe of the godly in their distresse, *Reade 2. Chron. 33. 12. Ezra. 9. Dan 9. Psal 32 31. 130. 143.* Consider the example of the Publican, and the Prodigall sonne, who condemne themselves, and make their appeale to the court of mercy and grace.

Here some man may say, how shall I know that I am freed from the rigour of the law, and from the curse thereof? *Ans.* Thou must first set thy selfe at the barre of Gods iudgements: and there must thou arraigne, accuse, and condemne thy selfe: this done, thou must vie thy liberty, and make thine appeale to Gods mercy and grace for pardon, by asking, seeking, knocking: and thus at length shalt thou be resolu'd touching thy deliuerance.

Moreouer, touching conuersation, our consciences are settled thus: In what we are freed from the Rigour of the law, God in mercy accepts the will and indeauour to beleue, repent, and obey, for faith, repentance, and obedience He spares them that feare him; as a father spares his child when he indeauours to doe that which he can. *Mal. 3. 17.* The law requires perfect obedience at our hands: yet God of his mercy lookes more at the will to obey, then the perfection of obedience. This must be a stay to our mindes, when we see more corruption, then grace in our selues, and our obedience tainted with many spots of disobedience.

The third Deliuierance, is from the obseruation of the Ceremoniall law of *Moses. Col. 2. 16.* And hence ariseth another deliuerance

rance from the bondage of humane Traditions, as *Paul* saith, *If ye be dead with Christ from the Elements of the world, why are ye burdened with traditions?* Col. 2. 20.

The fourth Deliuerance, is from vnder the tyrannie and domination of sinne. *Romanes. 6. 14. Let not sinne haue dominion ouer you. For ye are not vnder the law, but vnder grace.* In the first conuersion of a sinner. Originall sinne receiues his deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty, is a *Freedom* in good things: and it is fourefold. The first, is a freedom in the voluntary seruice of God. *Luk. 1. 74. We are deliuered from our enemies, that we may serue God in righteousness and holinesse before him all the daies of our liues without feare.* *Paul* saith, that the Law is not giuen to the righteous man, *1. Tim. 1. 9.* because he is a law to himselfe, and freely does good duties, as if there were no law to bind him, The cause of this freedom, is the Gift & donation of the free Spirit of God. Therefore *Dauid* praies, *Stablish me with thy free spirit. Psal. 51.* And *Paul* saith, *Where the spirit is, there is libertie. 2. Cor. 3. 17.* And, *The spirit of life which is in Christ (is a Law to vs, and) frees vs from the power of sinne, and death. Rom. 8. 2.*

It may be obiected, that this freedom in the voluntary seruice of God, is bondage. For *Christ* saith, *Matth. 11. 29. Take my yoke vpon you.* And we are as straightly bound to the obedience of the law of God, as *Adam* was by creation, nay more straightly, by reason of our redemption by *Christ. Ans.* The more we are bound to obedience, the freer we are: because the seruice of God is not bondage, but perfect liberty.

The second freedom, is in the free vse of all the creatures of God. *Tis. 1. 15. To the pure, all things are pure. Rom. 14. 14.* And the reason is, because the dominion ouer the creatures, lost by *Adam*, is restored by *Christ. 1. Cor. 3. 22.* And hence it is, that *Paul* calls the forbidding of marriage, and of meates, with obligation of conscience, a doctrine of diuells. *1. Tim. 4. 1.*

The third freedom, is a Liberty to come vnto God the Father in the name of *Christ*, and in praier to be heard. *Rom. 5. 2. Eph. 3. 12.*

Whereas according to our naturall condition, our sinnes are a wall of partition betweene vs and God, and cause vs to fly from the presence of God: and though we cry vnto God, and fill heaven and earth with our cries, so long as we are in our sins, we are not heard of him.

The fourth freedom, is a Liberty to enter into heaven in the

the day of our death: Christ by his blood having made a way,
Hebr. 10. 19.

Thus we see what Christian libertie is. The vse followes. The Anabaptists gather hence, that among Christians there must be no magistrates, they must haue power to make lawes besides the lawes of God: but this power they haue not, because Christians haue a free vse of all the creatures of God by Christian libertie. *Ans.* We must distinguish betweene the liberty it selfe, and the vse of it. And the magistrats authoritie deales not with the libertie which is in the conscience, but with the vse of it: and he doth neither diminish nor abolish the vse of any of the creatures, but restraines the abuse, and moderates the ouer common vse for the common good. Thus Magistracie and Christian libertie may stand together: and the rather, because libertie is in the conscience, and the Magistrats authoritie pertaines to the body.

Here is further comfort for all the godly: for euen by Christian libertie, their consciences are exempted from the power of all creatures, men, and Angels, *1. Corin. 7. 23.* *Yee are bought with a price, but not seruants of men,* that is, let not your hearts and consciences stand in subiection to the will of any man. Here then fallies to the ground the opinion of the Papistes, namely, that the lawes and traditions of the Church bind conscience as truly and certainly as the word of God. This doctrine is not of God, because it is against Christian libertie.

Obiect. I. Rom. 13. 5. Be subiect to the higher powers for conscience.
Answer. Conscience here is not in respect of the lawes of the Magistrate, but in respect of the law of God, that binds vs in conscience to obey the law of the Magistrate.

Obiect. II. Heb. 13. 17. Obey them that haue the oversight of you, and be subiect.
Answer. We must be subiect to them: because as Ministers of God, they deliuer the word of God in the name of God vnto vs, and that word binds conscience. Again, the lawes which they make touching order and comelinesse in the seruice of God, are to be obeyed for the auoiding of scandall and contempt.

Obiect. III. A thing indifferent vpon the commandement of the Magistrate, becomes necessary.
Answer. It is true. But it must be obserued, that necessitie is two fold, Externall, Internall. And the law of the Magistrate makes a thing indifferent to be necessary onely in respect of externall necessitie, for the auoiding of the contempt of authoritie, and for the auoiding of scandall. Otherwise the thing in it selfe is not necessary, but remains still indifferent, and may be vsed or not vsed, if contempt and scandall be auoided.

avoided. The Apostles made a law that the Gentiles should abstaine from strangled and blood, & things offered to Idols, *Act. 15. 28.* yet *Paul* saith afterward to the *Corinthians*, *All things are lawfull*, *1. Cor. 10. 23.* and *whatsoever is sold in the shambles* eate, and make no question for conscience sake, *v. 25.* because their intent was not, that the law should simply binde, but onely in the case of offence: and therefore where there was no offence to be feared, they leaue all men to their liberty.

Againe, here is an other comfort to all that beleue in Christ, that nothing can hurt them, and that no euill can befall them, *Psal. 91. v. 10.* nay all things shall in the end turne to their good, though in reason and sense, they seeme hurtfull. To beleue this one thing, is a ground of all true comfort.

The consideration of this benefit of Christian liberty, teacheth three duties. The first is, from our hearts, to imbrace, loue, and maintaine Christian religion: because it is the meanes of this liberty. The second is, carefully to search the scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian liberty puts vs in minde to become vnfained seruants of God in the duties of faith, repentance, new obedience, *Rom. 6. 12.* For this seruice is our liberty.

The second point is, touching the Author of this libertie, in these words, *wherein Christ hath made us free.* Christ then is the worker of this liberty. *Ioh. 8. 36.* he dissolues the works of the diuel. *1. Ioh. 3. 8.* he binds the strong man and casts him out of his hold. *Matth. 12. 29.*

He procures this liberty by two meanes: by his merit, and by the efficacy of his spirit. The merit of his death, procures deliverance from death, and it purchaseth a right to life everlasting. The efficacy of his spirit assures vs of our adoption, and withall abates by little and little the strength and power of sinne. The vse. Hence we learne the greatnes and grievousnes of our spirituall bondage, because there was none that could deliuer vs from it, but Christ by his death and passion. Hence therefore we are to take occasion to acknowledge and bewaile this our most miserable condition in vs our selues.

Secondly, the price that was paid for the procurement of our liberty, namely, the pretious blood of the immaculate lambe of God, shewes that the liberty it selfe is a thing most pretious and excellent, and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thanks to God. Thus did *Paul* at the remembrance of it. *Rom. 7. 25.*
1. Cor.

1. *Cor. 15. 57.* And not to be thankfull, is an height of wickednesse.

The third point is, concerning the persons to whom this liberty belongs; and they are noted in these words, *Stand yee fast, bee hath made vs free.* Whereby *Paul* signifies himselfe and the Galatians that beleueed in Christ. Beleeuers then are the persons to whom this libertie belongs, *Iohn 1. 12. 1. Tim. 4. 3.* And true beleeuers are thus to be discerned. They vse the ordinary meanes of grace and saluation, the word, and Sacraments: in the vse of the meanes, they exercise themselues in the spiritual exercises of inuocation and repentance: and in these exercises they bewaile their vnbeleefe, and strue by all meanes to beleue in Christ. As for them that conceiue a perswasion of Gods mercy without the meanes of saluation, and without the exercises of inuocation and repentance, they are not true beleeuers but hypocrites.

When *Paul* saith, *Christ hath made vs free*, that is, mee *Paul*, and you the Galatians, hee teacheth, that euery beleeuer must by his faith apply vnto himselfe the benefit of Christian libertie. But to doethis well, is a matter of great difficultie. The Papiists in their writings report our doctrine to be this: that a man must conceiue a perswasion that hee is in the fauour of God the adopted child of God: and that vpon this perswasion hee hath the pardon of his sin, and the benefit of Christian libertie. But they abuse vs in this, as in many other things. For wee teach, that the application of Christ and his benefits, is to bee made by certaine degrees. The first is, to vse the meanes of saluation, prayer, Sacraments: the second is, to consider and to grow to some feeling of our spirituall bondage: the third is, to will and desire to beleue in Christ, and to testifie this desire by asking, seeking, knocking: the fourth is, a certaine perswasion, or a certainty conceived in mind of the mercy of God by meanes of the former desire, according to the promise of God, *Aske, and it shall be giuen vnto you.* The fifth is, an experience of the goodnesse of God after long vse of the meanes of saluation, and then vpon this experience followes the full perswasion of mercy and forgiveness.

The fourth poynt, concernes the office of beleeuers, and that is, to stand fast in their Christian libertie, and in the doctrine of the Gospell, which reueales this libertie. And by this, wee in England are admonished to stand fast to the religion which is now by well established among vs, and not to returne vnder the yoke of Popish bondage. For the Popish religion is flat against Christian libertie, two wayes. For our libertie which we haue in Christ, frees vs from the law three wayes, in respect of condemnation, in

respect of *compulsion* to obedience, and in respect of *iustification*, (as *Paul* shewes at large in this Epistle:) and yet the Popish doctrine is, that we are to be iustified by the workes of the law. Again, *Christian libertie* frees our consciences from the Traditions of men, *Colos. 2. 20.* and yet the Popish religion bindes vs in conscience to the Traditions of men: nay, it is nothing else but a heape of Traditions.

Here two things are to be considered, the manner of standing, and the time. The manner is signified in the very words. For *stand fast*, is to hold and maintaine our libertie with courage and constancy, whatsoever comes of it, as the souldier keepes his standing, though it cost him his life. Wee are readie to defend the libertie of our countrey, even with the hazard of our liues: much more then are we to defend *Christian libertie* with the losse of all that wee enioy: sinne must be resisted even vnto blood, *Heb. 12. 4.* If men bee fearefull, they must pray to God for the spirit of boldnesse and courage: and if God vouchsafe not this gift when opportunitie is offered, they may withdraw themselves, and by flying, preserve their libertie.

The time of standing, is *the euill day*, that is, the day of trial, *Eph. 6. 13.* And then to stand fast, is a matter of great difficultie. And for this cause we are beforehand to prepare our selues by obseruing these rules following. First, wee must labour that religion be not onely in mind and memory, but also be rooted in the affection of our hearts, so as wee loue it, reioyce in it, and esteeme it aboue all things. Secondly, we must not only be hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must ioyne with our religion, the soundnesse of good conscience: for if conscience faile, we cannot be found in our religion. Lastly, we must pray to God with all maner of prayer and supplication for all things needfull, *Eph. 6. 18.*

2. Behold, I *Paul* say vnto you, that if ye be circumcised, *Christ* shall profit you nothing.

These words, are a reason of the former conclusion, thus. If ye be circumcised, and go backe from your *Christian profession*, *Christ* shall profit you nothing: therefore stand fast.

In the words, consider a sentence, and the prooffe of it. The sentence, *If ye be circumcised, &c.* the prooffe, *I Paul say vnto you.* For the better vnderstanding of the sentence, Circumcision must here be considered according to the circumstance of three wayes.

wayes. Before Christ it was a Sacrament, and a seale of the righteousness of faith, *Rom. 4. 11.* after the death of Christ, till the destruction of the Temple, it was a dead ceremony, yet sometime vled as a thing indifferent. After the destruction of the Temple, when the Church of the new Testament was planted among the Gentiles, it was a deadly ceremonie, and ceased to be indifferent: and in this last respect *Paul* saith, *If ye be circumcised, &c.* Againe, circumcision must be considered according to the opinion which the false apostles had of it: how they put their confidence in it, and made it a meritorious cause of their saluation, and ioyned it with Christ. The words therefore carry this sense: If yee will be circumcised with this opinion, that circumcision shall bee vnto you a meritorious cause of your saluation, *Christ shall profit you nothing.* Thevse. Hence it followes, that the doctrine of iustification by workes, is an error overturning the foundation of religion, which whosoever obstinately maintaineth, cannot be saved. It will be said, this is true of ceremoniall workes, but not of morall workes. *Answer.* Yea even of morall. For that which *Paul* saith here of circumcision, he speakes generally of the whole law, verse 4. *Yee are abolished from Christ, who sooner are iustified by the law.* And circumcision must be considered as an obligation to the obedience of the whole law. Againe, it may be said, this is true of the workes of nature, but not of workes of grace. *Ans.* Yea, even of workes of grace: for the Galatians were regenerate, and therefore looked not to be iustified, and saved by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the passion as a meritorious cause of our iustification, and saluation, is to make Christ vnprofitable. For he must be a perfect Saviour, or no Saviour: he admits neither partner, nor deputie in the worke of our redemption. And the grace of God admits no mixture or composition with any thing that is of vs. Grace is no grace, vntlesse it be freely given every way. Therefore the Popish religion is a damnable religion: because with the merit and satisfaction of Christ, it ioynes humane merits and satisfactions, in the case of our iustification. It may be alleadged, that the Popish religion maintaines all the articles concerning Christ, as we doe. *Answer.* It doeth so in word: but withall it addes to the foresaid articles the doctrine of humane merites and satisfactions, which make void the death of Christ. Againe, Papists alleadge that it is the glory of Christ, that he merits for vs, and withall makes vs to merit for our selues; as it is the glory of an Emperour to make other kings vnder him. *Answer.* It is not the glory of the Emperour to make kings as partners

with him in his kingdome. And works set vp as meritorious causes of saluation, dishonour Christ, for they make him vnprofitable, as *Paul* here teacheth.

Popish religion therefore is in no wise, in any place to bee tolerated, where it may bee abolished: but it is to be wished that it were banished from towne and countrey: and students are to be warned with great circumspection to reade Popish writers. For no good can be looked for of that religion that makes Christ vnprofitable.

Lastly, we are heere taught to content our selues with Christ alone, and with his workes, merits, and satisfactions. For in him *we are complete*, Col. 2. 10.

The confirmation of the sentence followeth, *I Paul say it*: therefore it is so. This kind of reasoning may not seeme strange: for the Apostles in writing and preaching, had the diuine and infallible assistance of the spirit, so as they could not erre. This must bee held as a Principle in religion: and being denied, there is no certaintie of the Bible.

3 For I testifie againe to euery man that is circumcised, that he is bound to keepe the whole law.

4 Ye are abolished from Christ, who soeuer are iustified by the law, ye are fallen from grace.

The meaning. *Paul* saith, *I testifie againe*: because hee hath spoken thus much in effect before, Gal. 3. 10.

That is circumcised] who is of opinion of the false apostles that will be circumcised, and looke for iustification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the iudiciall law, and to the whole morall law. And further, bound in respect of iustification, and life, to doe all things in the law. For he that will be iustified by one act of the law, is bound to performe the rest for his iustification.

Abolished from Christ] that is, Christ is become an idle and empty Christ vnto you.

Who soeuer are iustified by the law] that is, are of opinion that they are to bee iustified by the workes of the law. For indeed a sinner cannot bee iustified by the law, but onely in his owne false opinion.

Grace] that is, the loue, and fauour of God.

The resolution. The third verse is a confirmation of the reason

in the second verse, and it may be framed thus: He which is bound to keepe the whole law, hath no part in Christ: he which is circumcised, is bound to keepe the whole law: therefore he which is circumcised, hath no part in Christ. The 4. verse is a repetition of the second verse, with a declaration therof: for he shewes what he means by circumcision, namely, iustification by circumcision, and consequently by the whole law. And therefore when he had said, *If ye be circumcised, he changeth his speech, saying, Who so ever is iustified by the law.* Again, lest men might thinke it a small matter to be abolished from Christ, he shewes that it is indeede to fall from grace.

The vse. These verses are as it were a thunderbolt against all Popery. And first of all, I vrge the argument of *Paul* against the Popish Church, and against the Popish religion: If ye be iustified by the law, ye are abolished from Christ, and fallen from grace. Answer is made, that the words are to be vnderstood of such workes of the Law, as are from nature, and goe before faith: and not of such workes as are from grace, and follow faith: for such workes (they say) are from Christ, and stand with him. I answer, the words of *Paul* are to be vnderstood of all workes of the law, whether they be from nature, or from grace. For this Epistle of *Paul* was written about five years after the conversion of the Galatians: therefore they were and had bin long regenerate persons: now men regenerate looke not to be iustified by workes of nature, but by good workes, which are workes of grace. And *Paul* saith, *Ephesians* 2. 10. *We are not saved by workes, which God hath ordained that we should walke in:* and these are the best workes that are or can be. Again, *Ti.* 3. 5. *Of his mercy he saved vs, and not of workes of righteousness.*

By this Text we further see, that we and the Papiists differ not about circumstances, vnlesse Grace and Christ be circumstances. Again, we see that the Church of Rome is indeede no Church: because by maintaining iustification by workes, it is abolished from Christ, and fallen from grace.

Again, I vrge *Pauls* argument against them, on this manner. He which is debter to the whole law, hath no part in Christ: he which is iustified by workes, is debter to the whole law: therefore he which is iustified by workes hath no part in Christ. Let them answer, if they can.

I turne the same argument another way, thus: He which is iustified by workes, is bound to keepe the whole law: but no man can keepe the whole law: therefore no man can be iustified by workes.

They answer to the *minor*, by making a double fulfilling of the law, one for this life, the other for the life to come; and both in their kind perfect. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth: and that he which doth thus much, fulfils the law, and is no offender. Hereupon they inferre, that works may be answerable to the law, and be opposed to the iudgement of God. And for this doctrine, they alleadge *S. Augustine*. I answer againe, that *Paul* in this place takes it for a confessed truth, that no man can fulfill the law: and he vrgeth it as a great inconuenience, that any should be bound to keepe the whole law. And before he hath said, *He which is of the workes of the law, is cursed: Gal. 3. 10.* which could not be; if there were a fulfilling of the law for the time of this life. As for *Augustine*, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he saith is imperfect: and this imperfection he makes to be a sinne; whereas the Papists of our time teach, that men may fulfill the law for the time of this life without sinne.

Where *Paul* saith, *If ye be circumcised*: marke how the false Apostles abuse circumcision. It is by diuine institution a seale of the righteousness of faith, and they make it a meritorious cause of salvation. It is indeede rather Gods worke, then our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papists at this day. Baptisme is a signe and seale of Gods mercy, by diuine institution: and they turne it into a phisicall cause which containes and conferres grace. In like sort they turne the workes of the spirit, almes, praier, fasting, contrition; yea their owne traditions, confession, satisfaction, and such like, into meritorious causes of iustification, and life. And this is the fashion of deceiuers, to retaine the names of holy things, but not to retaine the right vse of them.

As here we see Circumcision was an obligation to the keeping of the whole law in the old Testament: so is baptisme in the new, an obligation or bond, whereby we haue bound our selues to liue according to all the lawes of God. *Mat. 23. 19. 20.* This discouers the Atheisme and vnbeleefe of persons baptised in these our dayes: for fewe there be that thinke vpon, and performe this obligation.

We are further to obserue the condition of the law. *It is wholly copulative.* All the parts of it are linked one to another. He that is bound to one commandement, is bound to all: he that keeps one indeede, keeps all: he that breakes one, in respect of the disposition of his heart, is a breaker of all. *Law. 2. 10.* he that makes

no conscience to keepe some one commandement, if occasion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, and containes in it the seedes of all good duties.

Christ saith, *He that is washed is all cleane, Ioh. 13. 10. Iosias turned to God according to the whole law. Zachary and Elizabeth walked in all the commandements of God without reproofe. Luk. 1. David saith, He shall not be confounded, when he hath respect to all the commandements of God. Psal. 119. 6.* On the contrary, he which hath many excellent things in him, if he liue in the manifest breach of some one commandement, is found in none, nay indeede he is guilty of all. *Herod did many good things: and yet all was nothing: because he liued in incell. Mark. 6. 20.* The diuell is able to bring a man to perdition as well by one sinne, as by many.

Whereas Paul saith, *If ye be iustified by the law, ye are abolished from Christ:* First I gather, that the Law and the Gospel are not one in substance of doctrine, as the Papists teach: for they say the Gospel is nothing but the law made more perfect, and plaine: which if it were true, a man might be iustified both by Christ and the law, which Paul saith cannot be. Secondly, I gather hence, that it is a meere device of mans wit, to say that Christ by his death and passion merited, that we should merit by our owne workes our iustification and saluation. For if this were true, that the merit of our workes, were the fruite of Christs passion, Paul would not haue said that iustification by the law, should abolish Christ vnto vs. For the cause and the effect, both stand together: whereas Christs merit, and the merit of our workes, agree euen as fire and water. And no maruell. For the reason why Christ merith, is the Personall vnion of the Godhead with the manhood: which vnion, because it is not to be found in any meere man, neither is there any true and proper merit to be found.

Whereas Paul saith, *Ye are fallen from grace,* some gather, that the children of God may fall quite from the fauour of God. Answer. Men are said to be vnder grace, two waies. First, in the iudgement of infallibility: and thus onely the Elect are vnder the grace of God. Secondly, in the iudgement of Christian charitie: and thus all that professe Christ, (though indeede hypocrites) are vnder the grace of God. And in this sense Paul saith, that the whole Church of Galatia is vnder the grace of God. And they are said to fall from grace, not because all were indeede vnder the fauour of God, and at length cast out of it: but because God makes it manifest to men, that they were neuer in the fauour of God. Thus Christs enemies

mies are said to be blotted out of the booke of life, *Psalms 69. 28.* when God makes it manifest that their names were neuer written there. Secondly, I answer, that *Paul* speaks not this absolutely, but vpon condition, *If ye will be iustified by the law.* And therefore *v. 10.* he saith, that he is perswaded better things of them.

Lastly, heere we see it is false, that every man shall be saued by his religion: for he that is abolished from *Christ*, is quite out of the fauour of God. And therefore no religion, but that which is truly Christian, saueth.

§ For wee in the spirit by faith, waite for the hope of righteousness.

6 For in *Iesus Christ* neither circumcision, nor uncircumcision auaieth any thing but faith which worketh by lone.

The meaning. *Wee*] *I Paul*, the rest of the Apostles, and all other Christian Churches. *In spirit*] that is, in the powers of the soule sanctified and renewed. In this sense *Paul* saith that the true circumcision is that which is in the heart, in spirit, *Rom. 2. 29.* and *Christ* saith, that true worship of God, is in spirit, *Iohn 4. 24.* And that spirit is heretaken in this sense, it is manifest: because it is opposed to circumcision which is in the flesh.

By faith wee wait]. Faith apprehends the promise, and thereby brings forth hope: and faith by meanes of hope, makethem that beleue to waite. *Hope of righteousness*] that is, saluation or life eternall, which is the fruite of righteousness, *Titus 2. 13.* or a gaine, righteousness hoped for. Righteousness indeed is imputed to them that beleue, and that in this life, yet the fruition and the full revelation thereof is reserued to the life to come, when *Christ* our righteousness shall appeare, and when the effect of righteousness, namely sanctification, shall be accomplished in vs, *Romans 8. 23. 1. Iohn 3. 2.*

The sense then is this. All the Apostles and Christian Churches with one consent in spirit, by meanes of their faith, waite for the full revelation of their imputed righteousness, and for everlasting life: whereas the false apostles place their righteousness in the circumcision of the flesh, and looke to haue the fruition of it in this life.

Verse 6. *In Christ*] that is, in the Church, kingdome, or religion of *Christ*. *2. Cor. 5. 17.* *If any be in Christ*, that is, if any be a Christian, he is a new creature.

Uncircumcision.

Vncircumcision] that is, the condition and workes of men vncircumcised.

Availeth any thing] is of no vse, respect, or acceptation with God.
Faith working] faith effectually in duties of loue.

The resolution. These words containe a second reason, where *Paul* confirms the former conclusion, and it may be framed thus. That thing which makes vs wait for the hope of righteousness, that iustifies: not circumcision, but faith makes vs wait for the hope of righteousness: therefore not circumcision but faith iustifies. The proposition is omitted: the *minor* is in the 5. verse. And it is confirmed by two arguments. The first, is the consent of all Churches, *We wait*. The second is taken from the property of faith in the 6. verse, thus: It is faith, and not circumcision that avails before God: therefore faith and not circumcision makes vs wait.

Again, in these two verses, *Paul* meets with an obiection, which may be framed thus: If yee abolish circumcision and the ceremonial law, yee abolish the exercises of religion. The answer is: in stead of them we haue other exercises in our spirit, namely, the inward exercises of faith, hope, and loue. The vse. In the 5. verse, foure things are to be considered. The first is, who waites? *Paul* saith, *We wait*. Before he hath iustified his doctrine by the Scriptures, now he addes the consent of the Churches. Here then wee see what is the office of all faithfull dispensers of the word, namely, to declare such doctrines as are founded in the Scriptures, and approoued by the consent of the true Church of God. *Paul* an Apostle that could not erre, respected consent, much more are all ordinary Ministers to doe it.

Againe, it is the office of all Christian people to maintaine and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true Churches of God, and no other. This to doe is to walke in the way of vnitie, and peace: and to doe otherwise is to walke in the way of schisme and heresie.

The second point is, what is waited for? *Paul* saith, *the reuelation of righteousness, and eternall saluation*. Here I obserue, that there is no iustification by the obseruation of the law: and I prooue it thus: The righteousness whereby a sinner is iustified, is apprehended by faith, and expected by hope: but if righteousness were by the law, men should haue the fruition of their righteousness in this life, and consequently the hope thereof should cease.

Secondly, here is comfort for the godly. They complaine of the want of sanctification: but they are to know, that in this life they

they shall neuer feele righteousnesse, as they feele sinne: here they must hunger and thirst after righteousnesse, liuing in some want of it. If wee haue the first fruites of the spirit, the hatred of our owne sinne, the purpose of not sinning, the feare of God, and such like, wee must content our selues, and wait for the fruition of further grace till the life to come.

Thirdly, we must become waiters for the mercy of God, and for life euerlasting, *Gen. 49. 18. Iud. 7. 21.* For this cause we must doe as they which wait and attend for some great benefit: wee must daily stand with our supplications, knocking at the mercie gate to the death: and wee must daily prepare our selues against the day of death, and it must bee welcome vnto vs: for then is the end of all our waiting and attending.

The third point is, by what are we to wait? *Paul* saith, *We wait by faith.* Hence it followes, that faith brings with it a speciall certaintie of the mercy of God, and of life euerlasting. For men vse not to wait for the things whereof they are vncertaine. Waiting presupposeth certaintie. The Papists therefore that make speciall hope, should also make speciall faith.

The last point is, where is this waiting? *Paul* saith, *in spirit.* Here to obserue, that all the exercises of Christian religion, are to be in the spirit. *God must bee worshipped in spirit, Iohn 4. 24. Rom. 1. 9.* The heart must be rent, and not the garment, *Ier. 2.* The inward motions of the spirit, are of themselves the worship of God, whereas our words and deeds are not simply, but so farre forth as they are founded in the renewed motions of the heart. Men in our daies thinke they do God high seruice, if they come to Church, heare Gods word, and say some few prayers. Indeed these things are not to be condemned: yet are they not sufficient, vlesse withall we bring vnto God, a renewed spirit indued with faith, hope, loue.

In the sixth verse, *Paul* propounds three conclusions. The first is this: that externall and bodily priuiledges are of no vse and moment in the kingdome of Christ. *Paul* saith, *1. Tim. 4. 8. Bodily exercise profiteth little, and that godlinesse is profitable for all things.* It was a great priuiledge to bee familiarly acquainted with Christ, and to haue eaten and drunke with him: yet is it of no vse in the kingdome of Christ. For of such Christ saith, *Luke 13. 26. Depart from me, ye workers of iniquitie.* It was a great priuiledge to be allied to Christ in respect of blood, yet in the kingdome of Christ, it is of no vse: and therefore Christ saith, *He that doth the will of my Father, is my brother, sister, and mother, Marke 3. 33.* To conceiue and beare Christ, was a great honour to the virgin *Mari*: yet was she not by this means

a mem-

member of the kingdome of Christ, but by her faith in him. And if she had not borne him in her heart, as well as she bare him in her wombe, she had not been saved. To prophesie or preach, and that in the name of Christ, is a great dignitie: and yet many hauing this prerogative, shall be condemned, *Matt. 7. 22*. It may be alleadged, that some outward exercises, as Baptisme, and the Lords Supper, are of great vse in the Church of Christ. I answer, the outward baptisme is nothing without the inward. *Not the washing of the flesh, but the stipulation of a good conscience saucth, 1. Pet. 3. 18. Circumcision is profitable, if thou keepe the law, Rom. 2. 35.*

By this wee are taught, not to esteeme of mens religion by their riches, and externall dignities. For the fashion of the world is, if a man haue riches, and honour, to commend him for a wise, vertuous, and godly man. This is foolishly to haue faith in respect of persons, *Lames 2. 1.*

Secondly, by this wee are taught to moderate our affections in respect of al outward things, neither sorrowing too much for them, nor joying too much in them, *1. Cor. 7. 30.*

The second conclusion. Faith is of great vse and acceptation in the kingdome of Christ. By it first our persons, and then our actions please God: and without it nothing pleaseth God. It is the first and the greatest honour we can doe to God, to giue credence to his word: and from this flowes all other obedience to all other commandements. Hence we learne,

First, that we must labour to conceiue faith aright in our hearts, by the vse of the right meanes, the word, praier, Sacraments: as also in, and by the exercises of spirituall inuocation, & repentance. This being done, wee must rest vpon the bare word and testimonie of God, without, and against sense and feeling: and quiet our hearts therein, both in life and death.

Secondly, faith in Christ must reigne and beare sway in our hearts, and haue the command ouer reason, will, affection, lust. And by it whatsoeuer we do or suffer, specially the maine actions of our liues, are to be ordered and disposed.

Lastly, it is a thing to bee bewailed, that the common faith of our dayes is but a ceremoniall faith, conceived without the ordinary meanes, and seuered from the exercises of inuocation, and repentance.

The third conclusion is, that true faith workes by loue. Hence the Papiists gather, that loue is the forme and life of faith, not because it makes faith to be faith, but because it makes it to be a true faith, a good faith, a liuely faith. But this their doctrine is false and

and erroneous. For faith is the cause of loue, and loue is the fruite of faith. *1. Tim. 1. 5. Loue out of a pure heart, good conscience, and faith vni-
fained.* Now euery cause as it is a cause, hath his force and effica-
cy in it selfe, and receiues no force or efficacie from his effect. Se-
condly, true faith is liuely and effectually in it selfe, and hath a pecu-
liar forme of his owne, and that is a certen power to apprehend
Christ in the promise. For in faith, there are two things, *knowledge,*
and *apprehension*, which some call application, or *speciall affiance*,
which affiance because the Papists cut off, they are constrained to
make a supply by loue. Thirdly, the operation of faith (according to
to the doctrine of the Papist) is to Prepare and dispose a sinner to
his future iustification. Now, if this operation be from loue, then
loue is before iustification: and that cannot be: because (as they
teach) iustification stands in loue. Loue therefore is not the forme
of faith. They alleadge for themselves this very Text in hand, *15*
where it is said, *faith worketh by loue:* or (as they translate it) *faith is
acted and moued by loue.* Answer. The meaning of the text is, that
faith is effectually in it selfe: and that it shewes and puts forth
his efficacy by loue, as by the fruite thereof. And it cannot hence
bee gathered, that faith is acted and moued by loue, as by a for-
mall cause.

Again, they alleadge, *James 2. 26. As the bodie is dead without the
spirit: so is faith without workes.* Answer. 1. The soule of man is not
the forme of his body, but of the whole man. 2. *Spirit* may as
well signifie breath, or breathing, as the soule. And so it carries a fit
sense. For as the body without breath is dead, and it shewes it selfe
to be alieue by breathing: so faith that is without workes, is dead,
and it shewes it selfe to be alieue by workes. 3. There is a false com-
position of the words to be considered: *faith that is without workes,
is dead:* is true: but to say, *faith is dead without workes* (as though
workes gaue life to faith) is false, and not the meaning of *S. James*,
but the former onely.

Again, the Papists hence gather, that faith and loue are ioynt
causes in the iustification of a sinner, and that faith worketh loue
in iustifying men before God. But this interpretation is against
the whole scope of this Epistle, in which *Paul* prooues that there
is no iustification by the law, *c. 5. v. 4.* and therefore no iustifica-
tion by loue. Again, *Paul* saith, *Rom. 3. 21. that righteousness is re-
vealed without the law:* and therefore without loue. And again, that
we are made the righteousness of Christ, as Christ is made our sinne,
namely, by imputation, and therefore not by infusion of loue, *2.
Cor. 5. 21.* Thirdly, faith iustifies by apprehending Christ in the
promise,

promise, and therefore not by loue. The consequent I prouue thus. Faith and loue are two hands of our soule. Faith is an hand that laies hold of Christ, and it doth (as it were) pull him and his benefits into our soules. But loue is an hand of another kind, for it serues not to receiue in, but to giue out the good it hath, and to communicate it selfe vnto others. Therefore faith cannot iustifie by loue. Lastly, loue in order of nature followes iustification, and therefore it doth not iustifie. For first of all faith laies hold on Christ: then followes iustification: vpon iustification followes sanctification, and loue is a part of sanctification.

They vrge for themselves the words of *Paul*, that *faith workes by faith*. *Ans.* *Paul* doth not shew in this verse, what iustifieth, but what are the exercises of Godlines in which Christians must be occupied. And he doth not shew how faith iustifieth, but how it may be discerned to be true faith, namely, by loue.

Secondly, they object that faith and loue are alwayes ioyned: and therefore ioynedly worke in iustification. *Answer.* They are ioyned in one person or subiect: and they are ioyned in the exercise of Christian life: but they are not ioyned in the article of iustification.

Thirdly, they vrge the 2. of *S. Iames*, where it is saide, that a man is iustified not onely by faith, but also by workes. v. 24. *Ans.* Faith in *S. Iames* is put for an historicall knowledge of religion; or for the bare confession and profession of faith. Againe, iustification is twofold; one of the person, the other of the faith of the person. Iustification of the person is, when a sinner is absolved of his sinnes, and accepted to life everlasting, for the merit of Christ. Iustification of the faith of the person is, when faith is approoued and found to be true faith: and a beleuer iustifies himselfe to be a true beleuer. Of this second iustification speakes Saint *Iames*; and it is not onely by faith, but also by workes.

Lastly, it may be objected, that loue is of no vse, if it doe not iustifie. *Ans.* Iustification, and sanctification, are two distinct benefits. 1. Cor. 1. 30. and 6. 11. Iustification ministers vnto vs deliverance from hell, and a right to life everlasting: Sanctification is a fruit of the former, and serues to make vs thankfull to God for our iustification: and loue serues for the same vse, because it is a speciall part of Sanctification.

Thus much of the deprauation of the text by the Papists. Hence further I gather, that many falsely in these last daies boast of faith: because it is not ioyned with profit in knowledg, with the true conuersion vnto God, with fruits of loue to God and man: where-

as all true faith is fruitfull in good workes.

7. *Ye did runne well: who did let you, that ye should not obey the truth?*

The meaning. *Ye did runne well*] In these words, *Paul* alludes to the games of running, vsed among the heathen. And he compares the word and precepts of God, to a way or race; beleeuers to runners, life eternall to the price, God to the vmpire or iudge; the lookers on, are men and Angels, good and badde, and the Exercise of religion, is the running in this race. Reade of this, *1. Corin. 9. 24. Phil. 3. 13, 14.*

Who] the interrogation hath in it the force of a reproofe, or complaint. And the sense is this: they did euill, which turned you forth of the way, and you haue done euill that you obeyed not the truth. *15* The like is, *Psal. 2. 1. Why doe the heathen rage?* that is, it is great wickednes for them to rage.

Let] stoppe, intercept your course, turne you out of the way.

That you should not obey] that you should not give credence to the doctrine of *Paul*, and obey it. *10*

The scope. These words, are a repetition of the principall conclusion of the whole Epistle. And this repetition is not in vaine. For it serues to bring the Galatians to a consideration of their offence, and to amendment of life. Hence I obserue, that the often and serious consideration of our sinnes and liues past, is a meanes *15* to worke in vs a detestation of our sinnes, and a reformation of life. Thus *Dauid* saith, that vpon consideration of his waies, he turned his feet to Gods commandements. *Psal. 119. 59.* And the cause why there is so little amendment among vs, is, because we neuer so much as thinke what we haue done. *30*

In these words, *Paul* sets downe three duties of Christian people. The first is, that they must be runners in the race of God. Indee the Sabbath of the Iewes figured a rest, which is contrary to running: but this rest is from sinne, and not from good duties. This duty of running teacheth vs foure things. The first is, that *35* we must make hast without delay to keepe the commandements of God, specially the commandements of faith, repentance, new obedience. *Psal. 119. 32. 60.* Contrariwise it is a great fault for youth and others, to deferre amendment till old age, or till the last and deadly sicknes. For that is the time to end our running. *40* and not to begin.

The second is, that we are to encrease and profit in all good duties

duties, specially in knowledge, faith, repentance. But we in this age doe otherwise. For either we stand at a stay, or goe backe, and very few of vs doe proceed forward in good duties. And there are two causes of this. One is blindness of mind, which makes vs that wee see not how little our faith and repentance is, and how great is the masse of our corruption: the second is our vnbeleefe in the article of life everlasting.

The third dutie is, that wee must neither looke to the right or left hand, or look to things behind vs to set our affection on them, but wee must presse on forward to the price of eternall life, *Phil. 3. 13. Luke 9. 62.* Here comes a common fault to be considered: we in respect of profission go forward: yet we looke back in our course, and mind earthly things.

Lastly, we must not be mooued with the speeches of men which are giuen of vs either to or fro. They are lookers on, and must haue their speeches, and our care must be not to heed them, but to looke to our course.

The second dutie of Christian people is, that they must not onely be runners, but they must runne well. And that is done by beleeving, and by obeying the true religion, or as *Paul* saith, by *hauing faith and good conscience, 1 Timoth. 1. 18.* These are as it were the two feet, by which we runne to life everlasting. Vnder faith we are to comprehend the true acknowledgment of God, affiance in him, and inuocation, &c. Vnder good conscience, is comprised the purpose of not sinning, and the care to obey God in all his commandments. To apply this to our selues: runners wee are: but alas, few of vs are good runners. Wee haue one good foot, and that is our faith or religion, which is sound and good: but we halt on the other foot: our care to keepe conscience is not suitable to our religion. And three things cause a lameness or feebleness in this foot, the lust of the eye, that is couetousnesse; the lust of the flesh, and pride of life.

The third dutie is, that we must runne the race from the beginning to the end, and finish our course, so as wee may apprehend life everlasting, *1 Tim. 6. 11. 2 Tim. 4. 7. 1 Cor. 9. 24.* And for this cause wee must cherish in our hearts a loue and feruent desire of eternall life, and by this meanes we shall be drawne on through all miseries, and ouerpasse them to the end. Secondly, we must hold and maintaine a constant and daily purpose of not sinning. And where wee are the weakest, there must our resolution bee the strongest. And thus shall we be constant to the death.

8. *It is not the perswasion of him that calleth you.*

The meaning. This opinion of iustification by the workes of the law, is not from God, who hath called you from bondage to liberty.

The scope. *Paul* here meetes with a conceit of the Galatians, which was this: Why dost thou so often and so sharply reprove vs? for we hold nothing against conscience, but are perswaded of the thing which we say. To this *Paul* answers here: *this perswasion is not of God*: because it is against the calling of God, for hee calls you to liberty: and this your opinion drawes you into bondage.

Here we see the cause of mens declining from God and his word, and that is this: Men deny credence to Gods word, and listento plausible perswasions, and so fall away. Thus *Ene* fell in the estate of innocency by listning to the false perswasions of diuell. The Papists nusse themselves in their superstitions, by a presumption that the Church cannot erre, and that God will not leave his Church destitute of the assistance of his Spirit. Our common people boulder themselves in their blind waies, by a presumption that God is all of mercy, and that if they doe their true intent, serue God, say their praiers, deale iustly, and doe as they would be done vnto, they shall certainly be saued. Tradelmen often vse many practises of fraud and iniustice, and that vpon a perswasion, that they have a charge and family which must be maintained. If men now adies will not blasphemee, drinke, and riot, as others doe, they shall be charged with precisenes: and that comes vpon a perswasion, that it sufficeth to auoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is misled by blind perswasions.

Secondly, hence we learne to close vp our eyes (as it were) and absolutely to follow the calling of God, and to subiect all the powers of our soules vnto it. Thus did *Abraham* when he was called to goe he knew not whether, and *Paul* without vling consultation went and preached in Arabia at the calling of Christ.

Thirdly, *Paul* here sets downe a note to discerne of false doctrines and opinions in religion. If they be sutable to the calling of God, they are good: if they be against the calling of God, they are naught. This is *Pauls* rule. God calls vs to liberty: therefore the doctrine of iustification by the workes of the law is naught: for it drawes vs into bondage. In like sort God calls vs to free iustification: and therefore the doctrine of humane satisfactions and of the merit

merit of workes, is naught. Againe, God calles vs to an vtter deniall of our selues: and therefore the Popish doctrine of preparation, and of freedome of will in the conuersion of a sinner, is naught.

8 Lastly, it is to be obserued, that *Paul* saith in the time present [of him that calles you:] for hence it appeares, that God continues to call the Galatians, euen after their fall, in which they fell away to another Gospel, and as much as in them lay, abolished themselves from Christ. This shewes Gods patience: and that there is a possibility of mercy after great and grievous falls.

10 It may be said, how long doth God continue to call men vnto him? Answer. So long as he vouchsafeth them the benefit of the publike Ministry. Thus then more then fourtie yeares hath God called vs in England. And for this cause, it is our part to pray to
13 God for hearing eares to be peared in our hearts: and we must answer the calling of God, *Psalm*. 27. 8. at the least in the desires and groanes of our hearts. And lastly, we must in life and conuersation be futable to the calling of God.

10 9 A little leauen, leaueneth the whole lump.

The sense. As a little leauen, leaueneth and saoureth the whole lump of dowe: euen so, one error or point of corrupt doctrine, corrupteth the whole body of Christian religion: because all the
35 points of religion are linked and compounded together, so as if one be corrupt, the rest cannot remaine sound and incorrupt.

The scope. The obiection of the Galatians is: Put case, that we erre in ioyning Circumcision and Christ: yet there is no cause why thou shouldest so sharply reprocuevs: for it is no great error to ioyne workes and Christ in the cause of our Iustification.
30 *Paul* answers to this obiection by a Proverbe, saying, that a little leauen of false doctrine, corrupts the whole body of religion: and one error, though it seeme to bee of small moment at the first, may at length bring with it the corruption and deprauation of many
35 other points.

The vse. In the example of the Galatians, we see what is the common fashion of men, namely, to extenuate their faults, and to make small matters of great offences. The Pharisees taught, that sundry of Gods commandements were small and little commandements, *Matt*. 5. 19. To them that make no conscience of sinne, great sinnes are little sinnes, and little sinnes are no sinnes. Pride is cleanlinesse; couetousnes is nothing but worldlinesse, drunkennes,
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good fellowship, fornication, a trick of youth. Thus men put vizards vpon their vgly sinnes. The polititian that is of no religion, faith, that wee and the Papists differ not in substance, but in small circumstances: and that if they erre, it is but in small points. But on the contrary, wee are to esteeme every sinne for a great sinne, to humble our selues for the least sinnes, and to bring our selues in subiection to God in the least of our actions.

Here wee are taught by all meanes to maintaine the puritie of sound religion, whatsoeuer befall vs. And for this cause we are to resist and withstand every erroneous opinion that shall bee broched. For it is the policy of the diuell by foisting in some one error, to deprauē & confound the whole body of truth. It may be said, how may wee discern error from sound doctrine, considering oftentimes they are like, as leauen is like dowe? *Ans.* Leauen is discerned from dowe, not by colour, but by taste: euen so they which are spirituall, and haue the gift of discerning, directed by the analogie of faith, discern truth from falshood. For whatsoeuer is against one article of faith, or against any of the commandements of the decalogue, is not sound doctrine, but leauen.

Againe, that which is said of false doctrine, may bee said proportionally of bad manners. Heere therefore we must bee put in minde of three duties. The first, to resist and withstand every particular sinne. For euen one sinne is able to defile the whole life of man. One flie is sufficient to marre a whole boxe of sweet oyntment. One offence in our first parents, brought corruption vpon them and all mankind, yea vpon heauen and earth. He that makes no conscience of some one sinne, is guilty of the whole law, *James 2.*

Secondly, wee must doe our endeauour to the vttermost, to cut off every bad example in the societies of men. For one bad example is sufficient to corrupt a whole family, a whole towne, a whole cuntry. The example of one incestuous man, was sufficient to corrupt all Corinth. Therefore *Paul* faith, *Purge out the old leauen, 1. Cor. 5. 6.* The law of God is, that blasphemers, murderers, adulterers, &c. shall be put to death: the reason is, that euill may be taken out of *Israel*, that is, the euill of wicked example, which being suffred, spreads abroad, and doth much hurt. The barren fig tree must be cut downe, lest it make the whole ground barren, *Luke 13. 7.*

Thirdly, wee are to withstand and cut off the first beginnings, and the occasions of every sin. We say of arrand theeuers, that first they begin to practise their wickednes in pinnes, and points. For this cause, idlenesse, fulnesse of bread in excessive eating, drinking, and

and swilling, riot, and vanitie in apparell, are to be suppressed in every societie, as the breeders of many vices.

On the contrary, as one poynt of euill doctrine brings with it many other: so any one little grace of God, brings many other with it. *The entrance into Gods word giues light, Psalme 119. 130.* In this respect Christ saith, *The kingdome of heauen is like leauen, hidde in three peckes of meale: because Gods kingdome is set vp in the heart at the first vpon very small beginnings, Matth. 13. 33.* This must teach vs to vse the meanes of our saluation, and not to bee discouraged, though wee haue in vs but some small beginnings of Gods grace.

10 *I haue an affiance in you in the Lord, that yee will bee no otherwise minded: but he that troubleth you, shall beare his iudg-*
15 *ment, who soeuer he bee.*

The sense. *In the Lord*] by the gracious assistance of God, who no doubt will giue a blessing to my Ministry.

No otherwise minded] that is, thinke no otherwise then ye haue done, and ought to thinke; and thinke no otherwise then I haue taught you.

He that troubleth you] the Church is troubled three wayes: 1. by false doctrine. Thus *Ahab* troubled *Israel*, 1. *Kings*. 18. 18. and the false apostles trouble Galatia. 2. By wicked example: thus *Achan* troubled *Israel*, *Iosua*. 7. 25. 3. By force and crueltie: thus tyrants and persecutors trouble the Church.

Shall beare] shall haue his due and deserued punishment, partly in this life, and partly in eternall death. See this verified in the end of the booke of English Martyrs, in the desperate, horrible, and stinking ends of persecutors. But yet this threat must bee vnderstood with the exception of repentance.

The scope. The words are an answer to an obiection, which may be framed thus: It seemes by your former prouerb of leauen, that you hold vs to bee a people corrupted, and vs a sauerie vnto God. To this *Paul* answers by a distinction: I hope better things of you: but the false Apostles for troubling the Church shall surely be punished.

The vse. When *Paul* saith, *I haue an affiance in you*, he teacheth in his owne example, that wee are to hope the best of men so long as they are curable. It may be said, they that hope the best, are sometimes deceived. Answer. They are onely deceived in their iudgement, and that in things wherof they haue no certain knowledge,

and they are not deceived in practise. For it is a dutie of loue to hope the best. And they which vse to suspect the worse, are oftner deceived. Againe, it may be said, that wee must iudge of things as they are indeed. *Answer.* Iudgement of things, and iudgement of persons must be distinguished. Of things, vpright iudgement is to iudge of them as they are: and if they be doubtful, to suspend. Now our iudgement of the persons of men, must be to take things in the better part, as much as possibly may be. Lastly, it may be alledged, that *wee must loue our neighbour as our selues*: and that we despaire in respect of our selues. *Answer.* We are to despaire in respect of our selues, because we are priuy to our owne estate: but we are not priuy to the estate of any other man: and therefore we are to hope the best of them. This shewes the fault of our times: if any professing the Gospell fall vpon frailtie, there are numbers of men that will make no bones of it to condemne them to the pit of hell, for hypo- crites: but such persons are not carried by the Spirit of *Paul*, who hopes the best of them that fall.

Againe, here we see how we are to put affiance in men. We are to put affiance in God for all things whatsoever, whether concerning body or soule: but our affiance in men, must be onely for such things as they are able to performe. Secondly, wee must put affiance in God absolutely for himselfe, and therefore wee say, *I beleue in God, &c.* but all our affiance in men whatsoever, must be in the Lord.

When *Paul* saith, that he had *affiance of them, in the Lord*, he shewes, that renewed repentance is the gift of God. And there are two graces required vnto it, Helping grace, and Exciting grace. Helping grace preserues and confirms the first and initial repentance. Exciting grace gives the will and the deed. And without these graces the childe of God, if hee fall, cannot repent, and recover himselfe. They therefore are deceived, who thinke that they may haue repentance at command, and that they may repent when they will.

It may be demanded, why *Paul* vseth milde tearmes, and doeth not excommunicate the Galatians? *Answer.* So long as men are curable, meanes must be vsed to recover them. The sheepe or ox that goes astray, must be brought home againe, *Exod. 23. 4.* much more thy neighbour. Christ himselfe brings home againe the lost sheepe, and so must every shepheard, *Ezech. 34. 4.* Now the Galatians were in all likelihoode persons curable: and therefore not to bee cut off. For the censure of Excommunication pertaines to them alone, of whose recovery there is no hope.

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Somethere be that mislike the preaching vsed in these daies, because we vse not severitie, and personall reproofes, after the maner of *Iohn Baptist*. But these men are deceived. We haue not the like calling that he had, nor like gifts: neither are we in the like times. For *Iohn the Baptist* was in the very time of the change betwene the old and the new Testament. Christ did not follow him in the same maner of teaching, neither doeth the Apostle in this place, when hee saith of the Galatians in Apostasie, that *hee hoped better things of them.*

In the last place, the commination which the Apostle vseth, is to be obserued, that troublets of the Church shal beare their iudgment. Hence I gather,

1. That God watcheth over his Church with a speciall providence. We in England haue found this by experience: and we are to be thankfull for it.

2. That the doctrine of the Apostles is of infallible certaintie: because the oppogners of it are plagued by the iust iudgement of God.

3. On the contrarie, our dutie is, to pray for the good estate of the Church of God, and for the kingdomes where the Church is planted, and for the continuance of the Gospell specially in England. For what will all the things we haue doe vs good, if we be forth of Gods kingdome, and lose our soules?

11 And brethren, if I yet preach Circumcision, why doe I yet suffer persecution? Then is the scandall of the crosse abolished.

12 Would to God they were cut off that trouble you.

The sense, *Yet preach*] now while I am an Apostle. Heere *Paul* takes it for graunted, that when he was a Pharisee, he taught and maintained Circumcision: but he denies that he euer taught it after his Conuersion in his Apostleship. *The crosse*] the Gospell, which is a doctrine teaching deliverance from hell, and life euerslasting, to be obtained by the death and passion of Christ crucified,

1. Cor. 1. 18, 23.

More plainly, the words are thus much in effect: It is reported, that I *Paul* an Apostle, preach circumcision: but the truth is, there is no such matter. For if I taught circumcision, the Iewes maintainers of circumcision, would not persecute me as they doe: neither would they take offence at the preaching of Christ crucified, if I ioyned circumcision with Christ.

The drift, *Paul* here answers a new obiection, which is on this manner,

manner. There is no cause, *Paul*, why thou shouldst thus reprove vs. for, thou thy selfe art a teacher of circumcision. To this *Paul* makes a double answer. First, he denies the report, and proves his deniall by a double reason, one is, because the Iewes still persecuted him; the other is, because they tooke offence (still) at his preaching of Christ crucified. Secondly, *Paul* answers by pronouncing a curse vpon the false apostles.

Theyse. In the words I consider two things, the report given forth of *Paul*, and his Apologie. The report was, that *Paul* preached Circumcision. In this wee see what is the condition of the Ministers of the word, namely, to be subject to slander and defameation, not onely in respect of their liues, but also in respect of their ministerie and doctrine, as if they were heretikes. Thus the Papists at this day reproch the Ministerie of the Church of England, charging it with sundry foule heresies. And many among vs spare not to charge it with the horridie of *Papistry*. And I doubt not to aouch it, that some are condemned for heretikes in the historie of the Church, who (if all were known) should be found to be good seruants of God.

1. This verifies the saying of *Ecclesiastes*, Chapter 2. verse 14: 30
There are righteous men whom it befaller according to their works of the wicked.

2. Ministers must hence be put in mind to vse circumspection both for the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they must hence take occasion to be more carefull to please God, as *David* did in the like case, *Psal.* 119. 69.

But how came this report of *Paul*? Answer. Sometime he tolerated circumcision, as a thing indifferent for a time: and hereupon circumcised *Timothie*. And vpon this occasion a report is raised that *Paul* preached circumcision. In this wee see the fashion of the world (which is to raise fumes, reports, and slanders of all persons, specially vpon magistrates and ministers, and that vpon every light and vniust occasion. But good men will take no such occasions of raising reports, *Psal.* 15. 3.

But how did *Paul* take this report? Answer. Hee did not requite euill for euill (as the manner of men is,) but hee returns loue and goodnesse for euill: and for this cause (no doubt of purpose) hee beginnes his speech on this manner, Brethren, if I yet preach Circumcision.

The Apologie and defence followes. And first hee denies the report. And this is: because for his preaching he is persecuted of the,

the Jewes. Here obserue, that they which are called to teach, must preach the Gospel; what trouble or danger soeuer follow, as *Paul* did. It may be demanded, whether a Minister may not in teaching conceal any part of the truth as any time without sinne? *Answ.* In the case of confession when a man is called to giue an account of his faith, no truth, no not the least truth may bee concealed. Again, when the soules of men are to be releued, and saved, all concealments are damnable. Yet in the planting, or in the restoring of the Church, doctrine most necessary may be concealed. *Paul* was about two yeares at Ephesus, and spake nothing against *Diana*, but in generall sermons. If he had, he had planted no Church at Ephesus. Again, when people be vn capable of doctrine, it may bee concealed, till they be prepared for it. Christ told his disciples that he had many things to tell them, which they could not then heare. Some beleeuers must haue no strange meat, but milk only. Thirdly, when the teaching of a lesser truth, hinders the teaching of a fundamentall truth, the lesser truth may be concealed, that the fundamentall truth may be taught, and take place.

Here wee see the fidelitie of *Paul*: if he had sought himselfe, his honour, profit, or pleasure, he would not haue taught any doctrine that should haue caused persecution. The like mind must be in all teachers, nay in all beleeuers, who are to receiue the Gospel for it selfe, without respect to honour, profit, or pleasure.

Paul adds further in way of defence, that the scandall of the crosse was not abolished. Hence it followes, that the Gospel must be preached, though all men be offended. God must not be displeased, though all men be displeased, *Acts 17. 29.* Indeed Christ pronounceth a woe against them by whom offences come: but that is meant of offences giuen, and not of offences taken: of which Christ hath an other rule, *Matth. 18. 14.* Let them alone, they are the blind leaders of the blind.

Again, by the offence of the Jewes, we see the mind of men, who cannot bee content with the death and passion of Christ, vnlesse they may adde workes, or something else of their owne, for their iustification and saluation. Thus doe the Papists at this day, and the like doe many of the ignorant people among vs, that will bee saved by their good dealing, and their good seruing of God.

Touching the imprecation in the 12. verse, three questions are to be propounded. The first is, whether *Paul* did well thus to curse his enemies? I answer, yea: for first wee must put a difference betweene the private cause of man, and the cause of God. Now

Paul accurseth the false Apostles, not in respect of his owne cause, but in respect of the cause of God; and not as his owne enemies, but as the enemies of God. Secondly, we must distinguish the persons of euill men. Some are curable, and some againe are incurable, of whose saluation there is no hope. Now *Paul* directs his imprecation against persons incurable. And he knew them to be incurable by some extraordinary inspiration or instinct, (as the Prophets and the rest of the Apostles did in sundry cases) and hereupon he curseth sometime even particular persons, as *Alexander the copper-smith*, 2 *Tim.* 4. 14. Thirdly, we must distinguish the affections of men. Some are carnall, as rash anger, hatred, desire of reuenge, &c. some againe are more spirituall and diuine, as a zeale of Gods glory, and of the safety of Gods Church. Now *Paul* in pronouncing the curse, is not carried with a carnall affection; but with a pure zeale of Gods glory, and with the same Spirit by which he penned this Epistle.

The second question is, whether we may not curse our enemies as *Paul* did? *Ans.* No: for we haue not the like Spirit to discern the persons of men what they are: and our zeale of Gods glory is mixed with many corrupt affections, and therefore to be suspected. We in our ordinary dealings haue another rule to follow, *Math.* 3. *blesse and curse not.* If we dare goe beyond the limits of this rule, we must heare the speech of Christ, *Ye know not of what Spirit you are,* *Luk.* 9. 55.

The third question is, how we should vse the imprecations that are in the Psalmes of *Dauid*, as *Psal.* 109. and in other places of Scripture? *Ans.* They are to be directed generally against the kingdom of the diuell: and they are further to be vsed as Prophecies of the holy Ghost comforting his Church, and procuring a finall sentence vpon the enemies of God.

The word which is translated, *disquiet*, is to be considered: for it signifies to put men out of their estate, and to drive them out of house and home, as enemies doe when they sacke and spoile a towne.

By this we see that the doctrine of iustification by workes or by the law, is a doctrine full of danger and perill, because it puts men out of their estate in Christ, and bereaues them of their saluation in heauen. Therefore let all men flye from the religion of the Papiſt, as if they would flye from an army of Spaniards or Turkes.

Contrariwise, they that would provide well for themselves and their posterity, and plant themselves in a good estate, must take this

this course. They must consider that there is a citie of God in heaven, the gates and suburbs wherof be vpon earth in the assemblies of the Church: that this citie hath many roomes and habitations, and many liberties: that the law whereby this citie is ruled, is the whole word of God, specially the doctrine of the Gospell. In this city there is all happinesse, and out of it there is nothing but woe and misery. Enter therefore into the suburbs of this city of God: as ye professe the Gospel, so subiect your minds and consciences, and all your affections to it, and bee doers of it in the exercise of faith, repentance, new obedience. Thus shall you haue a good estate in Christ, and ioyfull habitation in heaven.

13 *For brethren, yee haue beene called to libertie: only use not your libertie as an occasion to the flesh: but by love serue one another.*

The first part of the Epistle touching the faith of the Galatians is ended: and here begins the second part touching good life, and it continues from this verse to the 11. verse of the 6. chapter. In it Paul doth two things: first, he propounds the summe of his doctrine, and then after makes a particular declaration of it. The summe of all is propounded in this 13. verse: in which Paul sets downe the ground of all good duties, and then two maine rules of good life. The ground is in these words, *Brethren, yee haue been called to libertie.* And it must be noted, that as these words are the foundation of that which followes, so are they also the reason of that which goes before, and therefore Paul saith, *For brethren, &c.* The two rules are in the words following: One in these, *use not your libertie as an occasion to the flesh:* the other in these, *Do service one to another by love.*

In the ground of all good duties, namely, the calling to liberty, foure things are to be considered. First, who calls. Secondly, who are called. Thirdly, what is the calling of God. Fourthly, why it is here mentioned by Paul.

35 To the first, who calles? I answer, God the Father in Christ by the spirit, for he is absolute Lord of all his creatures: and therefore he may call out of the kingdome of darknesse into his owne kingdome whom he will. And it is God alone that calleth the things that we are not, although they were, Rom. 4. 17.

40 The second is, who are called? Answer. All they that any way answer the calling of God, for Paul saith indifferently of all the Galatians, that they were called. Now men answer the calling of God,

God, some in profession, some in heart, and some in both. And all these are said to be called, yet with some differences. The calling of God is directed first of all and principally to the Elect: and then in the second place, it pertaines to them which are not Elect, because they are mixed in society with the Elect. And hence ariseth a distinction of the calling of God, sometime it is operative: because God signifies and withall workes his will in the Elect: sometimes againe in respect of others it is onely significative, when God reueales his will to men; but spares to worke it for such causes knowne to himselfe.

The third point is, what is the calling to liberty? *Ans.* An action of God, translating men from the kingdome of darkenesse to his owne kingdome. It hath two parts, *inurement*, and *admission*. *Inurement* is, when God offers remission of sinnes and life everlasting to them that beleue, outwardly by the preaching of the Gospel, inwardly by the inspiration of heavenly desires. *Admission* is, when men are entred into the kingdome of grace: and it is either outward or inward. Outward admission is made in baptisme, inward admission is, when men are taken out of old *Adam*, and by faith ingrafted into *Christ*: for by this infusion into *Christ*, men are made real members of Gods kingdome.

The last question is, why *Paul* mentions the calling to liberty in this place? *Ans.* It is the ground of all comfort, by it *Paul* comforts the Corinthians, 1. Cor. 1.9. Again, it is the ground of good life. Therefore *Peter* saith, 3. 13. *believe, as he that hath called you is holy.* 1. Pet. 1. 15. And *Paul*, *Walk ye now by the calling, wherewith ye have been called.* Eph. 4. 1. If the calling of God doe not moue vs to amendment of life, nothing will doe it.

Wee in England have heard the calling of God more then forty yeares: and yet very few of vs are moued to change and amend our liues. This shewes our Atheisme and vnbeleefe: here is almost nothing but heauing, shewing, and lifting for the world. Some are held captiues of their couetousnesse, some of their pride, some of their damnable and fleshly lusts: and all this shewes that few or none, so much as dreame of a calling to spirituall liberty.

The first Rule followes: *Only perseuer your liberty; as an occasion to the flesh.*

The sense. *Flesh* hereby the Papists vnderstand Sensuality or carnall appetites: but hereby is meant the corruption of all the powers of the soule, euen of reason and conscience. *Paul* saith, that the wisdom or vnderstanding of the flesh is enmity to God. Rom. 8. 7.

Feshlines

fleshlinesse therefore pertaines to the vnderstanding. Againe, he saith of some that they are puffed up in the mind of the flesh, Coloss. 2. 18. and he willes the Ephelians to be renewed in the spirit of their mind. Eph. 4. 23.

The meaning then of the rule is this, vse not the benefit of spirituall liberty as an occasion to the flesh to liue according to the flesh. Here I consider three things; what is the abuse of liberty? where is this abuse to be found? and what is the right vse thereof?

The first question is; what is the abuse of Christian liberty? Answer. To vse it as an occasion of fleshly and carnall liberty; and that is done 3. waies. The first is, when men make more things indifferent then God euer made. Thus the Corinthians vsed fornication as a thing indifferent. 1. Cor. 6. To many in these dayes drunkenness and swearing is but a thing indifferent. Men vse not to distinguish a thing indifferent, and the vse of it; but they commonly thinke, that if the thing be indifferent in it selfe, then also the vse of it is indifferent. Thus all abuses of meat, drinke, apparell, all rioting and gaming, dicing and carding, &c. are excused by the names of things indifferent.

Secondly, our liberty is abused by an immoderate vse of the gifts of God. The vse of them is immoderate three waies, first in respect of time, as when *Dives* sate deliciously, and was waked in rich attire euery day. Thus many gentlemen and others offend, when they turne recreation into an occupation. Secondly, the gifts of God are immoderately vsed in respect of themselves; as when men exceed in eating and drinking, as the Prophet saith, *Dives* 2. 9. 17. adding drunkenness to a beast. Thirdly in respect of the callings and conditions of men; for every man is to vse the gifts of God according to his place and condition. They then offend; that being but meane persons, and liuing by trades, yet for their diet and apparell, are as great gentlemen and gentlewomen.

Thirdly, libertie is abused when the blessings of God are made instruments, and (as it were) flags and banners to display our riot, vanity, ostentation, pride; for this cause sundry things, wherof some are indifferent in themselves, are condemned, *Isa.* 3. 15.

The second question is, where is this abuse? Answer. Euen among vs in England. It is the fashion of men to take vnto themselves a tolleration of sinning; some vpon the patience of God, others vpon the doctrine of the gracious election of God, saying, that they will liue as they list: because, if they be elected to saluation, they shall certainly be saued whatsoeuer they doe. And some there

there be that take occasion to continue in their finnes, vpon the mercy of God in the death and passion of Christ. A certaine dweller in this towne of Cambridge made away himselfe. In his bosome was found a writing to this effect, that God did shew mercy on great, grieuous, and desperate sinners: and therefore he said that he hoped of mercy though he hanged himselfe. Of this mind are many ignorant persons who perseuering in their finnes, yet perswade themselves of mercy: because they have heard that Christ dyed for mankind. And thus the death of Christ is as it were a licence or letters patents to commit sinne. Againe, great is the abuse of meate, drinke, and apparell. To *Eliu* there came an Angell and said, *arise and eat.* 1. *King.* 19. 7. but to the men of our dayes, there had need come an Angell and say, Cease to eat, cease to drinke, cease to game.

The third question is, what is the right vse of Christian liberty? *Ans.* It stands in two things: first of all, we our selves must be renewed and sanctified. *To the pure all things are pure.* 1. *Tim.* 1. 15. The person must first please God before the action can please him. The second is, that beside the lawfull vse of the creatures we must haue a spirituall and holy vse of them. The lawfull vse of the creature I call the politicke vse thereof commonly allowed and taken vp among men. The spirituall vse is whereby we receiue and vse the creature as from the hand of God the Father in Christ according to his will and word. And the godly are not to separate the one vse from the other, but are bound by vertue of the third commandment to take vp an holy vse of every gift of God. When *Noe* came out of the Arke, so soone as he set foote vpon the earth hee built an altar, offered sacrifice, and called on the name of God: not onely for this end to worship God, but also to sanctifie the earth and all the creatures of God vnto his vse. The like did *A. braham* when he came into the land of Canaan. And to this end we must obserue five rules. The first, that the creatures of God must be sanctified by the word and prayer. 1. *Tim.* 4. the word must shewe vs what we may doe: and prayer obtaines the doing of it. The second rule: we must be circumspect lest we sinne in the vse of the creatures. In this respect *Iob* sends for his children after they had feasted together, and he sanctifies them. *Iob.* 1. 5. The third rule: we must vse the gifts of God with thanksgiving. *Rom.* 14. 6. Commonly in these dayes there is no feasting or reioicing, vnto lesse all memory of God be buried: for that is said to breed melancholy. The fourth rule: We must suffer our selues to be limited and moderated in the vse of our liberty, partly by the law of the Magistrate

strate, and partly by the law of charity, in the case of offence. I say in the use: because liberty it selfe is inwardly in the conscience: and the use of it is often in the outward action: and therefore vnder the order of humane law. The 5. rule: Our liberty must be vsed for right ends; as namely the glory of God, 1. Cor. 10. 31. the preferuation of nature, and not the pampering of the flesh, Rom. 13. 13; and the good of our neighbour. Rom. 12. 13.

Make conscience to obserue this rule: and the rather, because the holy and spirituall use of Christian liberty, is a signe and token that thou art in the kingdome of God: and a true member thereof: as on the contrary, the abuse of Gods blessings shewes thee to be still in the kingdome of darknes. When men sell things of great worth for a little value, and then afterward giue themselves to rioting and spending, we commonly say that they are theeues, and no right owners of the goods which they folde. The like may be said of them that abuse spirituall liberty, that they are but vsurpers, and no right owners of it.

Lastly, it must be obserued, that this rule hath two branches. The first is, that we must not minister to the flesh any occasion of sinning. The second is, that we must giue no occasion of sinning by meanes of Christian liberty.

The second maine rule followes, *Serue one another by loue*: For the right conceiuing of it, I will propound three questions. The first is, why is this rule propounded in this place? *Answer.* It sets downe the end of all Apostolike doctrine, as *Paul* sheweth, 1. Tim. 1. 5. *The end of the commandment is loue out of a pure heart, good conscience, faith vnfeined.* Here men commonly vnderstand by the commandment, the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verse *Paul* sets downe a commandment or a denunciation vnto *Timothy*, that hee and the Pastors of Ephesus, teach no other doctrine, but the doctrine of the Apostles: then in the 5. verse he propounds the summe and substance or end of the foresaid commandment: in the 18. verse after a long *anansipodaton*, he iniynes *Timothie* to obserue it carefully. So then the end of all sound doctrine is loue out of a pure heart: and all our preaching must tend to this.

The second question is, what is the loue of our neighbour specified in this rule? *Answer.* It is an affection renewed, where by we are moued to wish well to our neighbour in the Lord. I say, an affection, to confute *Lombard*, who saith, that loue is not an habit in vs (as other vertues are,) but the H. Ghost. I say, it is an affection renewed, to confute the Papist, who teacheth that we haue the true loue of God,

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and our neighbour by nature, and that we want nothing but the second acte or the exercise of loue, which they say is from grace. Further; I adde that loue inclines vs to wish well to our neighbour: for this is the formall and proper effect of loue, and all this is done when we thinke well, speake and doe well, and that in respect not onely of the body, but also in respect of the soule of our neighbour. Lastly I say, that loue to our neighbour must be in the Lord. Because we are to loue him in respect that he is a creature of God, and beares his image: and not in respect of honour, profit, or pleasure, which we receiue from him. Loue for such ends, is selfeloue.

The third question is, what is the vse of loue? *Ans.* It serues to make vs seruiceable to our neighbour. *Loue seekes not her owne things,* 1. Cor. 13. Christ was seruant to his enemies in bearing their sinnes vpon the crosse. *Paul that was free from all, became a seruant to all,* 1. Cor. 9. 19. To Christ we are to doe seruice: and he hath put our neighbor in his stead, so as that which is done to our neighbour, shall be done to him: our neighbour therefore must be serued of vs, and this is not against our liberty. For wee are free inwardly in conscience, yet in the outward vse of our liberty, we must be seruants to men.

The vse. If we examine our liues by this rule, we shall find that there is very little power of religion among men. There are five sorts of men that liue in the breach of this rule. The first are vltors, who lend for aduantage, when they should lend freely to them that are in need; these serue themselves and make a prey of all. The second sort are ingrossers, who gather in commodities to enrich themselves. The third sort are idle persons of what degree soeuer, that spend their time in eating, drinking, sleeping, gaming: such are but vnprofitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are Riotous persons that vse to go from alehouse to alehouse, from tauerne to tauerne, and mispend that whereby they should maintaine their families, and be seruiceable to their country. The fifth sort are Tradesmen, who in their dealings vse lying, dissembling fraud, iniustice. They seeke nothing but their private aduantage. And this kind of men abounds in the world. The last sort are drowie and carnall Protestants, who onely seeke the things of this world, and neuer so much as giue good example to seruants or children, or any good counsell. Beside all this, it is the common fault of the world, for men to serue themselves, according to the common saying, *Euery man for himselfe, and God for vs all.* And the best men that are, if they examine themselves, shall find

find that they faile many waies, and come short in the duties of loue to men with whom they liue.

This being so, we are to acknowledge before God this maine offence of ours : and to intreat for pardon of it for Christs sake. And ever hereafter to change our liues, and to reforme them according to this rule. And that is done on this manner. Every man hath, or ought to haue two callings, a generall, and a particular. The generall is, whereby wee are called to bee Christians. In this calling wee are to doe good to all men by teaching, admonishing, exhorting, and by example of good life. A particular calling, whereby men are called to some estate of life in the family, Church or Commonwealt. And according to the severall conditions of particular callings, must every man in his place doe the best good hee can. The Magistrate must vse his office, first for the maintenance of the Gospell, and then for the execution of iustice. The Minister must preach sound religion in loue of the soules of men. The master of the family must cause his household to imbrace the Gospell, and frequent the exercises of religion. Lastly, every man that is in a trade or office, must apply himselfe to the vttermost of his power, to doe all he can for the good of his country : and he must so deale, that he may bee helpfull to all with whom he deales, and hurtfull to none. Wee are, or should be, *trees of righteousness*: our fruite must bee meate for others, and our leaves for medicines. We must be as candles, that spend themselves to giue light to others.

14 *For all the law is fulfilled in one word, which is this, thou shalt loue thy neighbour as thy selfe.*

30 *Fulfilled*] comprised, *Rom. 13. 9. One word*] One precept : for the holy Ghost calls precepts, *words*. It may bee demaunded, how the whole law should be fulfilled in the loue of our neighbour? *Answer*. The loue of God, and the loue of our neighbour are ioyned together, as the cause and the effect : and the loue of God is 35 practised in the loue of our neighbour. For God that is inuisible, will be loued in the person of our neighbour whom wee see, and with whom wee conuerse. And the first Commaundement of the law, must be included in all the Commandements following: and thus the loue of God is presupposed in every Commaundement of the second Table: he therefore that loues his neighbour, 40 loues God also.

Thou shalt loue] vnderstand both the affection, and the duties of loue.

loue. *Thy neighbour*] any one that is neare vnto vs in respect of mans nature. *1/a. 38. 7.* though he be our enemy, yet if by any occasion he be offered vnto vs of God, he is our neighbour.

As thy selfe] these words signifie not the measure of our loue: as though we should loue our selues in the first place, and then our neighbour in the second place, for there are some cases in which we are to loue our neighbour more then our selues. As for example, we are more to loue the soule of our brother, then our temporal life, and a good subiect is more to loue the life of his Prince then his owne life: herethen the Holy Ghost signifies, what must be the manner of our loue; the word (*as*) signifies not *quantity*, but *quality*: and that we are as truly and earnestly with loue to imbrace our neighbour, as our selues.

The scope. The words containe a reason of the second Rule, which may be framed thus: to serue our neighbor in duties of loue, is the keeping of the whole law: therefore this seruice must carefully be performed.

The vse. Here we see that the end of a mans life is to serue God in seruing of man, for this is the summe of the whole law. Seruants are commanded in seruing their Masters, to serue God, and so to do whatsoeuer they doe, as vnto God. *Col. 3. 23.* And so every man in his place, in dealing with men, must so deale as if he were to deale with God himselfe. Therefore most men prophane their liues, when they make the scope and drift thereof, to be the getting of riches, and honours. And though they haue great charges, that is no excuse, for the principall end of our living here is to performe seruice to men, and in this seruice to do homage to God, for which homage God will giue the honour and riches, which he sees conuenient for vs.

Secondly, here we may obserue what is true religion and godlines, namely to loue and serue God in seruing of man. *He that saith hee loues God, and yet hates his brother, is a lyer. 1. Ioh. 4. 20.* And hence it followes, that to liue out of all society of men, though it be in prayer and fasting, (after Monkish fashion) is no state of perfection, but meere superstition: for that is true and perfect loue of God, that is shewed in duties of loue, and in the edification of our neighbour. Again, the hypocrisie of sundry Protestants is here discovered. If they come to the Church, & heare sermons, and frequent the Lords table, they thinke they may do afterward what they will; and many such are frequenters of tauerne, alehouses, and are giuen to riot, and licentiousnes. But it is not enough for thee to be holy in the Church: thou maiest be a Saint
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in the Church, and a diuell at home. True religion is that which shewes it selfe in thy priuate house, priuate dealings, & in the course of thine owne life: such as thou art in thy particular calling, such art thou indeed and trueth, what shewes foener thou makell be-
foremen.

15 *If ye bite and deuoure one another, sake heed that ye be not consumed one of another.*

10 The sense. *If ye bite*] Here *Paul* alludes to the fashion of wilde beastes, as lions, wolues, &c. And by *biting* wee are to vnderstand all iniuries in words, as railing, cursing, slander, backbiting, &c. *Deuoure*] Here *Paul* vnderstands all iniuries in deed, or violence, even to the shedding of blood. *Take heed lest*] Here *Paul* signifies, that contentions and dissensions, breed the destruction and desolation of the Church.

The scope. These words are a second reason of the second rule, drawne from the dangerous effect of the contrary, thus. Contentions breed the desolation of the Church: therefore doe seruice
one to another by loue.

The contents. In the words *Paul* deliuer three things. The first is, that there were greivous contentions in the Church of Galatia. The like also were in the Church of Corinth, 1. Cor. 3. The cause of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissensions of the Churches in Iudea, *Act. 15. 2.* Obseruethen, that v-
nity is not an infallible and an inseparable marke of the Church of God. Vnity may be out of the church, & dissension in the Church, as here we see. It may be objected, that there is peace in the king-
dome of God, and that there the wolfe and the lambe dwell together, *Isa. 11.* Answer. This is but in part verified in the kingdome of grace vpon earth: and it is fully accomplished in the kingdome of glory in heauen. Again, it may be alledged, that the Church is
the company of them that truly consent in one & the same faith. *Answ.* That is properly meant of the Catholike Church: but the case is otherwise in particular Churches, where true beleeuers are mixed with hypocrites, whereupon ariseth much dissension. And of true beleeuers, some are more carnall then spirituall: and that is
another cause of dissension, 1. Cor. 3. 3.

The second point, concerne the qualitie of these dissensions. When *Paul* saith, *If ye bite and deuoure, &c.* he signifies that they

were fierce, and violent: And such commonly are dissensions for religion, as appeares by the persecution in Queene *Maries* dayes, the heare whereof nothing could slake but mans blood. Again, he signifies in these very words, that they were brutish, and beaſtlike, more beſeeming wolues, lions, dogges, then men. This muſt teach vs to detest railing, curling, euill ſpeaking, fighting, vnles it be in the caſe of neceſſary defence, for by theſe actions we degenerate to the condition of beaſts, and repell from vs the worke of grace: for Chriſt of lions, wolues, beares, hath made vs his ſheepe and lambes. *Iſai. 11.*

The third point is touching the effect of contention, and that is the ruine and deſolation of the Church. The diſuſion of the members among themſelues is the diſſolution of the whole body. Differences in points of religion, breede doubting: doubting hinders faith and invocation, and the free courſe of the Goſpel: and where theſe be hindered, the Church goes to decay. And by reaſon of the diſſentions that be in theſe laſt dayes, many liue as Atheiſts, and will be of no religion.

By this we are to be admoniſhed to ſtudy and to vie all meanes to maintaine Chriſtian peace and concord. *Ephesians 4. 3.* To this end we muſt remember one generall rule. *Rom. 12. 18.* *Haue peace with all men.* And withall we muſt obſerue the cautions which *Paul* addes; one is, *if it may be* with good conſcience, for there are ſome, with whom there is no peace, vnleſſe we ſooth them in their vices, or deny our religion, either in whole or in part. The ſecond is, *if it lie in you,* for ſometimes men are accuſed, and muſt of neceſſity defend themſelues. Theſe two cautions obſerued, peace muſt be had with all men.

It may then be demanded, why do not the Proteſtants make a Pacification with the Papalls? *Anſ.* We are content ſo to do in reſpect of ciuill ſociety, but not in reſpect of religion. We haue a commandement to the contrary. *Reuel. 18. 4.* *Come out of Babylon my people, and touch no creature thing,* where a pacification is made, both the partes muſt yeeld ſomewhat: but we may not yeeld in any point of our religion to the Papalls. In an Inſtrument of muſicke, the ſtringes out of tune are ſet vp, or ſet downe to the reſt: and the ſtrings that are in tune are not ſtirred: Euen ſo the Papalls are to turne to vs, we are not to turne to them: our religion being the doctrine of the Prophets, and Apoſtles.

Peace is threefold, Church peace, Ciuill peace, and Houſhold peace. All theſe are to be maintained. Touching Church peace I giue three rules. The firſt is, that for the ending of differences in religion there muſt

bee conferences in a free or christian Councell: the spirit of the Prophet, is
 subject to the Prophet, 1. Cor. 14. 32. When there arose differences in
 the Churches of Iudea, the Apostles and Elders came together to in-
 quire of the matters, Actes 15. 6. And this is a thing much to bee de-
 sired in these dayes, specially in these Westerne parts of the world.
 It may be demanded, why did not the Protestants ioyne with the
 Papists at the Councell of Trent? *Answer.* From the first Session
 it was more then sixe years before any safe conduct was given to
 the Protestants: and at their appearing in the Councell, exception
 10 was taken against their letters, and they dismissed. And when they
 appeared the second time vpon new safe conduct, the Councell
 was the next day reiourned for two yeares. And when safe conduct
 was given the third time, the Protestant Princes refused to send
 their Diuines: because they had bin twise mocked. Moreouer, the
 15 Councell was not a free Councell: because the Pope himselfe was
 both partie, and iudge.

The second rule. *There must be a Christian toleration one of another,*
Ephes. 4. 2. Heere that wee mistakenot, I propound two questi-
 ons. One is, in what there must be a toleration? *Answer.* A tole-
 20 ration presupposeth an error or defect in our brother. An error
 is either in iudgement, or manners. An error in iudgement, is
 either in the foundation of religion, or beside the foundation, in
 lighter matters: if the error be in the foundation, there is no tole-
 ration of it. If it bee in some lesse matter, a toleration is to
 25 be vsed according to the rule of the Apostle, *If ye see otherwise
 minded, God will reueale it, Philip. 3. 15.* When others see not that
 which we see, we must not presently condemne them, but tolerate
 their ignorance, till God reueale his truth vnto them. Again, er-
 30 rours in manners bee of two sorts, some without offence, as halli-
 nesse, frowardnesse, vaine gloriousnesse, &c. these we must tolerate,
Prov. 19. 11. and others with open offence, and such admit no to-
 leration, 1. Cor. 5. 11.

The second question is, to what end we must tolerate the infir-
 mities and ignorances of our brethren? *Answer.* Toleration must
 35 tend to the good and edification of men, *Rom. 15. 2.* We must not
 so tolerate, as that we approoue of the least vice, or betray the least
 part of Gods truth.

It may here be demanded, whether there may not be a tolerati-
 on for Popery? *Ans.* No. The toleration of two religions in one
 40 kingdome, is the overthrow of peace. Again, Popery is a religion
 both heretical and schismaticall. It may be said, that faith and con-
 science is free. I answer, though faith in the heart, and conscience

in it selfe be free in respect of mans authoritie: yet is not the publishing of faith, and the profession of conscience free in like sort, but it stands subiect to the power of the Magistrate.

The third rule. *Every man in his place, specially teachers must set themselves to build the Church, 1ud. 5. 20. Ephes. 4. 12.* Indeed the truth is to be defended: but marke how. The truth must be confessed, when time and occasion serves, without opposition: this done, all contentions laid aside, we must set our selues to build the Church. And the rather Ministers of Gods word in England must remember this: because while wee are striving among our selues in sundry points of difference, the Papist our common enemy, gets ground.

Touching *civill peace*, it must be remembred, that the peace and good estate of Ierusalem stood in this, that it was made the seat of Gods Sanctuary and the throne of iustice, *Psal. 122.* When the arke was in the house of *Obed-Edom*, all things prospered with him. Now in the New Testament, the preaching of the Gospel, invocation of Gods name, with the vse of the Sacraments, come in the roome of the Sanctuary. *Civill peace* then is maintained, when men yeeld subiection to the Gospel of Christ, which brings peace to all that receive it.

Touching *household peace*, I give two rules. One is, that *governours of families must urge and compell all under them to admit, (at the least inwardly,) the practise of religion in the exercises of faith, repentance, new obedience.* Thus did *Abraham, Gen. 17* and *Iosua c. 24.* They that doe not first of al consent in Christ, cannot consent among themselves. Secondly, it must be obserued, that a family is the schoole of God; in which hee will exercise our faith, invocation, love, patience, long suffering, &c. And there is more vertue to be seene in the well ordering of a family, then in the pretended holinesse of Monkish cloisters.

Thus we see how we are to maintaine the unitie of the spirit in the bond of peace. For the better Inforcing of this dutie, *P. 1. 6. Eph. 4. 4.* gives seven reasons: One body, one spirit, one hope of eternall life, one Lord, one faith, one baptisme, one Father of all. It may be said, we are at peace, what needs all this adoe? *Answer.* The peace of many, is peace in drunkennesse, (called good fellowship,) peace in prophanenesse, & wickednes. This is the diuels peace, where he beares the sway. The peace of which I now speake, is in the Lord, and in the true worship of God: of which reade *1/a. 2.* where men are said hand in hand to goe vp to the Mountaine of the Lord, that they may beare his will, and ioynly obey it.

16 Then I say, walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

The scope. Here Paul returns to the first rule v. 13. and shewes the way, how it is to be obserued, thus, *If ye walke in the Spirit, ye shall not fulfill the lusts of the flesh*: and when the lusts of the flesh are not fulfilled, there shall no occasion be giuen to the flesh, by the vse of Christian liberty.

The words containe two parts: a Rule, *walke in the Spirit*: and the benefit that comes by the rule, *Ye shall not fulfill the lusts of the flesh*.

In the rule I consider two things, what is the Spirit, and what is walking. *The Spirit is the gift of regeneration lost by Adam, restored by Christ. I say it is a gift*: and this gift is tearmed by the name of the Spirit: because the Spirit worketh it immediatly in vs, from the Father and the Sonne. Againe, I say it is a gift of regeneration, to make a distinction betweene it, and ciuill vertue. For there is a gift of regeneration, which mortifies corruption, and a gift of restraint, which serues onely to keepe in corruption. Of this second kind, are all ciuill vertues, in naturall and heathen men, and not of the first. *Ioseph* is chaste, and so was *Xenocrates*. *Iosephs* chastity is a part of regeneration, and proceedes from the Spirit here mentioned, but the chastity of *Xenocrates* is not so, proceeding onely from the generall prouidence of God, and not from the Spirit of Sanctification. The like I say of all other ciuill vertues.

More plainly, The Spirit is a Diuine nature, quality, or condition, whereby we are made conformable to Christ, in righteousness, and holines.

The Spirit hath five properties. The first, that it is a rich and liberall grace of God. For it containes in it the seede of all vertues, and all necessary graces of God: because it comes in the roome of originall sinne, which containes in it, the seedes of all vices or sinnes.

The second is the largenes of it, for this Spirit is in all the powers of them that are regenerate, that is, in the mind, conscience, wil, affections, and in the sensuall appetite. 1. *Thes.* 5. 23. And he that is sanctified in one part, is sanctified in all. Hence it follows, that they which haue plenty of illumination, without change of affection, and life, are indeed carnall, and not spirituall.

The third property is sincerity, for the grace of God is without falshood or guile. *Psalm.* 32. 1. Hence ariseth the difference betweene the godly man, and an hypocrite: betweene the workes

of nature, and the workes of grace. There are men that in distresse desire the assistance and fauour of God: and they do it without the spirit of God: for they do it deceitfully, desiring Gods fauour not for it selfe, but in respect of some euill from which they would be deliuered, as the Mariners in *Towas*, and *Pharaodid*. Againe, there are men, that mourne for their sinnes without the Spirit of God. For there is much fallshood in their mourning: because they mourne for sinne in respect of the punishment thereof, and not in respect of the offence of God. Lastly, there are that pretend a loue to God, and yet want the Spirit; for they loue God in respect of his benefits, as *Saul* loued God for a kingdome: such loue is mercenary, and a worke of nature, whereas the loue which is from the Spirit, makes vs loue God for himselfe.

The fourth property is excellency, for the Spirit of grace in Christians is more excellent then the grace of creation, in two respects. First, in respect of the beginning thereof. For the Spirit is from Christ the second *Adam*, both God and man: the grace of creation should haue bene conveyed vnto vs from the first *Adam*, but a meere man, if he had stood. Secondly, in respect of continuancy, for God gaue to *Adam* the will to perseuere if he would: he giueth further to beleeuers, both the will to perseuere, and the deed.

The fifth property is liueliness, whereby the Spirit is effectual in operation. *Elisha* saith that the Spirit compelled him, and was in him as a vessell of new wine which must haue a vent. *Iob* 32. 19. Of the operation of the Spirit, I deliuer three things. The first, that the Spirit workes in and by the word of God: which therefore is called the *Ministry of the Spirit*. 2. *Corin.* 3. 6. The second, that the Spirit worketh by certaine degrees. The first degree and the very first beginning of his diuine operation, is, to make vs feeble in what great need we stand of Christ, and to desire to be reconciled and turned vnto God. This is the first motion of the Spirit in vs: and they which want this, haue nothing as yet of the grace of God in them. The third; that the whole worke of the Spirit may be reduced to three actions. The first is, to cast downe euery thing in vs, that exalts it selfe against God, 2. *Cor.* 10. as namely, to beate downe erroneous reason, and rebellious affection, and to put a man out of heart with his chiefe delights, and with his owne selfe. The second action is, to kindle in our hearts a care and desire of reconciliation with God in Christ: hence the Spirit is called the *Spirit of grace and supplication*. *Zach.* 12. The third action is, to write the law in our hearts; and that is done by putting a new light of know-

knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the Spirit. *Walking in the Spirit*, is, to Order our lines according to the direction, and motion of the Spirit. For, as the Spirit renews our nature within, so it makes vs to change and renew our actions, in three respects. First, it makes vs put a further beginning to our actions, then nature can afford, causing vs to doe them in faith, whereby we beleewe, that our persons please God in Christ, that our worke to be done pleaseth God, that the defect of the worke is pardoned. Secondly, the Spirit makes vs doe our actions in a new manner, namely, in obedience to the written word. Thirdly, it makes vs put a new end to our actions, that is, to intend and desire to honour God in the things that we doe. For example. A man is wronged by his neighbour: and nature tells him that he must requite euill with euill: yet he resolues to doe otherwise: for (saith he) God in Christ hath forgiven me many sinnes: therefore must I forgive my neighbour. And he remembreth that *vengeance is Gods*: and that he is taught *so to aske pardon as he forgiveth others*. And hereupon he sets himselfe to requite euill with goodnesse. This is to live in the Spirit.

The vse. By this rule we see that most of vs faile in our duties. For many of vs professing Christ, live not according to the lawes of nature, in our common dealings. We minde earthly things: and therefore we are carnall. It is a principle with many, that if we keepe the Church, obserue the Queenes laws (which are indeed to be obserued) and auoid open and grosse sinnes, we doe all that God requires at our hands. Hereupon to walke in the Spirit, is thought to be a worke of precisenes, more then needes. And they which deeme it to be a worke of precisenesse, walke not in the Spirit. And indeede they which haue receiued the greatest measure of the Spirit, must say with *Paul*, that they are carnall, *sold vnder sinne*, *Rom. 7. 14.*

Secondly, this rule telleth vs, that we must become spirituall men, such as make conscience of every sinne, and doe things lawfull in spirituall manner, in faith, and obedience, and not as carnall men doe them carnally. It may be said, that Ministers of the word must be spirituall men. I answer, if thou whatsoeuer thou art, be not spirituall, thou hast no part in Christ. *Rom. 8.* And the rather, thou must be spirituall: because a naturall man may doe the outward duties of religion in a carnall sort.

Thirdly, we must not iudge any mans estate before God, by any one, or some few actions, either good or badde, but by his

walking, or by the course of his life, which, if it bee carnall, it shewes the partie to be carnall: if it be spirituall, it shewes him to be spirituall.

The benefit that ariseth by the keeping of the rule, followes in these words, *Ye shall not fulfill the lusts of the flesh.*

Flesh] The corruption of nature, the root of all sinnes.

Lusts] Inordinate motions in the mind, wil, and affections. Thus largely is lust taken in the tenth commandement, which condemneth the first motions to euill.

Fulfill] Fulfilling is not a simple doing of euill, but the accomplishing of lust with loue, pleasure, and full consent of will: as also perseverance in euill, by adding sinne to sinne.

A question. How farre doeth the childe of God proceed in the lust of the flesh? *Answer.* He is assauled by the lusts of the flesh: but he doth not accomplish them. More plainly: there are five degrees of lust, *Suggestion, delight, consent, the act, perseverance in the act.* *Suggestion*, and *delight*, whereby the mind is drawne away, are incident to the child of God: *Consent* is not, ordinarily: and if at any time the child of God consent to the lusts of his flesh, it is but in part, and against his purpose, because he is overcarried. Likewise the *act*, or *execution of lust*, is not ordinarily and usually in the child of God: If at any time hee fall, he may say with *Paul*, *I doe that which I hate.* Lastly, *perseverance in euill* doth not befall the child of God: because vpon his fall he recouers himselfe by new repentance. In this sense *S. Iohn* saith, *Hee that is borne of God, sinnes not,* 1. *Iohn* 3. 9.

The vse. Hence it followes, that the lust of the flesh is in the childe of God to the death: and consequently they doe not fulfill the law, neither can they bee iustified thereby, as Popish doctrine is.

Secondly, our dutie is not to accomplish the lusts of the flesh, but to resist them to the vttermost, *Rom.* 13. 14.

Thirdly, heere is comfort for the seruants of God. Some man may say, I am vexed and turmoiled with wicked thoughts and desires, so as I feare I am not Gods child. I answer againe, for all this despaire not. For, if thou hate and detest the lusts, that are in thee: if thou resist them, and wage battell against them: if being ouertaken at any time, thou recouer thy selfe by new repentance, they shall neuer be laid to thy charge to condemnation, *Rom.* 8. 1. It is heere made a prerogative of Gods childe, when the lusts of the flesh are in him, not to accomplish them, or to liue in subiection to them.

17 For the flesh lusteth against the spirit; and the spirit against the flesh, and they are contrary one to another, so that ye cannot doe the things which yee would.

These words are a reason of the former verse, thus: If ye walke in the spirit, ye shall not fulfill the lusts of the flesh: for the flesh and spirit being contrary, mutually resist and withstand one another, so as ye can neither doe the good, nor the euill, which ye would.

10 Paul here sets forth a spirituall combat, of which sixe things are to be considered. The first is, concerning the parties by whom the combat is made: namely, *the flesh*, and *the spirit*. *The flesh* signifies the corruption of the whole nature of man: and *the spirit* is the gift of regeneration, (as hath bene shewed.) It may be demanded, how these twaine being but qualities, can be said to fight together?

15 *Answer.* The flesh, and the spirit, are mixed together in the whole man regenerate, and in all the powers of the soule of man. Fire and water are said to be mixed in compound bodies: light and darknes are mixed in the aire at the dawning of the day. In a vessell of luke 20 warme water, heate and cold are mixed together, wee cannot say, that the water is in one part hot, and in another cold, but the whole quantity of water is hot in part, and cold in part. Even so the man regenerate, is not in one part flesh, and in another part spirit, but the whole mind is partly flesh, and partly spirit, and so are the will 25 and affections throughout, partly spirituall, and partly carnall. Now vpon this mixture it comes to passe that the powers of the soule are carried and disposed diuers wayes: and hereupon followes the combat.

The second point concernes the meanes whereby this combat is made: and that is, a twofold concupiscence, expressed in these words, *the flesh lusteth against the spirit, and the spirit against the flesh*. The lust of the flesh shewes it selfe in two actions. The first is, to defile and repress the good motions of the spirit. In this respect Paul saith, *When I would doe good, euill is present, and the law of the flesh 35 rebells against the law of the mind, Rom. 7. 21, 23.* Hereupon the flesh is fitly resembled by the disease called *Ephialtes*, or *the mare*, in which men in their slumber, thinke they feele a thing as heavy as a mountaine lying on their breasts, which they can no way remooue. The second action of the flesh is, to bring forth, and to fill the 40 minde with wicked cogitations, and rebellious inclinations. In this respect concupiscence is said to tempt, intice, & draw away the minde of man, *Iames 1. 14.* Againe, the lust of the spirit hath two other

other actions. The first is, to curbe and restrain the flesh. Thus S. John saith, that the seed of grace keeps the regenerate that they cannot sin. 1. John 3. 9. The second action of the spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus David saith, that his enemies did teach him in the night season, Psal. 141. And the Prophet Isai saith, Thine ears shall heare a voice, saying, *Here is the way, walke in it, when thou turnest to the right hand, or to the left.* c. 30. v. 21. And this voice, (no doubt) is not onely the voice of such as be teachers, but also the inward voice of the spirit of God in vs. And thus by the concurrence of these contrary actions in one and the same man, is this combate made.

The third point is, concerning the cause of this combate, in these words (*and these are contrary one to another.*) The contrarietie of the flesh and the spirit makes the combate. And the contrarietie is very great, for the spirit is the gift of righteousness: and the flesh stands in a double opposition to it, for it is first of all the want of righteousness, and secondly, a pronenesse to all vnrighteousnes: that is to say, not a single, but a double priuation or want of the grace, or gift of God. Hence I gather, that man hath no freedom of will in good duties, before his conversion, because hee is then wholly flesh, and wants the spirit of God: and the spirit is flat contrary to the flesh: and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followes, that there are no such workes whereby a man may prepare himselfe to his own iustification, for though the mind be iightned with a general faith, yet man before he be iustified, is nothing but flesh: and flesh being in nature opposite to the spirit, can make no preparation for the spirit, no more then darkenesse can make preparation for the entrance of light.

The fourth point, is, concerning the persons in whom this combate is to bee found. And they are beleeuers, (not vnbeleeuers or wicked men:) such as the Galatians were, to whom this combat is said to belong. It may be alledged, that naturall men haue a combate in them. For they can say, *I see and approve that which is good, but I doe that which is naught.* Answer. This combate is betweene the naturall conscience, and rebellious affection: and it is incident to all men, that haue in them any conscience, or light of reason. But the combate of the flesh and the spirit is of an other kinde, for in it the minde is carried against it selfe, the will against it selfe, and the affections against themselves: by reason they are partly spirituall, and partly carnall. Secondly, not all beleeuers haue this combate in them, but onely such as bee of yeares: for infants, though they haue

hane the seed of grace in them, yet doe they want the act or exercise thereof: and therefore they feele not this combate, because it stands in action. Thirdly, this combate is in the godly for the time of this life onely, because in death the flesh is abolished, and consequently the combate is selfe.

The fift poynt is, in what things doeth this combate shew it selfe. Answer. In all the actions of men regenerate, which Paul signifies, when he saith, *Ye cannot doe the things which ye would.* For example: in prayer, sometime wee feelee fervent desires, and sometime againe deadnesse of spirit, sometimes faith, sometimes doubting. This combate is in all the actions of the godly, specially in good actions. Thus much, Paul teacheth, when hee saith, *I finde by the Law of God, that when I would doe good, evill is present, Rom. 7.21.* And, *I doe not the good which I would, but the evill which I would not, that doe I,* verse 19. And that we mistake not, it must bee remembered, that Paul speaks all this of himselfe, as being regenerate: that hee speaks it not of this or that action, but of the course of his life, in which he willed and indeavoured to do that which was good and acceptable to God. And that appeares by the very words, when he saith, *To will is present with mee.* And, *I would doe good, but I doe it not.* Marke further, while Paul willes and indeavours to doe that which is good, if he faile and doe amisse, hee may well say, *It is not I that doe it, but the flesh that dwells in mee.* And ungodly men, for the covering of their wickednesse, if they say (as they doe) that it is their flesh that sinneth, and not they, they abuse the holy doctrine and example of Paul.

The last point, concernes the effect of the combate, which is to hinder the godly, that they cannot doe that which they would, and that three wayes. First, it makes them that they cannot sinne, that is, live in practise of any one sinne, 1 John 3.9. Secondly, if at any time they fall, it stayes and keepes them, that they sinne not with full consent of will. For they say when they sinne, *The evill which I hate, that doe I.* Thirdly, though in the ordinarie course of their lives they doe that which is good, yet by reason of this combate, they faile in the doing of it, *Romanes 7.18.* *To will is present with mee, but I finde no meanes to fulfill or accomplish that which is good.* Even as a sicke man that is in recoverie, for his affection, thinkes hee is able to walke a mile or twaine, and yet by reason of faintnesse and weakenesse, is scarce able to walke once or twice about his chamber. So the regenerate man, for affection inclines to the best things: and yet by reason of the flesh, failes in the doing of them.

Thus

Thus much of the combate, the vñe followes. Hence I gather, that concupiscence or lust after baptisme, in the regenerate, is a sinne. For the lust of the Spirit, is the thing that God requirith and approoueth: now the lust of the flesh is directly contrary to it, as a defect or priuation thereof: and therefore the lust of the flesh is properly a sinne, whether consent of will goe with it, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly euill: for such as the cause is, such is the effect: now the minde and will of man, are the cause of his workes, and the mind is partly carnall, and partly spirituall: so also is the will: and therefore the workes that proceed from them, are partly spirituall, and in part carnall. Vpon this ground it followes, that all the workes of regenerate men, are sinfull, and in the rigour of iustice deserue damnation. *Obiect.* Sinne is the transgression of the law: good workes are no transgression of the law: therefore good workes are no sinnes. I answer to the *minor*. The transgression of the law is two fold: One, which is directly against the law, both for matter, and manner: the second is, when that is done which the law requires, but not in that maner it should be done. And thus good workes become sinfull. The dutie which the law requirith, is done, but it is not done perfectly as it ought to be done, by reason of the flesh. Secondly, it is alledged that good workes are from the spirit of God: and that nothing proceeding from the spirit of God is sin. *Answer.* Things proceeding from the spirit of God alone, or from the spirit immediatly, are no sinnes: now good workes proceed not only from the spirit, but also from the mind and will of man, as instruments of the spirit. And when an effect proceeds from sundry causes that are subordinate, it takes vnto it the nature of the second cause: hereupon workes are partly spirituall, and partly carnall, as the mind and will of the doer is. Thirdly, it is alledged, that good workes please God: and that things pleasing God, are no sinnes. *Answer.* They please God, because the doer is in Christ, and so pleaseth God. Againe, they please not God before, or without pardon: for they are accepted, because God approoues his owne work in vs, and pardons the defect therof. Lastly, some object on this manner. No sinnes are to be done: good workes are sinnes: therefore not to be done. *Answer.* They are not simply sinnes, but onely by accident. For as God commands them, they are good: and as godly men doe them, they are good in part. Now the reason holds one-ly thus: That which is sinne, so farre forth as it is a sinne, or if it be

be simply a sinne, is not to be done. Now then vpon this doctrine it followes, that there is no iustification by workes, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it followes, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the flesh. This mixture the godly feele in themselves to the great griefe of their hearts. When they would beleue, their mindes are oppressed with vnbeleefe. They see more ignorance in themselves, then light of knowledge. There are a number amongst vs, that say, they know
 10 as much as all the world can teach them, that they doe perfectly beleue in Christ, and euer did, that they loue God with all their hearts, and did neuer so much as doubt of the mercy of God. But these men are void of the grace of God: they are like empty barrels that make a great sound: they neuer knew what is meant by
 15 the combate of the flesh, and Spirit.

Fourthly, we are here to be admonished, in all duties of religion to vse industry, and paines, by willing, striving, and endeavouring to the vttermost, to doe that which we ought to doe. We must vse
askung, seeking, knocking, Math. 7. 7. We must with Paul vse wrestling in
 20 *our prayers to God, Rom. 15. 30.* They that would haue knowledge in the booke of God, must doe more then heare a Sermon: they must strue against their ignorance, and blindnesse, and laboriously exercise their senses in the discerning of good and euill. They that would beleue, must strue against their naturall vnbeleefe,
 25 and endeavour to beleue. *Blessed (saith Salomon, Pro. 28.) is the man that feareth himselfe, or inures himselfe to feare. Paul saith of himselfe, that hee laboured and tooke paines to keepe a good conscience, Act. 24. 16.*

Lastly, by reason of this combate, we are put in minde to vse sobriety, and watchfulnes ouer our owne corruptions, with much and instant prayer, lest we fall into temptation. *Math. 26. 41.* We should practise these more then we doe: for beside the enemies without, we haue an enemy within, that seekes our perdition.

35 18 And if ye be led by the Spirit, ye are not vnder the law.

In the 13. verse Paul propounds a maine rule of good life, *Giue no occasion to the flesh:* and for the better keeping of this, he giues a second rule, *v. 16. Walke in the spirit.* Of this second rule he giues two
 40 reasons. The first is taken from the contrariety of the flesh and the spirit, *v. 17.* The second is in these words: *they that walke according to the spirit, are freed from the curse of the law.*

In these words, *Paul* sets downe three things. The first is, the office of the spirit, which is, first of all, to regenerate and renew all the powers of the soule; and secondly, to guide and conduct them that are regenerate, *Psalm* 143. 10. In this guidance or conduction, there are foure actions of the spirit. The first is, *Preservation*, whereby the holy Ghost maintains the gift of regeneration in them that are regenerate. The second is, *Cooperation*, whereby the will of God as the first cause, workes together with the regenerate will of man, as the second cause. And without this cooperation, mans will brings forth no good action: no more then the tree which is apt to bring forth fruite, yeeldes fruite indeed, till it have the prelence and cooperation of the Sunne, and that in the season of the year. The third is, *Direction*, whereby the spirit of God ordereth and stablisheth the minde, will, and affections in good duties, 2. *Thess.* 3. 5. The last is, *Excitation*, whereby the spirit stirres, and still moues the will and minde, after they are regenerate: because for the time of this life, the grace of God is hindred and oppressed by the flesh. Hereupon after regeneration, there must still bee new *inclinings*, *Psalms* 119. 36. new *drawing*, *Cant.* 1. 3. new *working* of the will and the deed, *Phil.* 2. 13.

Hence it follows, that beside the antecedent, and first grace, there is necessary a subsequent, or second grace. For we do not that good which we can doe, vntill God by a second grace make vs doe it, as he made vs able to doe it by the first grace.

The second thing is, the Office of all true beleeuers: and that is, to resigne themselves in subiection to the worke of Gods spirit. Now Gods spirit workes in and by the word of God. And hereupon this subiection hath two parts. The first is, to make triall, inquirie, and examination, what is the good will of God in every thing, *Romanes* 12. 2. Thus did *David*, *Psalms* 119. 94. *I am thine, sanctifie me, for I seek thy commandments*. The second part is, to denie our selues, and to conforme our mindes, consciences, willes, affections in all things to the foresaid will of God, *Rom.* 12. 2. Let all such as desire to be spirituall, remember and make conscience to practise this.

The third is, the priuiledge of beleeuers, in the last words, *Ye are not vnder the law*. Vnderstand this, in respect of the curse and condemnation of the law: for otherwise wee are all vnder the law, as it is the rule of good life. The priuiledge then is, that God doth not impute the defects of obedience to such as truly beleeu and repent, but hee accepts their imperfect obedience, as perfect and absolute. This serues to comfort them that grieve, because they feele

feele the want of sanctification in themselves. For if they can and doe will that which is good, & in deauour themselves in the course of their liues according to their will, let them not feare ouermuch, when their obedience is defectiue: because they are not vnder the rigour of the law: and therefore God accepts the will and in deauour to obey, for obedience. And the consideration of Gods mercifull acceptation, must stir vs vp to an earnest care and conscience of good duties.

19 *Moreover the workes of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnesse,*

20 *Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,*

21 *Ennie, murders, drunkennesse, gluttony, and such like: whereof I tell you before (as I also haue told you before) that they which doe such things, shall not inherite the kingdome of God.*

Paul before deliuered his role in generall tearmes, *Gine no occasion to the flesh:* and, *fulfill not the lusts of the flesh.* Now he proceeds further in way of declaration, to make a Catalogue or rehearfall of the particular workes of the flesh, which were in vse, and knowne to the Galatians. And this hee doeth for weightie cause. For we are full of blindnesse, and see not our corproion: and wee are full of hypocrisie, and therefore ready to esteeme our selues spirituall, when we are carnall. And therefore this Catalogue serues fitly as a table, or glasse, to discover the corruption of mans heart, by the fruits thereof.

After *Pauls* example, every man shall doe well to make a catalogue of the sinnes of his whole life. By this meanes shall we better know our selues, and take a manifest view of our sinnefull condition.

In this Catalogue, I consider three things: the condition of the workes of the flesh: the kinds of them: and the punishment thereof. The condition is, that the workes of the flesh are said to be manifest, not onely to God, but euen to men that haue the light of reason, and natural conscience. Hence it followes, that there is matter sufficient for the condemnation of them that neuer knew the Gospell. For though the flesh it selfe be secret and hidden, yet the workes of the flesh are manifest to the naturall man. And this must further admonish vs, neuer to hide or excuse our sinnes, but freely to confesse them before God, and before men also, when need requires.

quires. Whether we confesse them or no, they are manifest: and the ingenuous confessing or vncouering of them, is the way to couer them. *Psalm. 32. 1. 4.*

Touching the kinds or sorts of the workes of the flesh, they are in number seuentene: and I may reduce them to foure heads. The first sort, are against chastity; the second, against religion; the third, against charitie; the last, against temperance.

The workes of the flesh against chastitie, are foure; and they are placed in the first ranke, for iust cause: for by them, men are brought to reprobate mindes. *Rom. 1. 28.* and to be without sense or feeling. *10 Eph. 4. 19.* and the body which should be the Temple of the Holy Ghost, is made a stable and a stie for the diuell.

Adulterie is the incontinency of persons married, or of persons whereof one at the least is married, or betrothed. I say betrothed: because one and the same punishment is designed to married, and betrothed persons: and therefore the sinne is alike in both.

If adultery, which is the breach of wedlocke, be a worke of the flesh, then damnable is the decretall of Pope *Syriscus*, that marriage it selfe was the pollution of the flesh. It may be objected, that yong widdowes by marrying haue damnation, and breake the faith of baptism. *1. Timoth. 5. 12.* Answer. They are not said to breake the faith of baptism, because they marry: but because they waxe wanton against Christ, and so marry: that is, cast off the reines of obedience, by committing fornication, and then to couer their offence, they marry. This I take to be the right sense of that place.

Adultery is named in the first place, and that for speciall cause. For as it is a common, so it is also a great sinne. For it is the breach of the covenant of marriage, made in the presence of God, and vnto God: and therefore it is called the covenant of God. *Pro. 2. 17.* It is the punishment of Idolatry. *Rom. 1. 24.* It is a sinne greater then theft. *Prou. 6. 30. 32.* The committers of this sinne cut off themselves from humane society, and become men of death, and women of death, according to Gods law. And it will never be well with humane society, till adulterers be made fellows, their lives taken from them, and their goods confiscate. Lastly, this sinne brings the ruine of the families of adulterous persons: and it sets a fire in them that burnes to destruction.

Fornication is the incontinencie of single persons. Marke how it is made a manifest worke of the flesh. Hence it followes, that fornication is no light matter, or a thing indifferent, as some haue taught. It may be objected, that it is numbred among things indifferent,

indifferent, *Act. 15. 29.* for with strangled, and blood, is ioyned for-
 mication. *Ans.* The Gentils indeed esteemed it as a thing indifferent:
 and hereupon it may be, it is ioyned with things indifferent. But
 the iudgment of the Church was otherwise: & this opinion of the
 5 Gentiles is confuted by *Paul, 1. Cor. 6.* Againe, it may be objected,
 that the Lord commaunded the Prophet *Ose* to take vnto him an
 harlot, *Ose 1. 2.* *Answer.* It was done in type or figure: and then the
 words of the Lord cary this sense, *Take vnto thee a wife of fornications,*
 that is, prophesie and publish, that thou art like one that takes a wife
 10 of fornication. Againe, if the thing were done indeed, yet did not
 the Prophet take an harlot, to liue in fornication with her, but at
 Gods commandement, to liue with her according to Gods ordi-
 nance, namely, in marriage.

Again, hence I gather, that there is no warrant for the toleration
 15 of fornication. For it is a foule & manifest work of the flesh. Magi-
 strates may not do euill, that good may come therof, *Rom. 3. 8.* Whosoever
 doeth euill, must feare: because the Magistrate beares the sword to
 punish, *Rom. 13. 4.* And the commandement of God was, that there
 must be no whore in *Israel*, *Deut. 23.* Therefore the permission of the
 20 stewes in Rome is without warrant: & the rather, because there the
 prohibition of marriage (in sundry orders of men) beares sway.

[*Vncleanesse*] The incontinencie against nature, as incest, the
 sinne of Sodom, and such like. Marke, where these sinnes were
 knowne, there they are named particularly by *Paul*, as among the
 25 Romanes, *Rom. 1. 27, 28.* and to the Corinthians, *1. Cor. 6. 9, 10.* but
 where they were not knowne, as in Galatia, there they are onely
 mentioned generally, lest by the naming of them, he should after a
 sort teach them.

[*Wantonnesse*] That is, the open profession and ostentation of in-
 30 continency, by vnchast words, wanton gestures, and wanton appa-
 rell. Hence it appeares, that wee are to detest all signes of inconti-
 nencie: and that we are to be chaste not only in deed, but also in our
 words, gestures, and behaviours.

The punishment of these sinnes is in *v. 21.* in these words, *They*
 35 *which doe these things, shall not inherit the kingdome of God.* And it must
 be remembered, that this threat or curse must bee applied to euery
 one of these sinnes particularly.

The vse. There are a number of men that liue secretly in these
 sinnes, adultery, fornication, &c. And because they professe Chri-
 40 stian religion, and sometime come to the Church, and to the Lords
 Table, they thinke all is well, and they suppose there is no dan-
 ger. Thus make they a conenant with hell and death, *Isai. 28.* But
 they

they deceive themselves: for God is vncchangeable, and all his threats shall be accomplished. And no adulterer, no fornicatour, no vncleane person shall enter into the kingdome of God, whatsoeuer men suppose, or dreame.

Secondly, by the consideration of this threat, we are admonished 5 to flye adultery, fornication, wantonnesse, &c. They say, these are but tricks of youth. Belike then it is but a trick, to lose the kingdome of heauen. *Salomon saith, Blessed is the man that feareth, or causeth himselfe to feare. Prov. 28. 14.* Now that shall be done, when we terrifie our selues from these offences by setting Gods iudgements 10 before vs.

Lastly some man may say, what shall they doe that are ouertaken with these sinnes, if the doers thereof cannot enter into the kingdome of God? *Answer.* Their case is dangerous: and there is but one way to helpe them in the world: and that is, to cease from 15 adultery, fornication, vncleannes, wantonnes, and to doe the contrary. *Psal. 34. 14.* And this will doe the deede: for the promise of God is, *he that confesseth his sinnes, and forsaketh them, shall haue mercie. Prov. 28. 14.* And this promise of God is not contrary to his threat. For so long as men are doers of these sinnes, or of any one of them, 20 they are out of Gods kingdome: and when they cease to be doers of them, and contrariwise exercise themselves in the workes of chastity, possessing their vessels, that is, their bodies, in sanctification and honour, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men not as they haue bin, 25 but as they are.

In that these foure sinnes, *adultery, fornication, &c.* are manifest 30 workes of the flesh, we are taught three things. The first is, that wee must stocke vp the roote of these things, that is, mortifie the passion of concupiscence, *Col. 3. 5. 1. Thess. 4. 5.* which is nothing else but 35 an inordinate inclination to these vices. And it is mortified in vs, if wee learne to feare God in his word, and in the commandement that forbids adulterie. For the feare of God clenseth both heart and life. *Ioseph* tempted by his mistress to folly, by this meanes echewed the offence, saying, *shall I doe this, and sinne against God?* Further, it 40 must be remembered, that without holinesse, no man can see God, or haue fellowship with him. *Heb. 12. 14.* And while the lust of concupiscence beares the sway, there is no holinesse: and therefore no fellowship with God.

The second rule is, that all occasions of these sinnes must bee 45 cut off, two specially, *Idlenesse, and the pampering of the bodie.* For Idlenesse, consider *Dauid*, who when he was out of ciuill warres, and

and free from banishment, at peace in his owne house, his wandering affection carried him to commit adulterie. And the Israelites, when they were stored and pampered with all the blessings of God, gaue themselves to the committing of these offences,

5 *Ierem. 5. 7. 1. Cor. 10. 7.* and the people of Sodom and Gomorrha, *Ezech. 16. 49.*

The third rule is, that all signes of these vices must bee auoided and detested, that is, any speach or action, that may signifie or giue suspicion of an incontinent disposition, as light talke, wanton behaviour, curiosities and excellence in trimming of the body, suspected company, or company that may in likelihood be suspected. For it is Gods will, that not only the vice it selfe, but also the appearance of every vice should be auoided, *1. Thess. 5. 22.*

Idolatrie] The second sort of sins follow, which are against godliness: and they are three, *Idolatrie, witchcraft, heresie.* Idolatrie is the worship of Idol-gods. An Idol is taken two wayes. First of all, a fiction, or a thing meereley deuised, is an Idol: againe, when we conueieue a thing that is otherwise then it is, it is an Idol. So likewise Idolatrie is twofold. One is, when something that is not God, is set vp in the roome of God: and that is done three waies. One is, when the Godhead is ascribed to a creature, as when it was said to *Herod, The voyce of a God, and not of a man.* The second is, when any propertie of the Godhead is ascribed to the creature. The third is, when the affections of our hearts are giuen to the creature. Thus covetousnesse is called idolatrie, *Col. 3. 5.* because it makes men put their affiance in riches. Acts 12. 22.

The second kinde of Idolatrie, is to worship the true God with deuised worship, as namely with, in, and at images, set vp to the honour of God. This Idolatrie is forbidden in the second commandement, as *Moses* hath expounded the law, *Deut. 4. 16. Thou sawest no image in the day that I appeared in mount Sinai: therefore thou shalt make no image, namely of God.* It is alledged, that the commandement only forbids the making of the images of false gods. I answer, and of the true God also. *Aarons* calfe was an image of the true God, *Exod. 32. 5.* And it must be obserued, that *Iehu* destroyed the idols of *Baal*, *2. Kings 10. 26.* and withall remained still in the sinne of *Ieroboam*, verse 34. which was to worship the calves in Dan and Bethel, which were images of *Iehonab*. And for this he is discommended.

40 The vse. By this wee see that the Romish religion is a carnall religion: for it teacheth Idolatrie foure wayes. First, it inioyneth men to giue to the *Consecrated Hoste*, the name and honour of God.

God. And thus they set vp vnto themselves a breadden God made with mans hand. An Idol, as abominable as euer was among the Gentiles. Secondly, it teacheth men to inuocate Angels, & Saints departed: and thereby it giues vnto them the searching of the heart, the hearing and helping of all men at all times, and places according to their severall necessities: and these things are the properties of the Godhead. and therefore, whether they call this inuocation, *Latria*, or *Doula*, it matters not: it is flat idolatry, because the honour of God is giuen to the creature. Thirdly, it teacheth that we may put confidence in workes, so it be done in sobriety. 10 Lastly, it adoreth God in, at, and before Images: and so it binds the presence, grace, and operation of God to them, without his word. Papists alleadge for themselves, that they intend to worship none in images but the true God. I answer, it is nothing that they say. Not mans intention, but Gods will makes Gods worship. Let the 15 shew Gods will, if they can. If they cannot, then they must know that it is but an Idol-god, which they worship. For there is no such God in nature that will be worshipped in Images, but an Idol of their owne braines. They alleadge againe, that God may as well be worshipped in Images, as a Prince in the chaire of Estate. I answer, the reason is not like. The worship of Images is religious, the reuerence to the chaire of Estate, is meere civill, and in civill respect, and according to the Princes will, and so is not the bowing to Images according to Gods will. Let them prooue it if they can. That God was worshipped before the Arke, we approve of it. 25 For it was his word and will. Let vs heare the like word for Images of God and Christ, and then we are ready to reuoke the charge of Idolatry.

Again, by this we see that many of vs are very carnal. For though we detest outward Idolatry, yet the inward idolatry of the heart 30 bounds among vs. For looke where the heart is, there is the God. Now the hearts of men are vpon the world, and vpon the riches, and pleasures thereof. For them we take the most care, and in them we place our chiefe delight, whereas God in Christ should haue all the affections of our hearts. 35

Witchcraft] The word *εαριμασια*, properly signifies, *poisoning*: but here it is fittly translated, *witchcraft*: because al poisoning is comprehended vnder murder which followeth. And the Magicians of Egypt, *Exod. 7.* are called *εαριμασται*, in the translation of the Septuagint: as also the wise men, *Dan. 2.* Now if they had bin but poisoners, 40 they had not bin fit for Pharaos & Nabuchadnezzars turne, neither would they haue desired their presence, and helpe.

Witchcraft, signifies all curious arts, wrought by the operation of the diuell. For the better conceiuing of it, I will consider two things. *The ground thereof, and the kinds of witchcraft.*

The ground, is a league or compact with the diuell. It is twofold, 5 an *Expresse* or *open league*, and a *secret league*. *The open league* is, when men inuocate the diuell in expresse words, or otherwise make any manifest covenant with him. *The secret league* is, when men vie 10 means, which they know haue no force, but by the operation of the diuell. And the very vsing of such meanes in earnest, is an implicit covenanting with the diuell. If by true faith, we make a co- 15 uenant with God, then a false faith, in the vse of Satanicall ceremonies makes a covenant with the deuill. And without this, there is no practise of witchcraft.

There are three kindes of witchcraft. The first is, *Superstitious diuination*, which serues to tell men their fortunes, or to re- 15 ueale secrets by the flying of foules, by the intrals of beasts, by the obseruation of starres, by consulting with familiar spirits, and such like, *Deuteron. 18. 11.* The second, is *Juggling*, which is to worke wonders, or feates beyond the order of nature, as did the Magi- 20 cians of Egypt. The third is, *Charming*, or *incanting*, which is by the pronouncing of words, to procure speedie hurt, or speedie helpe.

The vse. By this wee see that wee are a carnall people. For in the time of distress vpon extremitie, figure-casting, and charming, 25 are ouermuch vsed. And yet both of them are full of superstition, and folly. For the reuealing of things to come is Gods: and the starres are vniuersall causes, working vpon all things alike: and therefore it is not possible by them to foretell euenths that are con- 30 tingent, or casual. And words haue no force in them but to signify. And therefore when they are aplyed to cure diseases, they are abused to a wrong end, and their operation is from the deuill. And for this cause they are to be auoyded of Christian people. It may be said, how may wee discern of charmes, that wee may the better auoyd them? *Answer.* Keepe this rule in memory alwaies. 35 Such obseruations, of whose force and efficacie, there is no reason or cause either in the thing done, or in the institution of God, haue their operation, and efficacie, from some compact and societie with the diuell. As for example, scratching of the suspected witch, is said to bee a meanes to cure witchcraft: but indeede it is a 40 charme, and a practise of witchcraft. For it hath no such force from the institution of God, because it is against the sixth commandment: and no naturall reason can be rendered, why drawing

of blood, should cure witchcraft. The action therefore is a sacrifice to the diuell: and in way of recompence, the cure is done by him.

It may be said, what should we doe in distresse, if such helps may not be vsed? *Ans.* We are to vse approoued and ordinary meanes: and for the rest, namely the euent, to leave it vnto God, liuing by faith, and casting our care on God, and quieting our hearts in his will, whatsoeuer comes to passe. It is a want of faith thus to make haste for the deliuerie before the appointed time. And whereas it is thought that some persons haue a gift of God, by words presently to cure any disease, whereupon they are called *wise, or cunning men & women*, it is false: it is no gift of God, but rather a curse, that leaues them to be deluded dy the diuell, who is the worker of these cures, when Satanical and superstitious meanes, and that in a false faith, are vsed.

For the better conceiuing of the sinne, it may be demanded what is a witch? *Ans.* One that wittingly, and willingly, refect the assistance of the diuell himselfe for the reuealing of secrets, for the working of some mischiefe, or for the effecting of some strange cure. I say wittingly, to put a difference betweene witches, and some superstitious persons, who vse charming, and by it doe many cures, perswading themselves, that the wordes which they vse, haue force in them, or that God hath giuen them a gift, to doe strange things. Such people in a naturall honestie, detest all knowne societie with the diuell; in that respect they are not the witches which the Scripture adiudgeth to death, yet are they at the next dore to them: and therefore they are to bee admonished by Magistrates and Ministers to relinquish their superstitious practises, and that vpon a double ground. I. Nothing hath efficacy but by the Ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new Institution in the word. And the efficacy of things that comes by any other meanes, is by Satanicall operation. II. Charms, enchantments, and spells whatsoever, haue no force vnlesse wee beleene that they can doe vs good. Now this faith is false faith, and the seruice of the diuell. For wee must beleue nothing, hope nothing, doe nothing, without, or against the word of God. If these two rules bee obserued, not onely charming, but all witchcraft shall be banished out of the world.

Again, it may be demanded, what are the signes that serue to discover a witch? *Answer.* This discouerie is verie hard. For witches doe their feates in close manner, not onely by foule and open curiing,

curſing, but alſo by faire ſpeaking, and by praiſing of things. And hereupon wee haue a faſhion in England, when wee praiſe any thing, with all to bleſſe it, (as to ſay, *it is a goodly childe, God ſaue it*) that our ſpeech may not be ſuſpected of witchcraft. Neuertheleſſe, there are five ſpeciall things that ſerue to diſcouer a witch. One is, the free confeſſion of the accused, or ſuſpected witch. The ſecond is, the confeſſion of the aſſociats with the witch. The third is, Inuocation of the diuell. For that is to renounce baptiſme, and to make a league with the diuell. The fourth is, Euidence, that the partie hath entertained a familiar ſpirit, in the forme or likenelle of ſome viſible creature. The fifth is, Euidence of any action or actions, that neceſſarily preſuppoſe a league made with the diuell. As for example: if the partie ſhew a mans face in a glaſſe: though he profelle angelical holineſſe, he is in league with the diuel, by whole meanes the ſeate is wrought.

There are beſides theſe, other ſignes, but they are either falſe, or vncertaine. A man is ſicke, hee ſuſpects that he is bewitched: hee takes it on his death, that ſuch a partie hath bewitched him. All this is nothing, but the ſuſpition of one man, and therefore no prooffe. Likewise the teſtimonie of ſome wizzard, is, but the teſtimonie of one, and it is the diuels teſtimonie, and therefore not to be receiued. Againe, neighbours fall out, threatnings are vſed in anger: afterward the partie threatned, is either ſicke, or hee dies: heereupon the partie that vſed threatning words, is accused of witchcraft. And this is the common courſe. But great circumſpection muſt bee vſed, for ſickenelle and death may ariſe of any other cauſes. Laſtly, markes in the bodies of men and women, are vncertaine ſignes of witches. All this I note the rather: becauſe if a iudgement befall a man in his family: preſently (according to the common faſhion) hee ſaith he is hurt by euill tongues, and challengeth ſome one or other of witchcraft: whereas his owne ignorance, vnbeliefe, contempt of Gods word and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods iudgements vpon him.

Hereſies] The word hereſie, generally ſignifies any opinion, either good or bad. More eſpecially it ſignifies any error in religion. Thus Eccleſiaſticall writers take it. For they condemne for heretikes ſuch as erred in ſmaller points, holding the foundation, as *Vigilantiſm, Nonatim, &c.* And the very opinion that there are Antipodes, was condemned for hereſie, though it bee a matter of ſmall moment. Yet moſt properly, Hereſie may be thus defined: *It is an error in the foundation of Chriſtian religion, taught and defended*

with obstinacy. Thus *Paul* saith, *Tit.* 3. 11. that an *hereticke* is *peruer-*
ted, that is, put beside the foundation: and *condemned of himselfe* in
 his sinne, that is to say, he erres obstinately euen against his owne
 conscience.

I say that heresie is *an error in religion*, to put a difference be- 5
 tweene an error in Diuinity, and an error in Philosophy; which
 is not tearmed heresie: and againe, to put a difference betweene
 schisme, and heresie: for heresie is in doctrine, schisme in manners,
 order, regiment. Again, I say heresie is an *error, in the founda-*
tion of religion, to distinguish it from errors that are in smaller 10
 points of Diuinity. Some teach that *Abraham* was borne the
 70. of *Terah*, some the 130. of *Terah*. Both cannot be true: yet
 neither of them are heresie. Some teach that *Daniels* weekes be-
 gin straight after the returne out of captivity: others teach that
 they must begin 80. yeares after: both cannot be true: yet nei- 15
 ther opinion is heresie. So there are sundry opinions touching
Ophir, *Tarshish*, (to which *Ionah* fled) and *Decapolis* in the Gospel:
 and all cannot be true: yet they are not heresies, because they con-
 cerne onely times, and places, and other circumstances of the Bible.
 Lastly, I say that heresie is *maintained with obstinacy*, to distinguish 20
 heresie, and a single error. For there are three things in heresie, an
error in the maine doctrine, *conviction of the party touching his er-*
ror, and obstinacy after conviction.

The vie. In that heresie, an error in the minde or vnderstan-
 ding, is made a worke of the flesh: hence it followes, that the word 25
flesh, signifies more then *sensuality*: namely, the corruption of the
 higher powers, euen of the minde and conscience: though *Papists*
 teach otherwise.

Again, if heresie be a worke of the flesh, our duty is, to detest
 and eschew heresies. And that we may for euer preserue our selues 30
 from them, three rules must be obserued.

1. We must propound vnto our selues the right Principles of
 religion. For as every Art hath his confessed principles, so hath
 Diuinity. The head and chiefe Principle whereof, is this, *All Scrip-*
ture of the Prophets, and Apostles, is giuen by inspiration of God. This 35
 is the foundation of all true faith: here is the highest stay and stop.
 This principle is the demonstration of all doctrines, and conclu-
 sions: and it hath no principle aboue it selfe, whereby it is to
 be confirmed. As for humane reason, it is no principle of reli-
 gion. For it is imperfect and erronious, and serues onely to make 40
 men without excuse. Indee in the minde of man, there are
 certaine naturall conclusions, that there is a God, and that he is

to be worshipped, &c. but the certentie of these is in the written word. We can by reason dispute of the creation of the world, but a full certentie we haue not by reason, but by faith in the world. *Hebrewes*, 11. 3. Againe, the Papists makes the authoritie of the Church a principle. For that is the first ground which they lay downe, that we must captiuate our senses, to the authoritie of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be saide, that Scripture is the sense of the written word: and this sense must be from the Church. *As* Scripture it selfe is both *the glosse*, and *the text*. Scripture is the best interpreter of it selfe. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogy of faith: in the plainer places of Scripture, is the proper and infallible sense of Scripture. Thus fetching the sense of Scripture from it selfe, we shall keepe our selues within the limits of Scripture, and in the matter of our saluation haue certentie of faith, which we shall neuer haue, if we listen to reason, tradition, and the authority of men.

11. Reade the Scriptures: and be a doer of them in the exercises of inuocation, faith, repentance, then shalt thou neuer be a heretike. It is Gods promise. *Iob*. 7. 17. *If ye will obey, ye shall know whether my doctrine be of God, or no.* *Psal.* 25. 14. *The secret of the Lord is reuealed to them, that feare him.* Marke them, that make Apostasie, and become Papists: they are such as neuer had a mind to loue and obey the religion, in which they haue beene baptized, and brought vp.

11.1. *Col.* 2. 8. *Let no man spoile you through Philosophie.* Paul doth not condemne the Philosophie of the Gentiles, but he puts a caueat, that it be vsed with circumspection, as Merchants vse the sea, to wit, in eschewing rockes, and sands, and Pirates. So students may vse the Philosophie of the Gentiles, but they must take heede, lest their mindes be corrupted with the errors thereof, which are to be considered. Naturall Philosophie gives too much to nature, or to second causes; and too little to God. It puts downe principles flat against the word, as the eternity of the world, and the mortality of the soule. Morall Philosophie placeth happines in ciuill vertue, out of Christ: it teacheth, that vertue is a meane or mediocrity of affection, whereas in true vertue there is not onely a restraint or moderation of affections, but also the reuocation of them by regeneration. It teacheth that Vrbaniety in iesting and frumping, is a vertue: Paul saith no, *Eph.* 5. 4. It teacheth that

Magnani-

Magnanimitie, whereby a man thinks himselfe worthy of great honour, is a vertue: but it is contrary to Christian humilitie, *Psalm.* 131. 1, 2. Lastly, it teacheth that man hath a freedome of will in good actions: which doctrine applied by the Schoolemen to matters of religion, is false and erroneous.

The third head of sinnes, are such as are against *Charity*, and they are in number eight.

The first is, *Enmitie*: of it I consider three things. The first is, whether it be a sinne, or no? for somewhat may be objected to the contrary.

Obiect. I. Psalm. 139. 21. Doe I not hate them that hate thee? Answer. David here speaks of the hatred, whereby he hated Gods enemies, not in respect of their persons, but in respect of their sinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be vnderstood.

Obiect. II. Luke 14. 26. Hee that will bee a disciple of Christ, must hate father, and mother, and his owne soule. Answer. This hatred is not simply commanded, but onely in a certaine respect, namely, as father, and mother, and a mans owne soule, are in comparison opposed to God, and Christ, in regard of whom they are vterly to be despised.

Obiect. III. Romanes 9. God chose Iacob, and hated Esau: and wee must belike vnto God. Answer. We are to be like vnto God in holinesse, and the duties thereof, and not in the soveraigntie and Lordship over the creatures, whereby he either loves or hates them.

Obiect. IV. It is the vniuersall nature of all creatures to flee their contrary: therefore men may hate their enemies. Answer. Man and man are not contrary in nature, or naturall properties: but are all one flesh: the contrarietie that is, is by reason of the corruption of nature.

The second point is, what is this *Enmitie*? *Ans.* It is a peruerse disposition of minde, whereby men remember iniuries, discourtisies, and vnkindnesse, and carry about them a purpose, and desire to requite like for like, when time and place shall serue. Thus did *Esau* hate *Iacob*, *Genes. 27. 41.* and *Abolom* his brother *Amnon*, *2. Samuel 13.*

The third point, where is this *Enmitie*? *Answer.* Every where among vs. For wee daily see person diuided against person, family against family, and corporation against corporation. This sheweth that wee are carnall: and that Gods kingdome takes no place among vs as it should. For in it the lambe and the wolfe quietly dwell

dwell together, *Isa.* 11. The remedy of this enmity is, That all be of one minde, desire, and affection, in the receiuing and furthering of the Gospel of Christ, *1. Cor.* 1. 11. If in the maine point there be a concord, in lesser matters the agreement will be easie.

5 *Debate*] It is a contention in words, whereby men strue, who shall shew most courage, who shall get the victorie, and who shall carry away the last word, no respect had of equitie, or truth. In this respect, crying, or *lifting up the voyce* in reasoning, is condemned, *Ephes* 4. 31.

10 *Emulations*] There is a good emulation, and that is when men strue to bee like to them that excell in vertue, or to goe beyond them. And it is commaunded by the holy Ghost, *1. Corinth.* 14. 12. Beside this, there is a carnall emulation, whereby men that excell in any thing, grieve that any should be equall to them, or goe be-
15 yond them.

The vse. If to grieve at another mans Excellencie, bee a worke of the flesh, then it is our duetie to reioyce in the excellencie of others. Thus did *Moses*, when *Eldad and Medad* prophesied, *Numbers* 11. 29. And *Iohn the Baptist*, when Christ increased, and hee decreased, *Iohn* 3. 29, 30. And *Paul* gave thanks as well for the graces bestowed on the Churches, as for gifts bestowed on himselfe.

Anger] Of it I consider three points. The first is, whether there be any lawfull anger? *Answer.* Yea. Christ (in whom was no sinne) was angry, *Marke* 3. 5. When there is a iust cause of anger, then is anger iust. When there is a manifest offence of God, there is a iust cause of anger: therefore anger is then iust.

The second is, when is anger a sinne? *Answer.* When men are hable to bee angry, *Eccles.* 7. 11. and are offended at every thing that goes against their minds. Or againe, having a iust cause to be angry, yet they keepe no measure in their anger.

The third poynt, is the remedie. And that is here set downe. Hastinesse is a worke of the flesh, or of corrupt nature, and it barres men from the kingdome of heauen: and therefore it is to be auoyded.

35 *Contention*] There are sundry kindes of lawfull contention: as contention with the enemy in iust warre: contention at the barre with an aduersary in a iust cause: contention in disputation with an heretike: contention in Schoole-disputation for exercise, and triall sake.

40 *Contention* is carnall, and sinnefull, in respect of matter and manner. In matter, when men contend for things for which they should

should not contend, as the disciples for primacie, *Luke 22.* or when contention is without forgiuing, forbearing or suffering; and that in trifling matters, *1. Cor. 6. 7.* Contention likewise is faultie, in respect of maner, when men wilfully defend their owne private causes, no regard had, whether they bee right or wrong, true or false: 5 and by this meanes they often oppugne truth, or iustice, or both. Of this kinde are the warres of the rebell in Ireland: the warres of the Spanyard in the low Countries: and the suits of many quarrelsome and contentious persons among vs.

The vse. *Doe nothing by contention, Philip. 2. 2.* And therefore 10 wee must forgiue, put vp, as much as may bee, and yeeld of our right.

dygnotia.

Seditions] The originall word signifies such dissensions in which men separate one from another: and that is done two waies, either by schisme in the Church, or by faction in the Com- 15 monwealth.

Question. Why are not we Schismatikes in England, Scotland, Germanie: considering wee haue dissented and separated our selues, from the Church of Rome? *Answer.* We indeed haue separated our selues, but they of the Church of Rome are schismatikes: 10 because the cause of our separation is in them: namely, their Idolatry, and their manifold heresies. The case is the like: A man threatens death to his wife: hereupon she separates. Yet not she, but he makes the separation: because the cause of separation, and the fault is in him. 15

For the auoiding of schisme, and sedition, remember two rules. I. So long as a Church, or people doe not separate from Christ, wee may not separate from them. *1. I. Prom. 24. 21. Feare the King, and meddle not with them that vary,* that is, make alterations against the lawes of God, and the King. Indeed, subiects may signifie what 30 is good for the State, and what is amisse: but to make any alteration in the estate, either Ciuill, or Ecclesiasticall, belongs to the supreme Magistrate.

Enuy] It is a compound of carnall grieve and hatred. For it makes men grieve and repine at the good things of others, and so 35 hate the good things themselves. Thus the high Priests of enuy hated Christ, and all his most excellent sayings, and doings; *Matthew 27. 18.* At this day, they which haue any good things in them, are commonly condemned for hypocrites, and their Religion for hypocrisie. All this is but the censure of 40 Enuy.

The vse. That we may depart from Enuy, wee must loue them that

that feare God: and loue the gifts and graces of God wheresoeuer they be: euen in our enemies.

Murther. Obiect. I. A plant liues, a beast liues, and man liues: the cropping of a plant, and the killing of a beast, is no sinne: why is it then a sinne to kill a man? *Ans.* God hath given liberty for the two first, and hath restrained vs in the latter. Againe, the life of a plant is but the vigour in the iuice, and the life of a beast is but the vigour in the blood. *Gen. 9. 4.* but the life of man is a spirit and spirituall substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Obiect. II. The Magistrate kills without sinne. *Answer.* The killing which is in the name of God, by publike reuenge, is not murther. And *Paul* onely condemnes that killing, when men take the sword, and vpon their owne wills slay and kill by private reuenge.

Obiect. III. *Sampson* is saide to kill himselfe, *Iudg. 16. 13.* and he sinned not in so doing. *Ans.* *Sampson* was a Iudge in *Israel*, and tooke publike reuenge of his enemies: and in this reuenge he hazarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but onely to take reuenge. Secondly, his example is speciall. For he was in his death a figure of *Christ*. The words, *Matt. 2. he shall be called a Nazarene*, are first spoken of *Sampson*, and then applied to *Christ*, in whom was verified that which *Sampson* figured. For as *Sampson* conquered his enemies more in his death, then in his life: euen so did *Christ*.

Obiect. IV. For the auoiding of some great danger, or some great sinne, as the deniall of *Christ* in persecution, men may make away themselves: so said the *Donatists*. *Answer.* Death is no remedie in this case, but faith in the promise of God: which is, that he will giue an issue in every temptation, *1. Cor. 10. 13.*

The vse. Seeing murther is a worke of the flesh: our dutie is by all meanes to preferue both our owne, and our neighbours liues. Life is a treasure. For by it wee haue time and libertie to glorifie God, to doe good to our neighbours, and to saue our owne soules.

The sinnes of the fourth sort, are against *Temperance*: and they are two: *drunkennesse*, *gluttony*. For the better conceiuing of the nature of these sinnes, we are first of all to consider the right manner and measure of eating and drinking, of which I deliuer two rules. I. Wee may vse meat and drinke, not onely for necessitie, but also for delight, *Psal. 104. 15.* II. That measure of meat and drinke,

drinke, which in our experience makes vs fit both in body and mind for the service of God, and for the duties of our callings, that measure (I say) is fit, convenient, and lawfull. This is a confessed principle in the light of nature.

Drunkennesse then is, when men drinke, either in wine, or strong drinke, beyond this measure: so as there follows an intoxication of the powers of the soule. And in the sinne there are two things: excessiue drinking, and the dissembling of the powers of the soule.

Gluttony, is, when men in eating, goe beyond the measure before prescribed. This gluttony, is that which now adayes is called *renelling, rioting, swaggering.* And it is fitly ioyned with drunkennesse. For there are men that use to drinke exceedingly, and will not be drunke: and for all this, they are not free from blame: because they drinke out of measure. To bee given to drinking, and to lous to sit by the cup, when there is no drunkennesse, is a sinne, *1 Tim. 3. 3.*

These sinnes are said to berise among vs. The maner of many is, to meet together, and to fill themselves with wine or strong drink, while their skinnes will hold. Afterward, they giue themselves to dicing, carding, dancing, singing of ribauld songs: and thus they passe the day, the night, the weeke, the yeare.

But we must be put in mind, to detest, and to flie these vices. Inducements to this dutie are many.

I. Gods commandment. *Keepe not company with drunkards, and gluttonous persons, Proverb. 23. 20. Bee not drunke with wine, in which is excessse, Ephes. 5. 18.*

II. The punishment of drunkennesse, is plague, pestilence, famine, captiuitie, */sa. 5. 11, 12, 13.*

III. The example of the brute beast, that in eating and drinking, keepes measure, and takes no more then will suffice nature. The horse and the asse may bee schoolemasters to many of vs.

IV. If wee cannot forsake a cup of wine, or beere, which is not needfull for vs, wee shall neuer bee able to forsake wife, and children, house, and land for Christs sake. If we haue not the command of our selues in a trifle, we may neuer hope for it in weightie matters.

V. There are dangerous effects of drunkennesse. First, it destroys the body. For it inflames the blood with an vnnatural heat: and this vnnatural heat, ingenders vnnatural thirst, which ingenders immoderate drinking, whence comes dropsies, consumptions, all

all cold diseases, and death. Secondly, it hurts the minde: for the spirits of the heart and braine (being the immediate instruments of the soule) are by drinking distempered and inflamed: and hereupon arise wicked imaginations, and disordered affections. And thus the diuel in the roome of Gods image, sets vp his own image, and makes the minde a shop of all wickednesse. Thirdly, the vile imaginations and affections that are in men when they are drunk, remaine still in men when they are sober: so as being sober they are drunke in affection.

10 In fauour of drunkenesse, it is alleaded that *Noahs* drunkenesse is remembred in Scripture, but no where condemned. *Ans.* While *Moses* sets downe the foule effects that followed *Noahs* drunkenesse, he doeth indeed condemne it. Secondly, his example is noted in Scripture, as a warning to all ages following. Thirdly, his sinne may be lessened, though not excused, because hee had
15 no experience of wine.

Obiect. I I. *Ioseph* and his brethren did drinke and were drunke together, *Genesis* 43. ver. last. *Answer.* The meaning of the text is, that they dranke liberally, or that they dranke of the best together. For the word (*shaker*) signifies not only to be drunke in drinking, but also to drinke liberally, or to drinke of the best drinke, *Hag.* 1. 6.

Obiect. I I I. Learned Philistians, as *Rasis*, *Auicenna*, and others teach, that it is greatly for health, to bee drunke once or twice in a
25 moneth. *Answer.* As learned as they teach the contrary. And weemay not doe any euill, or sinne against God, for any good to our selues.

Obiect. I V. It is said to be neighbourhood and good fellowship. *Answer.* It is drunken fellowship. The right fellowship is in the
30 doctrine of the Apostles, Prayer, Sacraments, and the workes of mercie.

Thus much of the workes of the flesh. Now followes the punishment of them, of which I consider three things. First, a Premonition in these words, *whereof I tell you before, as I also haue*
35 *told you before.* Secondly, the designement of the punishment in these words, *shall not inherite the kingdom of God.* Thirdly, the designement of the persons, in these words, *They which doe such things.*

In the Premonition, is set downe the office of all Ministers: and
40 that is, often to forewarne the people of the future iudgements of God for their sinnes, *Mich.* 3. 8. *Isa.* 58. 1. And this may easily bee done. For they may know the sinne of men by experience, and the

the iudgements of God due to euery sinne, they may finde in the word of God.

Againe, all people are warned by this, often to meditate of the future iudgements of God. Thus did *Dauid*, *Psal.* 119. 120. and *Paul*, who knowing the terrour of the Lord, was moued to doe his dutie, *2. Cor.* 5. 11. The old world neuer so much as dreamed of Gods iudgements, before they came vpon them, and so they perished, *Matt.* 24. 39.

The punishment of these sinnes is, *not to inherite Gods kingdome*. Gods kingdome sometime signifies the regiment of God, whereby he rules all things in heaven and earth. More specially, it signifies a state or condition in heauen, whereby God and Christ is all things to all the Elect, *1. Cor.* 15. 28. And thus it is taken in this place. And an entrance or beginning to this happy estate is in this life, when men in their consciences and liues are ruled by Gods word, and spirit. It must here further be obserued, that not to inioy the kingdome of God, is to be in torment in hell: because there are no more but two estates after this life: and therefore to be out of heauen, is to be in hell.

Theyse. I. This must teach vs aboue all things to seeke Gods kingdome, and to establish it in our hearts: and that we shall doe, if we know the will of God, and yeeld subiection to it, in the duties of repentance, new obedience, &c.

II. The kingdome of God comes by inheritance: therefore there is no merit of good works.

The persons which are punished, are such as are doers and practisers of the works of the flesh. Marke the words, not such as haue bin doers, but such as are doers. The word signifies a present and a continued act of doing amisse.

Theyse. Hence is the difference betweene the godly man, and the vngodly. The godly man falls into the works of the flesh, and being admonished thereof, he repents and recouers himselfe: hee doth not stand in the way of sinners, though sometime he enter in to it, *Psal.* 1. 1. The vngodly man, when he falls, he lies still in his sin, and heaps sinne vpon sinne, and makes a practise of euill.

I. Warning. They which are priuy to themselves of any of the former works of the flesh, must bewaile their offences, and vtterly forsake them. For if we be found doers of any one worke of the flesh, there is no hope of saluation.

II. Warning. They which haue turned vnto God from the works of the flesh must bee constant, and take heede of going backe, lest they lose the kingdome of God.

22 But the fruite of the spirit, is loue, joy, peace, long suffering, gentlenesse, goodnesse, loue.

23 Meeknesse, temperance: against such there is no law.

For the better obseruing, and the more easie vnderstanding of the rule in the 16. verse. *Walkes in the spirit*, Paul here sets downe a Catalogue of the workes of the spirit. In the Catalogue I consider three things, the propertie of the workes of the spirit, in these words, *The fruite of the spirit*: the kindes of workes, and they are nine; the benefit that comes by them, in these words, *Against such*

The fruite of the spirit. It is the propertie of the workes of Gods Spirit, as to be called *the fruite of the spirit*. And by this, much is signified: namely, that the Church is the garden of God, *Cent. 4. 16.* that teachers are planters and setters, *1. Cor. 3. 9.* that beleeuers are trees of righteousness, *Isai. 61. 3.* that the Spirit of God is the sappe and life of them: and good workes and vertues are the fruits which they beare.

In that the workes of the spirit, are called *fruits* thereof, hence it followes, that there are no true vertues, and good affections, without the grace of regeneration. The vertues of the heathen, how excellent soeuer they seemed to bee, were but shadowes of vertue, and serued onely to restrain the outward man, and no further.

Againe, here we see the efficacy of the Spirit, which makes men fruitfull, or bearing trees of righteousness, *Psal. 1. 3.* yea, trees that beare fruite in their old age, *Psal. 92. 14.* Here we haue cause to cast downe our selues. For the most of vs are barren trees, that beare no fruite, but the bad fruits of the flesh: and therefore wee may iustly feare the curse that God laid vpon the figtree, *Luke 13. 7.* and looke every day to be flocked vp, *Matt. 3. 10.*

Againe, good workes are made acceptable to God even by his grace, and therefore they are called *the fruits of the spirit*: and hence it is that they are acceptable to God, *Rom. 15. 16.* Wee that are by nature wild branches, must be taken out of old Adam, and set into Christ: and after our insition draw a new sappe and life from Christ, namely, his spirit, and then our actions shall be fruits of the spirit, and consequently acceptable to God.

Lastly, hence it followes, that free will of it selfe, is like a dead or rotten piece of wood, and that it beares no fruit, but as it is quickened by the Spirit, *Iohn 15. 5.*

Thus much of the property: now follow the kinds of the works of the Spirit.

Love] It may be demanded, how it is a fruit of the Spirit? *Answer*, First, the Spirit of God workes faith, then regeneration, then love, 1. *Tim.* 1. 3. Love followes faith: because we must know first that we are loved of God, before that wee love God, 1. *Iohn* 4. 19. And love followes regeneration: because till the will and the affections be changed, there is no place for love. The Papists then erre, who teach, that the first act of love, that is, the inclination to love God and man aright, is in nature; and that the second act, namely, the exercise of love, is from the Spirit. Again, they erre in that they teach, that charitie or love, is the formall righteousness of a Christian. For it is a fruit that followes regeneration.

The love here mentioned, is either of God, or of man. The love of God, is an holy affection, whereby wee love God in Christ for himselfe. There are three speciall signes whereby it is discerned, I. A desire of fellowship with God, and Christ, and the holy Spirit, and therefore to be much and frequent in the use of the word, and prayer: because in the word, God speaks to vs, and in prayer, wee speake to him. II. To love the word of God above all earthly treasure; and to tread our owne wills vnder foot, and to desire that Gods will may be preferred in all things, 1. *Iohn* 2. 5. There are many houses among vs, where the cards and tables are walking, but the Bible is seldome or neuer seene. And this argueth the want of love. III. The love of them that love God and Christ.

The love of our neighbour, is to love him simply, in, and for the Lord, and for no other by-respect. The signe of this love is, to love, *not in word, but in deed*. And this is to love indeed, to shew love, and to do good (when we are wronged and abused) to them that wrong vs and abuse vs.

Ioy] Ioy is twofold, ioy of glory after this life, and the ioy of grace in this life: and it stands in three things. The first is, to reioyce in the true acknowledgement of God, that he is our God, and reconciled to vs in Christ. The second is, to reioyce in the worke of our regeneration. The third is, to reioyce in the hope of eternall glory.

This ioy of grace hath a double fruite. First, it moderates all our sorrowes, which makes vs reioyce in the midst of our afflictions, 1. *Thess.* 5. 16. Secondly, it causeth men to reioyce at the good of their neighbours, *Romanes* 12. 15. And this ioy is heere meant specially. For ioy is heere opposed to envie, and emulation.

This fruite shewes, that wee are most of vs bad trees. For the
 5 joyes of the world be for the most part in iniquitie, and in the
 10 workes of the flesh. And it is our common sinne not to reioyce, but
 to pine away with grieft, as Cain did, when we see Gods blessing
 vpon our brother.

Peace. It is a care and desire to maintaine concord, as much as
 may be, if it lie in vs. *Rom. 12. 18.* It is an excellent vertue. For the
 kingdome of God stands partly in peace. *Rom. 14. 17.* For the
 15 maintenance of peace, obserue two rules. I. Neither take offence,
 nor giue offence. *Abraham* chose rather to lose his right, then to
 20 offend *Los. Gen. 13.* and so did *Christ* *Math. 17. 27. 11.* Seek to e-
 dile one another, either doe good, or take good. *Rom. 14. 19.*

Long-suffering is to moderate our anger, and desire of reuenge,
 when many and great wrongs are done to vs. It is an excellent
 25 fruite, but it takes very hardly in these parts. For our manner is, a
 word and a blow: a word and a stab: a word and a write.

Set and sow this plant in the furrowes of your hearts, and that
 the weede of reuenge ouergrow it not, vse these remedies. I. Gods
 30 commandement forbids rash anger, *Iam. 1. 19.* for it is a degree of

murder. II. The example of God, who is slow to anger, and of
 35 *Christ*, who is meek and lowly. *Math. 11. 11.* All wrongs done
 to vs by men, come by Gods providence, to which we are to sub-
 40 ject our selues. IV. The goodnesse of God, who forgives more to
 vs, then wee can forgive. V. There is daunger of Gods anger.

For vellese wee forgive, wee are not forgiven. And wee craue
 45 forgiveness, as wee forgive. VI. It is the dutie of lone to suffer
 and beare, *1. Corinth. 13.* VII. It is a point of iniustice to reuenge
 our selues, for then we take to our selues the honour of God, and

against all equitie, we are both the parties and iudge, and witnesse
 50 and all. VIII. Wee are often ignorant of the minds of men, in
 their actions, and of the true circumstances thereof: and so may
 easily be deceived.

Obiect. 1. Anger is a sudden affection: therefore it cannot bee
 55 ruled. *Answer.* Meanes are to be vsed before hand, when wee are
 quiet: then shall we better restraime it.

Obiect. 11. It is hard for flesh and blood to doe this. *Answer.* We
 are more then flesh and blood. For we haue the Spirit of God, else
 we are but hypocrites.

Gentlenesse. Gentlenesse, is to giue good speech, and to shew
 60 good countenances, even to them that wrong vs, and abuse vs,
 without any minde, or desire to reuenge, *Romanes 12. 14. Ephes.*

The curtesie of the world, in the cappe and the knee, and all the complements of humanity, is commonly feuered from good affection: and it is often the maske of enmity: and therefore it is but a worke of the flesh. Right curtesie is with an honest heart, to blesse when we are wronged.

Goodnesse. It is vertue, whereby we communicate to others, the good things that are in vs, for their good and benefit. It is prescribed by *Paul* in other tearmes, when he saith, *Communicating to the necessitie of the Saints, Rom. 12. 13.*

Question. I. What are we to communicate? **Answer.** The gifts of our minde, our temporall goods, yea our liues too, if neede be, *1. Ioh. 3. 16.*

Question. II. Why are we so to doe? **Answer.** We are members all of one body, and we are members one of another, *Eph. 4. 15.* And it is Gods pleasure, that men shall be instruments of good mutually one to another.

Goodnesse, respects either the body, or the minde. Goodnesse concerning the body, hath many actions: as to feede the hungry, to give drinke to the thirly, to harbour the harbourlesse, to cloath the naked, to visit the sicke, and them that are in prison, *Math. 25. 35, 36.* to bury the dead, *2. Samuel 2. 5.* Lastly, to lend freely and liberally, to such as be decayed and impouerished, *Daniel 4. 15. 7.*

Goodnesse concerning the soule, is to endeavour, partly by counsell, and partly by example, to gaine the soule of our neighbour to God: and it stands in foure actions: to admonish the vniuersally, to comfort the distressed, to beare with them that are weak, and to be patient towards all, *1. Thess. 5. 14.*

Goodnesse is hard to be found in these dayes among men. The common practise is according to the common proverbe, *Every man for himselfe, and God for vs all.* The study of men is, how to gather goods, honours, riches, for themselves, and for their children: and the common good is not syried at. Good orders hardly take place, as namely, the order for the poore; and the reason is, the want of goodnesse in vs. If any professe any shew of goodnesse more then the rest, they are sure to be despised and reproched at every hand: and this shewes that there is little goodnesse among men.

Paul First, we are here to vnderstand faith towards God, which is to beleue the remission of our sinnes, and our reconciliation with God in Christ.

This faith is common to all among vs: yet is it but a false, dead,

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dead, & ceremoniall faith, in many men. Reason. I. Faith comes by the hearing of the word of God preached, *Rom. 10. 14.* but this faith in many is conceived without preaching: for they say, they beleue their saluation by Christ, and withall they liue in the perpetuall neglect or contempt of the publike Ministry. II. True faith is ioynd alwaies with the exercises of innocation, and repentance: yet in many among vs, this faith is without any conuersion or change of heart and life: and therefore it is but a dead faith. III. True faith is mixed with cōtrary vnbeleefe, so as they that beleue, feelee in themselves a want of faith, and much vnbeleefe. But there are many among vs that say, they perfectly beleue, and that they neuer so much as doubted in all their liues. Now such a faith, is a vaine persuasion. IV. Many that boast of their faith in Christ, want faith in the providence of God, touching food and raiment. And that is manifest, because they vse any lawfull meanes to helpe themselves: now if their faith faile them in a smaller point, it cannot be found in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is, to speake the trueth from the heart: the other is, to be faithfull and iust in the keeping of our honest promise, and word.

This faith is a rare vertue in these dayes. For the common fashion of them that liue by bargaining, is, to vse glosing, facing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle, that *there is no liuing in the world, vnlesse we lie and dissemble.* They that deale with chapmen, shal hardly know what is trueth, they haue so many words, and so many shifts. In this respect, Christians come short of the Turks, who are said to be equall, open, and plaine dealing men, without fraud, or deceit.

Our care therefore must bee to cherish, and maintaine among vs, the vertue of faith, and truth. Reasons. I. Gods commandment, *Put away lying, and let every man speake the truth to his neighbour. Ephes. 4. 15.* II. By truth wee are like to God, whose waies are all truth: who hates a lying tongue, *Prou. 6. 17.* whose spirit is the spirit of truth. III. Lyars beare the image of the diuell. Hee is the father of lies, *Iohn 8. 44.* So oft then as thou liest, thou makest thy tongue the instrument of the diuell. IV. Eternall punishment in the lake that burnes with fire and brimstone, *Reuel. 22. 15.* Here marke, that liars are entertained at the same table with murderers and theeues: and the liar neuer goes vnpunished, *Prou. 19. 5.* V. To speake the trueth from the heart, is a marke of Gods

child, *Psal.* 135. 2. And he whose faith failes towards men, shal much more faile towards God.

Meeknesse] The same in effect with long suffering. The difference is, that *meeknesse* is more generall, and *long suffering* is the highest degree of meeknesse.

Temperance] It is the moderation of lust and appetite, in the vse of the gifts and creatures of God. For the better practising of this vertue, remember these foure rules.

I. We must vse moderation in meate and drinks. This moderation is to eat and drink with perpetual abstinence. And abstinence is to take lesse then that which nature desires, and not more. And that measure of meat and drinke, which serues to refresh nature, and to make vs fit for the seruice of God and man, is allowed vs of God, and no more.

II. We must vse moderation in our apparell. And that is, to apparell our selues according to our sexe, according to the received fashion of our countrey, according to our place and degree, and according to our abilitie. Here the common fault is, to be out of all order: for none almost know any measure. Every meane person now adayes will be a gentleman, or gentlewoman.

III. We must vse moderation in getting of goods: and that is, to rest content if we haue food & raiment for our selues, and them that belong vnto vs, *1. Tim.* 6. 8. Here is our hint; we may not desire to be rich, verſe 9. The King himſelfe must not multiply his golde and ſiluer, *Deut.* 17. 17. and yet hath he more need of golde and ſiluer, then any private man.

IV. There must bee a moderation in the spending of our goods: contrary to the fashion of many, that spend their substance in feasting, and company, and keepe their wiues and children bare at home.

Against such there is no law] Heere *Paul* ſets downe the benefite that comes by the former vertues. The words carrie this ſenſe: Against ſuch vertues, and againſt perſons indued with ſuch vertues there is no law. And that for two cauſes. One, there is no law to condemne ſuch. Secondly, there is no law to compeſſ them to obey: becauſe they freely obey God, as if there were no law.

Marke then the condition of ſpirituall men. They are a voluntary and free people, ſeruing God freely without contraint. So as if Chriſt would not give vnto them life euerlaſting, yet would they loue him, and deſire the aduancement of his kingdome. On the contrary, if there were no hel, and God would not puniſh adultery, drunken.

drunkenness, blasphemy, &c. with eternall death, yet would a Christian man abstaine from these things: because he knowes that they displease Christ, and hee is gouerned with another spirit, to which they are contrary.

5 Also these words are a reason of verse 16. *There is no law against them that doe these things: therefore walke in the spirit.*

24 *For they that are Christs, haue crucified the flesh, with the affections, and lusts.*

10 The scope. In these words, *Paul* prooues that which he said immediately before, namely, that there is no law against spiritual men. And of this he giues a double reason. One is, spirituall men are Christs: therefore there is no law against them. The second is this:
15 That is crucified in spirituall men, which the law condemneth, namely, the flesh, with the affections and lusts: therefore there is no law to condemne the spirituall man.

In the words, I consider three poynts. The first is, What is a Christian? *Ans.* A Christian is one that is Christs, (saith *Paul*.)
10 And he is Christs five wayes. I. By the right of creation. And so are all men. II. By right of redemption, 1. *Cor.* 6. 19. III. By the free gift and donation of God the Father, *Iohn* 17. 11. This donation is begun in the eternall Election of God, and it is accomplished in our effectuall vocation. IV. By propagation. For all true
15 beleeuers spring out of the blood of Christ: and are of his bone, and of his flesh, as *Eue* was of the bone and flesh of *Adam*. V. By our donation in Baptisme, in which wee consecrate our selues to God, and to Christ.

The vse. This must teach vs to resigne our selues to Christ, and
30 to suffer him to reigne in our hearts: and to take the yoke of the Gospel vpon vs. But alas, it is farre otherwise with many of vs. For some liue in the transgression of the very law of nature, so farre are they from obseruing the Gospel. Others thinke it sufficient to follow the teaching of nature. If they worship God in some generall
35 maner, if they liue peaceably, and hurt no man, and meane well (as they say) then all is wel: and the doing of further duties, is reputed curious precisenesse. And such persons vually reduce religion to the practise of nature. They will be saved by faith: but their faith is nothing else but fidelity. They say they worship God, but this wor-
40 ship is nothing else but their good meaning, and their good dealing. These men are content that Christ shall bee theirs: but they will not be Christs, and suffer him to haue a lordship over them.

II. If thou be Christ, then commend thy soule, and life, and all that thou hast into the hands of Christ. This was the practise of *David*, *Psal.* 22. of Christ vpon the crosse: of *Paul*, *2. Tim.* 1. 12. And this practise is the only way to obtaine safetie and protection. For Christ no doubt will keepe his owne.

III. Comfort. If thou be Christ, he will care for thee, and nothing shall be wanting vnto thee that is for thy good, *Iohn* 17. 24. *Rom.* 8. 33. Therefore remember this lesson, Neuer griene ouermuch, neuer care ouermuch, neuer reioyce ouermuch in the things of this world. If thou werest at thine owne disposing and finding, it were somewhat: but there is one that cares for thee, namely Christ.

The second poynt to be considered, is, what is the flesh? *Answer.* It is the corruption of the whole nature of man. For the right conceiuing of this, wee must make a distinction of three things, *Man* 15 nature, the faculties of nature, and the corruption of both, which corruption hath two parts: the losse of the image of God, and a pronenesse to all wickednes. Moreouer, this distinction must be without separation of nature from faculties, or of corruption from either: so as wee may say truly, that the nature, and the powers of 20 the soule of man, are corrupted.

In the flesh are two things: *Affectiues*, and *Lusts*. By *affectiues* vnderstand inordinate affections, which shew themselves, and beare sway in carnall men, as anger in *Cain*, loue of pleasures more then of God, in the men of the last times, *2. Tim.* 3. 3. immoderate 15 sorrow in *Abab*, when hee could not obtaine *Naboths* vineyard, *1. Kings* 21. 4.

Lusts, are inordinate and insatiable desires after the things of this world, as riches, honors, pleasures, &c. of this sort are conetousnes, gluttony, pride, the lust of the flesh, &c. 30

The vse. By this we see what a carnall man is, namely, one that is carried away with some inordinate affection, or some inordinate lust. *Herod* did many good things at the aduice and motion of *Iohn Baptist*, whom he reuerenced: yet was hee a carnall man. For hee was possessed with an inordinate loue of his brothers wife, *Judas* 35 disciple of Christ, yet a carnall man; because hee was carried away with the inordinate lust of conetousnes.

The third point, is touching the office of a Christian man. And that is, to crucifie the flesh, with the affections and lusts. For the better conceiuing of this, Crucifying must be distinguished. It is 40 either the action of Christ, or our action. Crucifying, which is the action of Christ, is threefold. The first is, vpon the crosse, where

where Christ stood in our roome, and bare the burden of our sins, and made an expiation of them. In this respect we are said to bee crucified with him, *Gal. 2. 19*. The second is in vs, when Christ conueies the vertue of his death into the hearts of them that are ioined to him, for the causing and effecting of the death of sin. The third is, in baptisme, whereby Christ seales the two former to them that beleene, *Rom. 6. 6*.

The crucifying, which is our action, is nothing else but the imitation of Christ crucified, on this manner. He was first attached: so must we bring our selues into the presence of God. He was arraigned: so must we set our selues at the barre of Gods iudgement. He was accused: so must wee indite and accuse our selues of our owne sinnes at the barre of Gods iudgement. He was condemned: and so must we iudge our selues, that wee bee not iudged of the Lord.

After iudgement, we must proceed to execution of the flesh: and that is, to vse meanes to crucifie it: and they are three. The first is, by faith to apply to our selues Christ crucified: and that is to beleue, not onely that Christ was crucified for vs, but that wee also were crucified with him. Where this faith is, sinne shall no more haue dominion. The second is, to beat down the flesh by the word of the spirit: and that is done by a serious application of the commandements, and the threatnings of God, to our seuerall affections and lusts. The third is, to slie the occasions of euery sinne, and to cut off the first beginnings of euill.

The vse. This doctrine serues to condemne the drowsie Protestants of our time, who professe Christ without making any change in life and conuersation. For they are Saints in the Church, but in their common dealings they are as worldlings.

I. Secondly, they are heere reproofed, that haue many good gifts of God in them, and yet neuer proceed to a through reformation. For they vse to cherish in themselves naughtie affections, and damnable lusts. There is some one sweet sinne or other, that they cannot abide to crucifie.

III. They also are to bee blamed, that cannot abide to heere their owne particular sinnes to be noted, and reproofed. They are vn-crucified and vnmortified persons. And the word of God is the sword of the spirit, that serues to kill and destroy the flesh.

IV. In afflictions be content and quiet. For we ought to crucifie the affections and lusts of our flesh: and because we faile in this dutie, therefore God himselfe takes the worke in hand: and he will crucifie our corruption by his chastisements.

Further, of this duty of crucifying the flesh, there are three points

to

to be considered. I. The time when this action must begin; namely, in our baptisme, or first conuersion. Therefore *Paul* saith, they that are Christs, *haue crucified, &c.* II. What must be crucified? *Ans.* The whole flesh, with euery inordinate affection and lust. This makes against them that fly and detest some fewe sinnes, and runne headlong into others. III. What is crucifying? *Ans.* In it are two things, the restraint of the exercise of sinne, (which is in part in ciuill men,) and the killing of Originall corruption in all the parts and branches thereof. And that is done, when we do not onely moune for our corruptions, but also hate and detest them in our selues.

25. *If we liue in the Spirit, let vs also walke in the Spirit.*

In these words is contained, the last reason of the rule of good life before mentioned, in the 16. verse. For the vnderstanding whereof, two things are to be considered, what it is to liue in the Spirit; and what to walke in the Spirit; Touching the first. Life is twofold: created, or vncreated. Vncreated life, is the life of God. Created is that which pertaineth to the creature. And this is either naturall, or spirituall. Naturall life, is led by naturall causes and means, as by meat, drinke, cloathing, breathing, &c. Spirituall life, is by, and from the Spirit. Of this there be two degrees. The first is, when the Spirit of God takes vp his habitation in man, and withall governeth all the powers of his soule, by putting into the minde, a new light of knowledge, into the will and affections, new motions, and inclinations, whereby they are made conformable to the will of God. The second degree of spirituall life is, when the Spirit dwelleth in man, and governeth the powers of the soule, and further doth sustaine the body, immediatly without naturall means. *1. Cor. 15. 44. It riseth againe a spirituall body, that is,* a body liuing in the second degree of spirituall life, not being sustained by meanes, but immediately by the eternall sustentation of the Spirit. The first of these degrees is in this life, the second after this life; in, and after the last iudgement, when body and soule shall be reunited. And of the former, this place is to be vnderstood.

To walke in the Spirit, is, first to saour the things of the Spirit, *Rom. 8. 5. 7.* And that is, to minde, wish, like, desire, and affect them; or in a word, to subiect a mans selfe to the law of God, in all the powers and faculties of the soule. For the things reuealed in the Law, are the things of the Spirit, which Spirit must at no hand be seuered from the word. Secondly, to walke in the path of righteous-

righteousnesse, without offence either of God or man, *Psal. 143. 10.*
Thirdly, to walke not stragglingly, but orderly by rule, by line, and
by measure. For so much the word [*walke*] importeth, in the origi-
nall, as if *Paul* (should haue said, Let vs. (whilst we liue in this world)
not onely indeauour to doe some one, or some few good actions,
but in the course of our liues and callings, order our selues accor-
ding to the rule and line of the word of God.

The vse. This text in the first place, cuts off the shiftes and ex-
cuses of sundry persons in these daies, who professe themselves to
be the children of God, and yet for their liues, are much to be bla-
med, because they leade them not according to the Spirit, but ac-
cording to the flesh. And these persons, whatsoever they say, doe
indeed and in truth, deceive themselves, and are quite destitute of
Gods Spirit. For if they liued in the Spirit, they would also walke in
the Spirit; It is not an idle spirit in any, but it will shew and ma-
nifest it selfe, in a holy and orderly conuersation. You will say; If
such persons haue not the Spirit of God, what other Spirit haue
they? *Ans.* If their life be naught, they haue an vncleane Spirit
dwelling in them: and the god of this world hath blinded their
eyes, and makes them that they cannot see the right way wherein
they should walke, *1. Cor. 4. 4.*

Againe, we learne from hence, a true and pregnant signe, wher-
by to discern, whether any man hath in his heart the Spirit of
God or no? The life of a man will discouer and proclaime to all
the world, before God, men, and Angels, what himselfe is. If a
man in the course of his life and calling be godly and vertuous,
leading his life according to the will & word of God, in an honest
and carefull indeauour, though he faile in some particulars: what e-
uer the world thinkes of him, he is the man that is indued with the
Spirit of God.

Lastly, this teacheth, what is the office of all Christian people,
namely, to walke in the spirit, that is, to frame and order the whole
course and tenour of their liues, according to the line and square of
Gods word and Spirit. A motiue to which dutie may be that feare-
full threat pronounced vpon those that turne aside, and walke in
their owne crooked wayes, *Psal. 125. 5.*

26 Let vs not be desirous of vaine glorie, prouoking one an-
other, enuying one another.

The scope. From this 26. verse, to the 11. verse of the chapter
following, *S. Paul* handles the second Rule, which he had pro-
poun-

pounded in the 13. verse of this chapter: *By loue serue one another.* In the handling whereof, he first labourerth to take away the impediments of Loue: and then he sets downe the manner, how the rule is to be obserued. This 26. verse is a rule; the ende whereof, is to remouue the impediments of loue.

In this verse foure points are especially to be considered. First, what the desire of vaine glory is? *Ans.* It is a branch of pride, which makes men to referre all they haue, or can do, to their owne private glory, and aduancement. For better vnderstanding whereof, consider a little the excuses that men haue, for the defence, or excuse of this sinne.

I. Excuse. Vaine glory in effect is no more, but the seeking of mens approbation, which may lawfully be done. *Ans.* To seeke the approbation of men, is no fault, so that it be sought in a good manner. The right manner of seeking the praise of men, is this: ¹³ A man must in this life passe through three iudgements; the iudgement of God, of his owne conscience, and of his neighbour: and the order of going through them, is, in the first place, he must seeke for the iudgement and approbation of God: in the next, his owne; and in the last, his neighbours. Now the vaine-gl²⁰orious man takes another course, first and principally sying at the glory and good liking of man, hauing small or no regard of the two other.

II. Excuse. There is a good boasting, which *Dauid* vsed, and that we may lawfully vse, *Psal.* 7. 8. *Ans.* Boasting is either lawfull, or vnlawfull. Lawfull boasting is in the Lord, when, being vrged and compelled, we confesse the good things that are in vs, to Gods glory. Of this read at large, *1. Cor.* 1. 1. Vnlawfull is, when men ascribe the gifts that they haue of God, vnto themselves: or hauing gifts, do arrogate more vnto themselves, then indeed they haue: or in a word, doe so esteeme of their gifts as if they had not receiued them from God. And this is a damnable boasting.

III. Excuse. Gods blessings we may seeke for: and what are glory and honour, but the blessings and gifts of God? *Answer.* There are two degrees of honour. The first is, the honour that e³³very man hath in his place and calling. For euery calling ordained by God, hath a glory annexed vnto it: which beeing the gift of God, it may be both sought for, and enioyed. The other degree, is that which is aboue a mans place and calling, and that ought not to be sought for. Every person must content himselfe with the ho⁴⁰nour which is sorted vnto his calling. Neuerthelesse, if God giue greater honour, he may accept it, but where God giues it not there

there it must not bee desired. It remaineth therefore, that vaine-glory is a branch of pride, wherein men principally referre all their studies, counsels, indeauours, and gifts, to the honouring and aduancing of themselves.

5 The next point to bee considered, is, why hee admonisheth the Galatians of vaine glory? *Answer.* The Galatians were men of vnderstanding and knowledge, and were adorned with many excellent gifts. Now, they that haue receiued good gifts of God, many times are most vaine-glorious, 2. *Cor.* 12. 7. *Mat.* 6. 5. And whereas
10 all other vices feed vpon that which is euill, this vice of vaine glory feeds vpon good things. For a man sometimes will be proud, even because he is not proud.

A third point to be considered, is, where vaine glorie is to bee found? *Answer.* It is no rare matter, but it is a common vice, and
15 spreads it selfe farre and wide. Some there are, which neuer lift vp heart nor hand vnto God at home, and yet the same persons in the public assemblies; will make as though they prayed with great deuotion. And what is the reason hereof, but this, that they are carried with a spirit of pride & arrogancy, seeking the commendation
20 of men that behold them, rather then to approoue their hearts and consciences vnto God. Of another sort are those, that haue bin old and ancient hearers of the word, who notwithstanding, do little, or not at all profit, either in knowledge or good life: and the cause is not in the Gospel, or in the dispensers of it, but in themselves: be-
25 cause they receive not the Gospel for it selfe, but for the praise and commendation of men, and for the credit and account they are in, by reason of Christian profession.

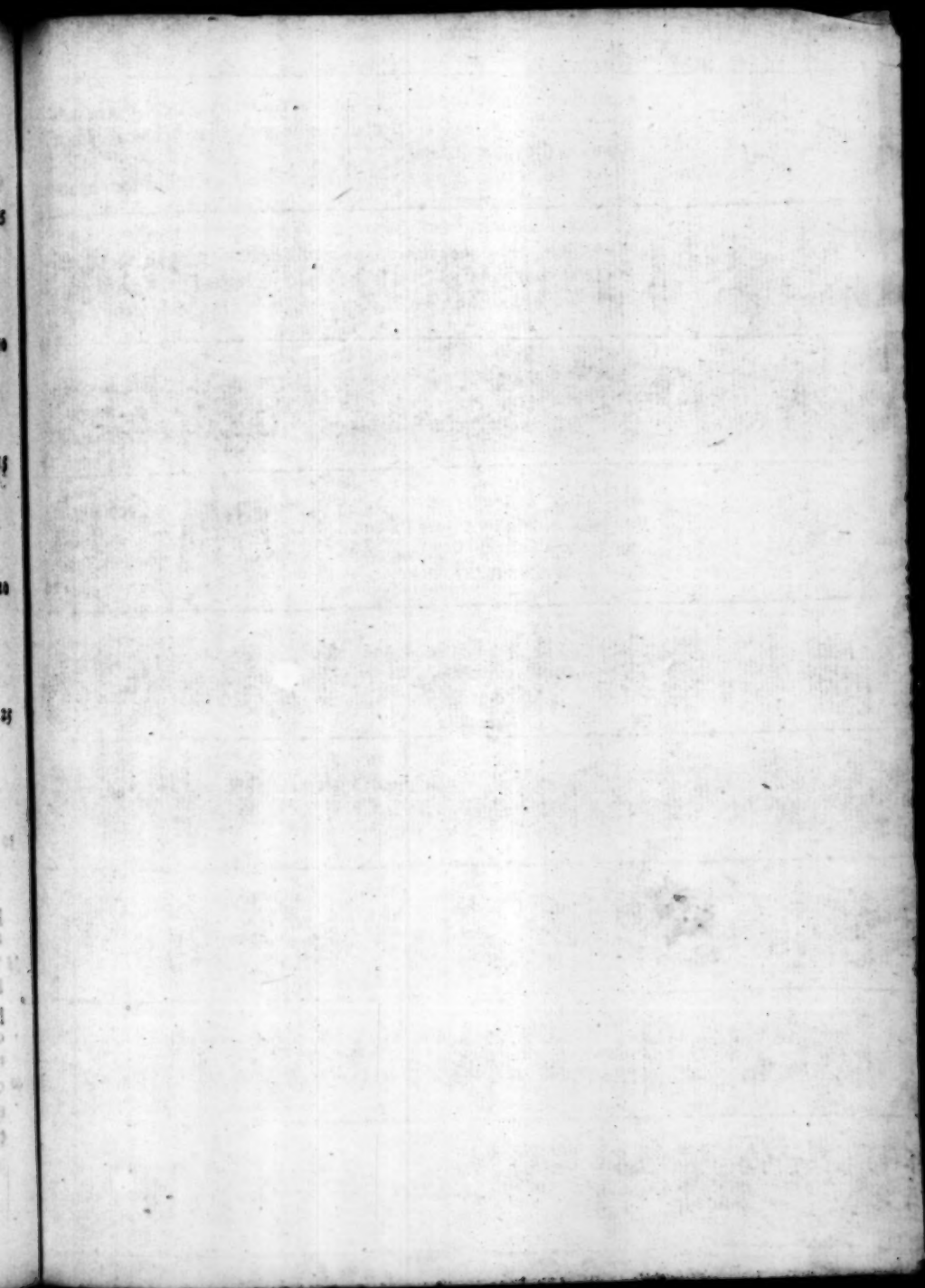
The last thing is, the remedy of pride and vaine glory; which is the rather to be thought vpon, because it is a great impediment
30 of Christian loue. This remedie consists partly in meditation, and partly in practise.

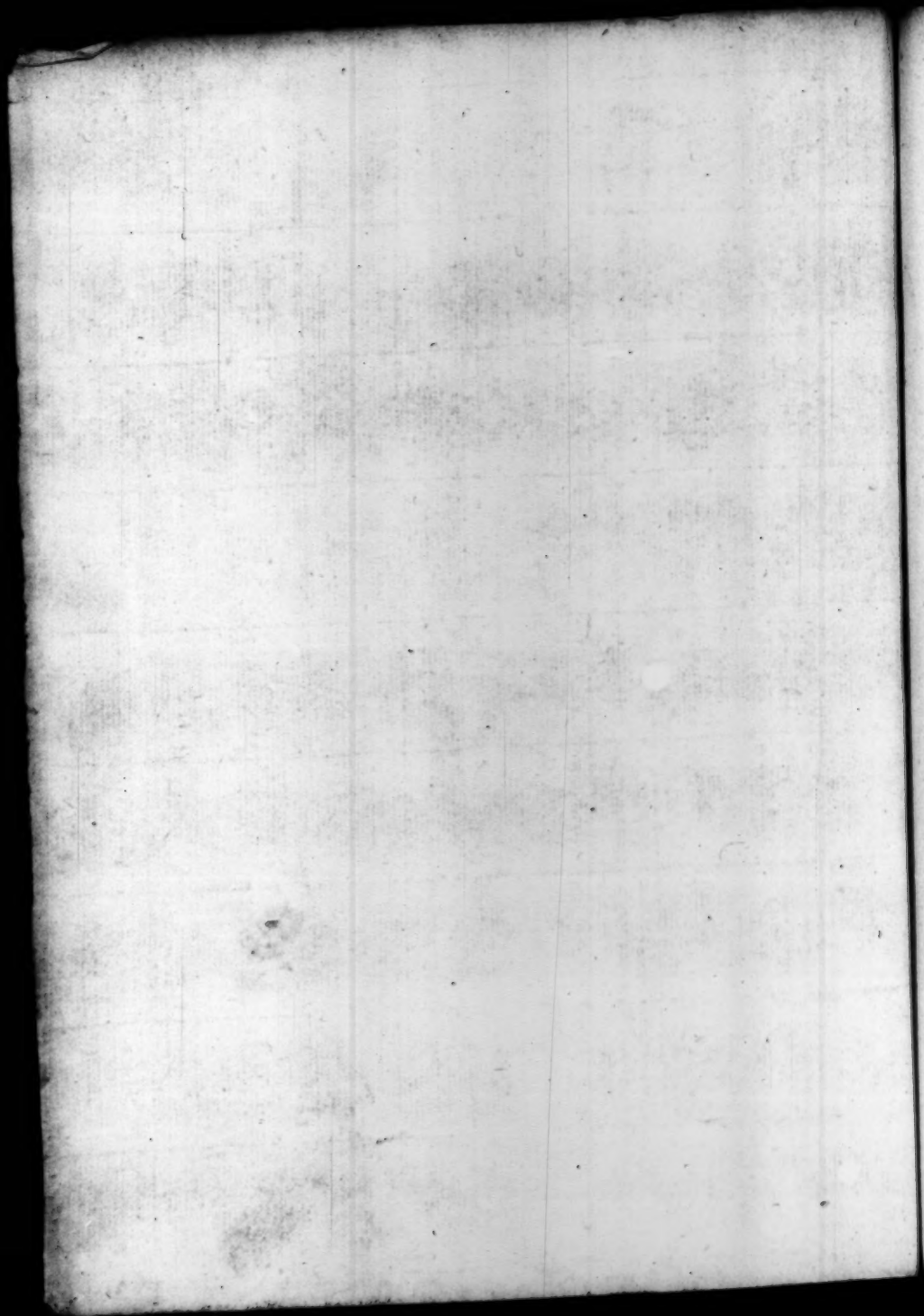
Remedies in meditation, are these. 1. God resisteth all proud persons, and giues grace to the humble, 1. *Pet.* 5. 5. the reason is, because the vaine-glorious man, seeking himselfe and not God, robs
35 God of his honour. Thus the proud Pharisee exalting himselfe aboue the poore Publican, went away lesse iustified, that is, not approoued of God, as the Publican was. 2. It is the worke of the diuell, to pusse vp the minde with selfe-liking, and conceit, that therby he may worke mans perdition, *Gen.* 3. 5. But God worketh
40 contrarily: for he therfore abaseth men, that he might in his good time the more exalt them. 3. There is no religion in that heart, that is wholly bent to seeke the praise of men, *Iohn* 5. 44. And the
man

man that desires to be talked of, and admired by others, doth thereby in effect giue notice vnto all the world, that his heart is not found in the light of God.

Remedies consiſting in *practiſe*, are: firſt, an inſeuerance to acknowledge the great Maieſtie of God, and withall our owne baſeneſſe, and vileneſſe before him. 2. Wee ought to aſcribe all good things we haue, or can do, to God alone, and nothing to our ſelues. For in all that befall vs, God is the principall agent, our ſelues are but tooles and inſtruments in his hand, by right therefore the commendation belongs vnto him, and not to vs. 3. In all actions and duties of religion, firſt we muſt endeavour to approoue our ſelues to God, and the next place is to be giuen to man, not contrariwiſe. 4. When we are reuiſed we muſt reſt content; when wee are praiſed to our faces, or otherwiſe we muſt take heed. For then Satan ſtands at our right hand to puffe vs vp, and conſequently to overthrow vs. It is a true ſaying, that temptations on the right hand, are far more dangerous, then thoſe on the left. In the ſixt place, *Paſſi* reason to diſſwade from this ſinne, is taken from two euill fruits of it, *Contention*, and *Envy*, *prouoking one another, enuying one another*. Men that are ambitious, if they bee croſſed in their courſes, grow contentious, if they prosper in the world, then are they enuyed by others. Reade for this purpoſe the hiſtory of *Samuel* and *Saul*, *1 Sam. 15*. Seeing then vaine glory hath ſo bad fruits iſſuing from it, it muſt teach vs to abhorre and deteſt it with all our hearts, and on the contrary to ſeek by all meanes poſſible to preſerue and maintaine love in the whole courſe of our liues.

FINIS.





THE
SUPPLEMENT,
OR,
CONTINUATION
OF THE COMMENTARIE
vpon the sixth
Chapter.



LONDON,
Printed by I O H N L E G A T T, Prin-
ter to the Vniuersitie of CAM-
BRIDGE. 1 6 1 7.

THE
SUPPLEMENT
OF
CONTINUATION
OF THE COMMENT

carried upon the fifth
Chapter.



LONDON
Printed by John Leighton, Print-
er to the University of Cam-
bridge, 1617.



TO THE RIGHT WOR- shipfull Sir BASSINGBYRNE CAVDY, Knight.

Right Worshipfull, having beene licenced some
yeare agoe, (according to the ancient laudable
custome of the Vniuersitie) to interpret S. Pauls
Epistles : and then earnestly intreated by M.
Perkins his Executour, and others his friends,
(which had some interest in me) to supply that
which was defectiue in his Commentary vpon
the Galatians : overcome at the last by their im-
portunitie, I vndertooke the businesse, making triall of my simple facultie
in this short Chapter, which I haue here according to my poore talent, fini-
shed: Yes not daring to publish it to the view of the world, without premi-
sing somewhat in way of excuse for my boldnesse. For if Hirtius, or (as
others thinke) Oppius, being importuned by his friend, to continue the
Commentaries which Cæsar left vnfinished, durst not presume to make a
Supplie, without making first an Apologie for himselfe, for attempting to
take in hand so great a taske, seeming therein to compare with him, who was
incomparable: I must needs haue I to excuse my selfe for this my bold attempt,
in vndertaking to equall him, who in the iudgement of all, (saue such as e-
steeme of Writers by tale, and not by touch) is so substantiall, concise, ex-
act, methodicall, that (as it is said of Cæsar) hee hath discouraged
wise men from writing. But seeing I doe not in the vaine confidence of
mine owne sufficiencie, or exactnesse of the worke, proclaime a challenge to all
mens censures: nor yet take vpon me (as * some haue done in other writers)
so to carry the Auctor along, that the Reader shall not perceiue but that he
is still reading him, nor know where he endeth, or where I beginne (for that
being impossible to attaine, were folly to attempt:) but onely to finish that
which otherwise should haue bene imperfect, to satisfie the request of my
friends, and to help forward the Lords building, though not as a master buil-
der with beuen stones, or polished Saphirs: yet as a seruer, and vnderlabou-
rer, as it were with a handfull of rubbish. I hope I shall obtaine (at least)
this fauourable construction, to bee thought as farre from vannie herein, as
my conscience doth witness with me, I did it in simplicitie, and without af-
fection

Præf. lib. 8. de
bello Gall.

Sanos homi-
nes à scriben-
do deterruit.
Cic. ad Brut.
Suet. in Cæf.
cap. 56.
* Michael de
Mornay. in
his Essayes.

The Epistle Dedicatorie.

*fection of singularity. And if it were no presumption in Gillebertus to
 finish Bernards Sermons upon the Canticles, nor in Clichtoveus to supply
 the 5, 6, 7, 8. * foure booke which were wanting in Cyrils Commentaries upon Iohn, nor
 in Wolfius, Reuterus, and other moderne writers, to continue the Com-
 mentaries of Martyr, Zanchius, &c. but rather workes worth by great com-
 mendation, and deserving well of the Church of God: I trust it will not be
 imputed to me as a vice, which in others is accounted as a vertue. Further,
 if I shall seeme to any with the unskillfull limmer to haue ioyned humano
 capiti, ceruicem equinam, in that I exceed as much the other part in pro-
 lixitie, as I come short of it in dexteritie, I hope I shal the more easily obtaine
 pardon, considering it was my first draught, not hauing taken profit in hand
 before: and seeing the worke which I was to finish, was caput Veneris, the
 faire face of VENUS, I chose rather (because I could not hit of the iust pro-
 portion which I aimed at) to exceed measure a little, then to be defective:
 thinking thereby to sute them the better, seeing beauty or fairenesse (to speake
 more properly) consists onely in greatnesse, as the Philosopher saith. And
 some perhaps may thinke that it falleth out well in that I haue giuen it more
 body, because it had lesse spirit. But what others thinke or say (for as in
 other things, so in this, lookers on will haue their wordes) is skillett but, so I
 may haue the approbation of the godly and well affected Reader: especially
 your Worshipfull Patronage, to whom I humbly commend it, as the first fruit
 of my labours, a simple floure growing in a Schoollers garden: desiring it may
 be suffered to grow either in the shadow, or Sunne shine of your protection,
 that so of the godly it may be better accepted, and of the caterpillar the lesse
 touched: (those I meane which will correct the Verbe before they under-
 stand the Nowne, condemning that which they ought rather to commend,
 at least which they cannot amend.) Vouchsafe therefore Right Worshipfull to
 receiue this poore present, as a pledge of my vnsained loue, & humble dutie:
 and a testimony of my thankfulnessse to God for his manifold graces of pru-
 dence, iustice, sobrietie, meeknesse, humilitie, liberalitie bestowed vpon you,
 especially, your loue of his trueth, and continuall meditation in his word:
 which was the thing that mooued mee, (all by-respects set aside) to offer this
 Commentary to your view, & to haue it graced with your countenance: that
 by this meanes I might the more stirre up and kinde (if it be possible) your
 loue and liking of the word, by adding fuel to the fire, and oyle to the flame.
 It is recorded of Theodosius the second, that he writ the New Testament
 ouer with his owne hand: and of Alphonsus King of Spaine and Naples,
 that hee read the Bible 14. times ouer with the ordinarie Glosse: (the best
 helpe that he had in those dayes.) And I doubt not but that you will peruse
 this Exposition at your leasure, and still continue to reade the holy Scripture
 as hitherto you haue done, and so bee answerable to that which is voiced of
 you, and to that extraordinary commendation which your faithfull Pastour
 hath.*

Ethic. lib. 4.
 cap. 3.

The Epistle Dedicatorie.

haib often giuen of your diligence and dexteritie in that behalfe. Now let mee adde this one thing, that though there bee not the like efficacie in a dead letter, that is in a luely voice, yet the bare reading of the Scripture is of great and singular vse, which may appeare by this, that it is so often commanded by precept, and so highly commended by the praise of the Saints: and so straightly forbidden, as by cruell Antiochus, so by the Romane Antichrist: neither dare I deny but that God hath and doeth vse it, not onely as a meanes of edification, but also of working the conversion of many of his seruants, as Augostine confesseth of himselfe, that he was converted by reading that place in Paul, Rom. 13. 14. converted (I say) not as an heretike only which is reclaimed from his erroneous opinions, but as a lost sheep which is redaced and brought home from the error of his way. Notwithstanding, in reading the Scripture, to goe alone is not so safe: a guide therefore is necessary (as the Eunuch confesseth) which may be as the Mercurialis statua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I speake of reading onely) is a Commentarie, especially such a one as a sanctified spirit hath much breathed vpon: seeing it is the best lea, ruing the Theorick of him which is skilfull in the Practicke. The inward guide, is the spirit of Reuelation, which dwelleth only in an humble, docible, & obedient heart, which whosoever bringeth, hath a promise that he shall know the truth, Iohn 7. 17. and vnderstand the secrets of God, Psal. 25. 14. and without which the Scriptures are but as a riddle, or clasped booke. For the full and perfect knowledge of the word consisteth (as Epiphanius saith) in vnderstanding, and feeling, that is, not in bare speculation onely swimming in the braine, but in a sensible sauing knowledge sinking into the affections of the heart: and by this latter, the comfortable meaning of the Scripture is better vnderstood, then by all the speculations of the most curious Skeptikes: as the sweetnesse of hony is better knowne in a moment by him that tasteth it, then by those that spend many houres in the contemplation and discourse of it.

But I forget my selfe very much, in taking vpon me to read a lecture to such an exercised scholler in the booke of God. Therefore without further information, either for pardon of my boldnes, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and giue you an inheritance among all them, which are sanctified. From Emmanuel Colledge, August. 13. 1604.

A louer of your Worships vertues

in all duties to command,

RALFE CVDVVORTH.

Dd 3

The Epistle Dedicatory.

The first of these is the *Book of the Law*, which is a collection of laws and customs of the ancient Egyptians. It is written in hieroglyphs and is the most important of the Egyptian books. The second is the *Book of the Dead*, which is a collection of spells and prayers for the dead. It is written in hieroglyphs and is the most important of the Egyptian books. The third is the *Book of the Living*, which is a collection of spells and prayers for the living. It is written in hieroglyphs and is the most important of the Egyptian books.

A lover of your Worships verses,

Drummond et al. 1993

ИЗДАТЕЛЬСТВО

CHAP. VI.

1 Brethren, if a man be fallen by occasion into any fault, yee which are spirituall, restore such a one with the spirit of meekenes, considering thy selfe, lest thou also be tempted.

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THE Apostle having finished the first part of the *Instruction*, touching the faith of the Galatians in the 12. verse of the 5. Chapter. In the 13. verse hee comes to the second part, touching good life, which continues to the 11. verse of the 6. Chap. in which he first propounds the summe of his doctrine, verse 13.

Secondly, hee makes particular declaration thereof. In the summe of his doctrine, first, he sets downe the ground of all good duties, which is, *their calling to Christian libertie*. Secondly, two rules of good life. The first, that we must not use our libertie as an occasion to the flesh; which is illustrated and handled in particular, from the 16. verse to the 26. The second, that we must serve one another in love, which is amplified from the 26. to the 11. verse of this Chap. In handling whereof, he first remooves the impediments of love, as vaine-glory, enuy, &c. verse 26. Secondly, he prescribes the manner, how it is to be obserued, and practised by sundry speciall rules: the first whereof is contained in this first verse: where we may obserue these two generall points. First, the dutie prescribed. Secondly, the reasons to urge the performance thereof. The dutie is, the restoring of our brethren: where wee are to consider foure things. First, the dutie it selfe, *restore*. Secondly, the persons who are to be restored, *they that are ouertaken by any offence*. Thirdly, the persons that must restore, *those that are spirituall*. Fourthly, the manner how, *in the spirit of meeknesse*.

For the first, the dutie is set downe in the word, *restore*, which in the originall signifies, to set a ioynt, or bone that is broken; so as it may become as strong and sound, as euer it was: so the word is used, *Matth. 21. 16*.

By this wee learne sundry things. First, that it is the nature of sinne, to set all things out of order. It was the sinne of *Achan* that troubled the Iewes, *Ios. 7. 25*. It was the sinne of *Abab* that troubled

Iſrael. 1. King. 18. 18. the ſinne of falſe Apoſtles that troubled the Galatians. Gal. 5. 10. Nay, it drives men beſider themſelves, as appears in the example of the prodigall ſonne, who repenting of his ſinnes, is ſaid to have come to himſelfe. Luk. 15. 17. Small ſinnes are like to ſlipps and ſlidings, whereby men fall and hurt themſelves, but great ſinnes are like downefalls: for as they wound, lame, diſioynt, or breake ſome member of the body, ſo theſe doe wound and walle the conſcience. Therefore as we are carefull for our bodies, to auoid downefalls, ſo ought we to be as carefull, nay a thouſand times more carefull for our ſoules, to take heed of the downefall of ſinne, or falling away from grace. And as we ſhunne any ce or ſlippery place, for feare of ſliding and falling: ſo ought we to ſhunne the ſmalleſt ſinnes, and the leaſt occaſions of ſinne, for feare of making a breach in conſcience. Secondly, I gather hence, that ſinners are not to deferre their repentance: nor thoſe that are to admoniſh, their reproofes: for ſinning, is the breaking of a bone, or diſioynting of a member: and reproofe is the ſetting of it in order againe. Now the ſooner a bone newly broken, or out of ioynt, is ſet, the ſooner it is reſtored to his right frame, and cured: So, the ſooner a man after his fall is admoniſhed, the ſooner and more eaſily ſhall he be able to recouer himſelfe. Thirdly, this ſhews, that it is a point of great ſkill, to bring a ſoule in order and frame againe. There is great dexterity required in ſetting of a bone, and Chirurgicalians finde it a matter of great difficulty, to ſet a ioynt, much more difficulty is there in the ſoule: and therefore as it is not for every horſleach to meddle with ſetting of bones: no more it is for vnſkilfull workmen to temper with mens ſoules. This is one ſpeciall reaſon why Paul ſaith, they that are ſpirituall ought to reſtore them that are fallen. Fourthly, hence we are taught, not to wonder, though ſinners be ſo loath to be reproofed, and account it ſo painefull a thing to be reſtored, and thinke thoſe offence vnto them, and ſkarſe their friends, which labour to reclaim them: conſidering the ſame is to be ſeene in the body: for he that hath a bone broken, or out of ioynt, can hardly endure to haue it touched, or pointed at. Laſtly, in that S. Paul commands thoſe that are ſpirituall to reſtore them that are fallen, and preſcribes not how often, but ſpeakes indefinitely: we learne, that as often, as our brother falleth, we muſt reſtore him: for as we are not to forgive our brother once or twiſe, or ſeauen times (which Peter thought very much) but euen ſeauen times ſeauen times, that is, as often as he ſinneth againſt vs. Matthew 18. ſo we may not reſtore our brother, twiſe, or thrice onely, but ſo often, as often as he ſhall ſinne againſt vs.

Matth. 18. If he sinne against thee, goe and tell him of his fault, &c. Therefore it were to be wished, that as men have a care to restore their decayed limmes, so they would restore their brethren being fallen into any sinne, even because they are fellow members of the same my sicall body.

The second thing to be considered, is the person to be restored, and that is, every one that is prevented and overtaken, either by the sleight of Sathan, or allurement of the world, or suggestions of his owne flesh: (so he sinne not against the holy Ghost, nor openly skorne religion, and discipline.) as *Peter* who fell being overtaken with overmuch feare, and *David* with overmuch pleasure. Hence we see the subtilty of Sathan, who is alwaies tripping at the heele, labouring to supplant vs, as also the deceitfulness of sinne, preventing and overtaking vs, before we be aware. We are therefore to be circumspect and carefull, lest we be supplanted. The Apostle admonisheth vs to take heed lest we be hardened through the deceitfulness of sinne. *Hebr. 3. 5.* and, that we walke circumspectly, not as fooles; but as wise. *Eph. 5. 15.* that we walke with a right fote. *Gal. 2. 14.* and, make straight steps unto our fete, lest that which is hal-
sing be turned out of the way. *Hebr. 12. 13.* For as those that wrastle and try masteries, looke warily to themselves, lest they be supplanted by their adversaries: so ought we much more, considering, we wrastle not against flesh and blood, but against principalities and powers. *Eph. 6. 22.*

Againe, whereas it is said, if a man be overtaken by any sin, he teacheth that no man is exempted from falling, or being overtaken and supplanted by sinne: for he speakes indefinitely of a man, as *S. Iohn* doth, if any man sinne, we have an advocate. *1. Ioh. 2. 1.* This makes against the *Catharists* or *Puritanes*, who avouch, they neither have sinne, nor can sinne: because they betrays of righteousness; and a good tree cannot bring forth euill fruite.

Further, hence I gather, that pardon and restitution, is not to be denied to them that fall, after their conuersion, as though there were no place for repentance, or hope of saluation. For *Paul* would haue such to be restored, as are overtaken by any sinne, except they be incorrigible, and incorable. Therefore the *Non-
tians* doe erre, in teaching, that sinnes committed after a mans conuersion, are vnpardonable, considering there is hope in flore, for great and hainous sinner. For though a man in persecution deny Christ, and renounce his religion, yet he may be restored, and repent as *Peter* did, *Luk. 22. 32.* (for that saying of Christ, *Who soeuer shall denie me before men, him will I deny before my father which is in hea-*

nen, Mat. 10. 33. is meant only of a *total*, and *finall* deniall.) Though a man be a grieuous Idolater, a forcerer, and given to witchcraft, yet he may be restored and find mercy, as *Manasse* did, 2. *Chro*. 33. Though a man be defiled and polluted with sinnes against nature, yet he may be clesed and washed from them. Some among the *Corinthians* were fornicators, adulterers, wantons, buggerers, but yet were washed, sanctified, iustificed. 1. *Cor*. 6. 9. 11. It may be saide, that it is impossible, that they which haue bene once enlightened, and tasted of the heavenly gift, &c. if they fall away, should be renewed againe by repentance, Heb. 6. 4; 5, 6. *Ans*. That text is to be vnderstood of a vniuersall, total, and finall Apostasie. And that text, Heb. 10. 26. If we sinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinne, is to be vnderstood, of a wilfull, and malicious renouncing of the knowne truth, as the circumstances of the place, and collation of it with others, 15 doe manifestly euide. Again, if all sinne committed voluntarily, and willingly, were simply inexcusable, every mans case were damnable. And though the word *inuitus*, signifie willingly, as *Aristotle* takes it, *Etb*. 1. 3. c. 2. yet sometime it signifieth spitefully, and maliciously, as it is vsed by the *Seuentie*, *Exod*. 21. 13. 14. *Obi*. 10. *As* *quatuor*, or *delicta*, may be restored, not *quatuor*, or *peccata*. *Ans*. They are vsed indifferently one for the other, as might be shewed, if it were needfull. But it is a confessed truth, auouched by *Angels*, and others, vpon this text. Lastly, whereas the *Apostle* speaketh indefinitely, if any man be overtaken, restore him, I gather, that the gifts 15 and graces of God, bestowed vpon vs, ought to be vsed in restoring those that are fallen, without respect of persons: for herein spiritual men are debtors, to the wise, & foolish, as the *Apostle* saith of himselfe, *Rom*. 1. 14.

The third thing to be considered, is, the persons that are to restore their brethren, laid downe in these words, *ye that are spirituall*. Spirituall men are opposed to carnall, as 1. *Cor*. 3. 1. I could not speake vnto you brethren, as vnto spirituall men, but as vnto carnall: and to naturall men. 1. *Cor*. 2. 14. 15. The naturall man perceiueth not the things of the Spirit of God: but he that is spirituall discerneth all things. 35 Now carnall and naturall men, are of two sorts: either they are such as are altogether fleshly, destitute of grace and godlines, being in their pure (or rather corrupt) naturalls, of whom *S. Paul* saith, They that are of the flesh, saue the things of the flesh, 1. *Rom*. 8. 5. and verse the 8. They that are in the flesh, cannot please God, 40 or such as are regenerate, yet are weak, as being but babes in *Christ*, the flesh being far stronger in them, then the spirit: such were molt
in

in the Church of Corinth: for Paul saith, he could not speake unto the
unto spirituall men, but as unto carnall. 1. Cor. 3. 1. for yet ye are carnall;
for when there is among you envying, are ye not carnall? vers. 40. So
spirituall men, opposed to carnall, are of two sorts. First, those that
have received the spirit of regeneration, and doe begin to fauour
the things of the spirit, Rom. 8. Secondly, those that have received
a greater portion of the spirit, and greater measure of spiritual gra-
ces, of whom Paul speakes, 1. Cor. 14. 37. If any man think
himselfe to be a prophet or spirituall, Of the latter, the words are to
be understood, and by them he meaneth those, whome he called
perfect men, Philip. 3. 13. Ebr. 5. 4. Now spirituall men are more fit to
restore those that are falne, then any other, firstly because they are les-
sant with sinne, then others, and so may more freely reprove.
Secondly, because they haue more knowledge & love, both know-
ing how to restore, and willing to doe it with greater compassion,
and fellow feeling. He that must speake, in season a word to the
wearie, must haue a measure of the learned, I say, 5. 1. 4. Worn Priests con-
uited, he must strengthen his brethren, 1. Tim. 3. 12. Hence it fol-
lowes, the more excellent gifts any man hath received, the more he
is bound to be seruiceable vnto others. For if spirituall men must
restore them that are fallen, the more a man is indued with spiritu-
all graces, the more he ought to restore. For the Apostle saith, As
every man hath received a gift, so let him minister it vnto others, 1. Pet. 4.
10. This dutie was practised by our Saviour Christ, Ioh. 13. 12. And
it meetes with the sinne of many, who hauing receiued great gifts
and graces of the spirit, are so far from restoring those that sinne a-
gainst them, that they scorne and disdain to speake vnto them: for
if they be at variance with any, the common saying is, I am as good
as he, why should I go to him? let him come to me, &c. These men
are farre vnlike Abraham, who though hee exceeded Lot as well in
outward gifts, as inward graces, yet it did not vpon his priuiledge,
but was the first man in breaking the league of vntie, Gen. 14. 8. For-
ther, in that spirituall men must restore their brethren, wee learne,
that we haue not the gifts of God bestowed vpon vs for our selues
alone, but for the good of others: the possession of them belongs
to vs, the vse of them to others. Lastly, in that spirituall men, especi-
ally the holy men of God, and ministers of his word, are the kerd
surgeons, to bind vp the broken, and raise up those that are fallen:
as also his physicians, to restore those that are in a spiritual consump-
tion of grace: wee ought to make great account of them, and haue
them in singular love for their workes sake, 1. Thess. 5. 19. For if we must
honor the bodily physician (as Syracides saith) Eccles. 38. 2. who cu-
reth

Fourthly, consider the comfortable effects, and the good that comes thereby. A soft, meeke, and mild answer, *warth away warb,* Prov. 15. 1. Mecke, and gentle behaviour, *brapeth coales of fire upon our enemies head,* Rom. 12. 20. *A soft tongue breaketh the heart,* Prov. 12. 3.

See the example of *Gideon* appraising the Midianites, *Judg. 8. 1.* See, and *Abigail* pacifying *David*, *1 Sam. 25.*

Fifthly, without meeknesse, we cannot savingly heare the word,

either read, or preached, *James 1. 21.* It is further said, we must restore in the spirit of meeknesse. The word spirit is added, because it proceeds from the spirit of God, who is both the worker and contriver thereof: as on the contrary, the spirit of *Isaiah*, *Numb. 5. 14* the spirit of error, *1. Job. 4. 6.* the spirit of *envie*, *Zach. 13. 2* the spirit of *giddnes*, *1. Isa. 19. 14* the spirit of *slumber*, *1. Isa. 29. 14* are so termed, because they proceed from a wicked spirit. So quick motions, sudden perturbations, strong affections, proceeding either from the Spirit of God, or of *Sathan*, are termed by the name of spirit. Hence we learne that the holy Ghost is author not onely of meeknesse, but of all sanctifying graces, and therefore is called the spirit of wisdom, and understanding, the spirit of

counsel and strength, the spirit of knowledge, and of the fear of the Lord, *1. Isa. 11. verse 2.* Secondly, this teacheth vs, that all true vertues are wrought onely by the operation of Gods spirit in vs: for though there be diversities of gifts, yet it is the same spirit, *1. Cor. 12. verse 4.* and therefore the vertues of the Heathen are but glittering

unnes. Thirdly, that when wee see the gifts or graces of God in our selves or others, we returne all the praise and glory to God, from whom they proceede, ascribing nothing to our selves.

Fourthly, this shewes, to whom we must haue recourse in our neede, namely, not to the virgin *Mary*, nor any Saint (who stand in a great need of the fauour of God, as our selves) but to God alone, who is the fountaine of grace, *Jer. 2. 13.*

Lastly, in that the spirit is set before meeknesse, it shewes that the spirit of God is present with his graces, to inspire them, to cherish and increase them. Therefore the commandement, *Quench not the spirit*, *1. Thess. 5. 19.* is to be obeyed, if we will retaine the graces of God.

Thus much of the dutie. The reasons vsed by the Apostle, to enforce this dutie follow, to be considered, and they are two. The first is implied in the word *Brethren*, which is of great force to perswade vs to use moderation, lenitie, and gentlenesse. *Abraham* could use no stronger argument to pacifie *Lot*, then this, *Let there*

there be no strife betwixt thee and me for we are brethren, Gen. 13. 8. Mo-
 se used it as a motive to accord two Ebrewes: Sirs, ye are brethren,
 why doe you wrong me to another? Act. 7. 26. For it is a shame that those
 whom nature hath so neerely conioyned, should be so farre disioy-
 ned in affection. But the reason beeing taken from spirituall bre-
 thren, such as are not onely brethren in the flesh, but also in the Lord,
 having the same God for their Father, the same Church for their
 mother, Christ for their elder brother, being begotten by the same
 immortal seed, washed by the laver of one new birth, conglutinate
 by the liues of the same faith, nourished by the milke of the
 same word, is so much the stronger, by how much grace is a strai-
 ter bond, then nature: therefore Paul would have vs restore one
 another in the spirit of meekenes, because we are brethren. Nay,
 persons excommunicate, are not to be accounted as enemies, but
 to be admonished as brethren, 2. Thess. 3. 15. The reason why men
 use no more mildnesse in their reproofes, is, because they forgette
 themselves to be brethren, or consider not that they have to deale
 with their brethren: Josephs brethren, who considering him as an
 enemy, said one to another, Behold, this dreamer commeth, come there-
 fore, let vs kill him, Gen. 37. 19. 20. But when they consider him as
 their brother, they say, Come, and let vs sell him unto the Ishmaelites: and
 let not our hands be upon him, for he is our brother, and our flesh, xv. 27.

The second reason, is in these words, *Considering thy selfe, lest thou
 also be tempted.* And it is taken from the consideration of our owne
 estate, that we are subiect to fall, and to fall into temptation, as
 well as others: and therefore we ought to deale with them in all
 meekenes, as we would be dealt withall in the like case. The words
 are laide downe by way of admonition or aduise, and they carrie a
 double sense: either thus, *Considering thy selfe*, that is, looking to
 thy selfe: *lest thou also be tempted*, that is, lest thou offend, and sin
 in being too severe a censurer of thy brother, in reprobbing sinne
 with sinne. Or thus, *Considering thy selfe*, that is, thing owne frailtie:
 how thou maist easily be overtaken with the same, the like, or a
 greater sinne, seeing thou maist be taken in the diuells snare, and
 deceived with his pleasant baits, as well as he was: therefore deale
 as mildly with him, as thou wouldest other should deale mercifully
 with thee. Here Paul forbiddeth vs not to consider the actions of
 our brethren, for we are to consider one another, First, that we may
 auoid the contagion of euill example, Markke them diligently which
 cause dissension and offences, and avoid them, Rom. 16. 17. Secondly, that
 we may be able to reprove and censure them. Consider the matter,
 consult, and giue sentence, Iudg. 19. 30. Thirdly, that we may follow
 their

their good example. Looke on them which walke so, as yee haue vs for example, Philip. 3. 17. Let vs consider one another, to praucke vnto lone, and to good workes, Hebr. 10. 24. But he would haue vs, especially to consider our selues, that by the consideration of our owne weaknesse, wee might learne more mildnesse towards others in our reprooues: for seeing we stand in need of mercy, we ought to deale mercifully: and seeing God forgiveth vs innumerable sinnes, wee ought to forgive leuen times, yea, seuentie times leuen times: seeing he forgiveth vs ten thousand talents, wee ought to forgive an hundredth pence, *Matth. 18. 22, 33. Object.* The Pharisee considered himselfe, when as hee said, *Lord, I thanke thee, but I am not as other men, sinners and thou art like this Publican, Luke 18. 11.* and yet he is reprooued by our Saviour Christ, *Answer.* True it is: for he onely considered his owne supposed vertues, which hee should not haue considered, but forgotten, though they had bene true vertues indeed, according to Christs precept, *Matth. 6. 3. Let not thy left hand know what thy right hand doeth:* and Pauls practise, *Philip. 3. 13. I forget that which is behind:* and neuer so much as lightly considered his owne sinnes, which Paul would haue vs to consider, and therefore he is reprooued.

Paul would haue vs consider our selues, because the serious consideration of our owne weaknesse, will mooue vs to practise this duty of meekenes: for as we helpe vnto those that are fallen, releue the distressed, pitie the afflicted, burie the dead, &c. because we consider our selues in them, that their case may be ours: So we ought to relesse those that are fallen, in all meeknesse, because we may fall, and be overtaken as well as they: the rather, because God himselfe in correcting and reproouing vs, doth descend to our weaknesse, and consider that we are but flesh, and a vnder that passeth, and commeth not againe, *Psal. 78. 39.* and Christ became like vnto vs in all things, and was tempted in like sort (yet without sinne) that he might be a mercifull, and a faithfull high Priest, and might be touched with a sence of our infirmities, *Hebr. 2. 17, 18.* and 4. 15. *Object.* He therefore that knowes assuredly he cannot be overcome by temptation, is not to reprove in the spirit of meekenes. *Ans.* No man is sure, and therefore no man can be secure. Agaie, though a man know he cannot totally nor finally fall away, yet seeing he doth finde by experience, that he cannot overcome without much adoe, without much striving and wrangling, nay oftentimes not without re- siding vnto blood, he ought to vie more meekenes and mildnesse, considering with what difficulty he overcame: Our Saviour Christ learned by experience how hard a thing it was to overcome temp-

tations,

tations; that he might have a fellow-feeling of our infirmities. Therefore spirituall men must remember, that they were once carnal, even babes in Christ: those that are strong must consider that they were once weaker; old men that are graue and staid, must call to mind that once they were in the heate of their youth, and what difficulties encountered them, and with that contention they passed the vanitie of that age; and so they shall the better reprove others in the spirit of meekenes, if they looke themselves in the glasse of their example: this is Pauls reason, why we should shew all meeknes to all men, because we our selves were in times past, &c. *disobedient, &c.* 11 *Tu. 3. 1. 3.*

Mark in
C. 10. v. 11.
11. 2. 234.

Deza ex G.
prianon
locum.
Hierom in
hunc locum.
119. C.

Lastly, marke here how Paul changes the number: for having said, *Ye that are spirituall, restore &c.* in the plurall number, here he saith, *considering thy selfe*, in the singular, and not *your selves*; lest thou also be tempted; and not *you*: which he doth not through rudenesse of speech, as some of the ancient Divines have thought: but with great iudgment he useth a familiar Hebraisme, changing the number. First to give the greater force, and to set the sharper edge vpon his admonition. For that which is spoken to all, is spoken to none. Secondly, to shew how hard a thing it is for a man to consider him selfe. It is naturall for men to spie mores in other mens eyes, and not to perceiue beames in their owne, *Mat. 7. 3.* to looke outward at others, not inward at themselves. Like *Plutarchs Lame*, or *sejms* which carried their eyes in their heads when they went abroad; but when they came home put them vp in a boxe. In doing good, and being beneficial, we must not so much consider our selves, *1. 2. 4.* but in iudgeing and reproofing, we ought to begin with our selves.

For the better vnderstanding of the doctrine of brotherly correction, and christian reproofe, I will handle these foure questions: I. who are to be reproofed? II. for what? III. by whome? IIII. in what manner?

I. Who are to be reproofed?
Ans. All that are brethren: for so our Sauour Christ saith, *If thy brother sinne against thee, &c.* reproofe him betwixt thee and him, *Mat. 18. 15.* And S. Paul saith, *Brethren of any man &c.* The name Brethren is taken foure waies in Scripture, as *Ierome* hath well obserued against *Helvidius*. I. for those that are brethren by nature, as *Isaac* and *Esau*; the 12. Patriarkes; *Andrew* & *Peter*; *James* and *John*. II. for those that are of affinity. Thus the kinsmen of Christ, are called his brethren: which the *Helvidians* not obseruing, thought they had beene his naturall brethren, by the virgin *Mary*: Thus *Abraham* and *Lot* are cal-

called brethren, Gen. 13. v. 8. 14. though *Lot* was but his brother's sonne, Gen. 14. 12. Thus *Jacob* the nephew of *Laban*, calleth himselfe his brother, Gen. 29. 12. and so *Laban* calleth him, verse. 15. 11. for men of the same country. Thus all the Jewes are called brethren one to another. Dent. 17. verse 15. From among thy brethren shalt thou make a king over thee: and, Dent. 23. 19. Thou shalt not give to thy brother, and, Rom. 9. 1. Paul saith, he could wish himselfe anathema, or accursed, for his brethren, that is, the Jewes. 1111. for those of the same religion. 1. Ioh. 3. 16. We must lay downe our lives for our brethren, *Matt. 23. 8.* One is your Doctor, to witte Christ, and all ye are brethren. 1. Cor. 5. 11. If any that is called a brother be a fornicator, with such a one eate not. To these we may adde a fift acceptance: for all those that are confederate, or otherwise ioyned together by the bond of nature, humanitie, societie, or friendship. Thus *Ahab* calleth *Benhadad* his brother, that is, his friend, 1. Kings. 20. 32, 33. Thus *Simeon* and *Leui* are called brethren in wickednesse, that is, confederate in evil. Thus all men are called brethren one to another by reason of the bond of nature, Gen. 9. 5. at the hand of a mans brother, will I requite the life of man. In all countries, those that associate themselves together in warre, after a speciall manner are called *sworne brethren*. Now wee must not restrain the word brethren, to those that are brethren by nature, or by affinitie, or by country: neither inlarge it to all those that are brethren by the bond of nature, but onely to those that are brethren in the fourth acceptance, that is to say, brethren in religion, or brethren in the Lord, (though they be false brethren) if they be brethren at least in outward profession: for reproofe being a part of Ecclesiasticall discipline, belongeth not to those that are out of the visible Church, as to Jewes, Turkes, Pagans: because our Saviour Christ saith, If hee heare them, not, tell the Church: and if hee will not heare the Church, let him bee unto thee as an heathen man, and a Publican. Which cannot be vnderstood of him that is a heathen or Pagan already. And Paul saith, 1. Cor. 5. 11. If any that is called a brother, that is, a Christian, bee a fornicator, &c. and then he addes in the next verse, what haue I to doe to iudge them that are without? that is, such as are no members of the church, to whom Ecclesiasticall Discipline reacheth not, Doe not ye iudge them that are within? that is, such as are of the visible Church, such as doe subiect themselves to the censure and discipline of the Church. It belongs therefore to those that are of the Church, at least in shew, and specially to those that are of the same particular Church, living vnder the same particular gouernement. Albeit the case may so fall out, that those of another Church, professing the

same religion with vs. may bee reproofed, and censured: yea one Church may admonish another; for they being members one of another are to procure the good one of another, as *Paul* teacheth by the similitude of the head and the members of the same bodie, 1. Cor. 12. Therefore all that are in the bosome of the Church, even the mightie Princes and Potentates of the earth, are subiect to reproofe, if they offend: thus *Nathan* the Prophet, reproofed *David*, 2. Sam. 12. and *Azarias* the Priest rebuked *Veziah*, 2. Chron. 26. 18. and *Paul* reproofed *Peter* to his face, Gal. 2. 11. Therefore those men, yea, those Magistrates, or Monarchs, that cannot endure the least reproofe, and wil not yeeld their necks to Christ his yoke, and their backs to the rod of Ecclesiasticall censure, are greatly to be censured: for herein they contemne the ordinance of God. Let them consider, that they are not better then King *David*, who hauing sinned, patiently endured reproofe by *Nathan*. Let them remember how king *Veziah* was stricken with leprosie for resisting God in the ministry. And heere the Popish sort come to be taxed, who exempt their cleargy men (as they call them) from reproofes, and Ecclesiasticall proceedings, in thrusting them into some one monastery or other, lest their exemplary punishment should be a blemish or disparagement to their order and profession: whereas *Paul* would haue the Ministers and Elders, yea all superiours, to be reproofed as well as others, so it be done in order, and with due respect (as after I will shew.) Thus *Paul* biddeth the *Colossians*, that they should say to *Archippus*, Take heed to thy ministry, thus thou hast received in the Lord, that thou fulfillst, Col. 4. 17.

¶ 11. Wee are bound to reproofe all that are in the Church, to whom we owe dutie of loue: but we are to loue our superiours, as much, if not more then others; therefore we are bound to reprove them as well as others. ¶ 11. There is greater reason wee should reprove them then others. 1. Because they being in higher place, are in greater danger of falling then others, and therefore haue more need of admonitions and reproofes. 2. Because they haue many that will flatter them, but few or none that will, or dare reprove them.

¶ It will be said, all are not to bee reproofed which liue in the Church; for some be scorers, who (as *Salomon* saith) must not bee reproofed. And our Saviour Christ forbiddeth vs, to cast pearls before swine, Matth. 7. 6. I answer, that onely open scorers, contemners, persecuters of the word, are to be excepted: otherwise all wicked men are to bee censured and rebuked. For first, Christ speaketh of manifest contemners of religion, when he saith that

they are like swine, which trample precious pearls under their feet: and of persecutors, when he saith, that like dogges they returne againe, and all to rend them. Secondly, Christ being here upon earth, did not hinder the Pharisees, Sadducees, Publicanes, and harlots, from coming to his Sermons: much lesse would he debarre them of this censur of the Church. Thirdly, the woman of Syrophenissa (though called a dog) yet was of the church, that full from the childrens table, *Matth. 15. 27.* Fourthly, Paul did often admonish and rebuke the Corinthians, though they were carnall and fleshy minded: therefore all men, though never so publike and notorious offenders, (if they bee not open scorners, or persecutors of the knowne truth) are to be reproofed, *1 Cor. 11. 22.*

Obiect. Profane men, which notoriously offend and scandalize the Church by their wicked lives, have no fellowship with Christ, but are to be accounted as dogs out of the Church.

I answer. 1. They are not to be accounted dogs, which doe acknowledge their faults, the greatness of their sinne, and the merit of Christ: for such a dog was the Canaanitish woman, who was a true beleever. 2. This is agreeable to S. Pauls practise, who did

admonish those among the Corinthians, that were carnall, and did not at the very first excommunicate them, or yet suspend them: and so answerably he commands *Titus*, that he should rebuke the *Cretians* sharply, or precisely, for their notable lying and idleness, *Titus 1. 12.*

3. Christ denieth not pardon to them that fall by *rebellion*, but would have them forgiven, not onely till seven times, but till seventy times seven times; and Paul speaks indefinitely in this place, that we should restore him that fall eth by occasion into any offence, not specifying how often we should forgive. 4. We must distinguish betwixt the Magistrates sword; and the keyes of the Church: notorious offenders when they repent, are to be received into the bosome of the Church, as sonnes of the Church: yet for all that they may, nay they ought to be punished by the magistrate: as the good thiefe (albeit a member of Christ) was punished for his offence.

Q. 1. For what faults are men to be reproofed?

Men are to be reproofed for every knowne sinne: This is manifest from the end of reproofes, which is the gaining of our brother, that he perish not in his sinne: but every sinne is of this nature and quality, that it bringeth death, being not repented of: therefore for every sinne a man is to be reproofed. Secondly, our Saviour doeth not restraints this precept to private iniuries, because in that case, we are to follow another rule. *Rash not evill. Blesse, and curse*

not. Doe good to them that hate you, &c. Thirdly, it is extended to every sinne, because hee which sinneth against God, or the whole Church, sinneth also against thee, and every particular member of the Church. For every Christian ought more to be affected for the sinnes committed against God, or the body of the Church, then for those that are personally, and directly intended or done against himselfe: therefore Christ speaketh not onely of sinnes, as they are private wrongs, injuries, or damages; but as they are dishonorable to the maiestie of God, scandalous to the Church, pernicious to him that committed them, not onely as they offend him against whom they are committed. It will be objected, that Christ's commandement is to be vnderstood of those that wrong vs, when he saith; *If thy brother sin against thee*. I answer, that phrase and forme of speech (*against thee*) is not meant only of private wrongs offered vs, (as I haue said) but of any sinne committed against God: for in every knowne sin, we are in a sort wronged: 1. Because we ought to be so zealous of the glory of God, that wee ought to be more grieved when men sinne against God, then when they sin against vs: yea, we must make Gods quarrel, our owne quarrell. 2. Because he which sinneth in our presence, doth, or at least ought to offend vs. As Herodias was offended when he heard the blasphemies of *Rabshakeh*, 2. King. 19. 1. and *David*, whose eyes powred out riven of waters; because men kept not Gods law, *Psal.* 49. verse 136. and *Lor*, who vexed his righteous soule, in seeing and hearing the abominations of the sodomites, 2. *Per.* 2. 8. For to expound these words [*against thee*] thou being priuie to it, is farre from the meaning of the text, neither can the phrase be shewed in that sense.

Now that men are to be reproofed for knowne sinnes committed against God, of what nature, quality, and condition soeuer they be, besides the former reasons, it is manifest *Leuiticus* 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and shalt not suffer sinne to rest upon him.* Therefore a man is to be rebuked for every sinne. The Apostle wheresoeuer hee speaketh of reproofes, neuer restraines it to one kinde, but extends it to all knowne sinnes. 1. *Cor.* 5. he reproofes the incestuous person for his incest, and excommunicateth him, being impenitent. So in this place, if a man be fallen by occasion into any offence, he saith not, this or that offence, but in generall, into any offence; whether in life or doctrine, by euill example, or otherwise, against the first, or second Table. Yet this is so to be vnderstood, as that injuries and wrongs offered vs, are not to be excluded: for euen for them also, are men

men to be reproofed. I. It is the purpose of our Saviour Christ, *Matthew* 18. to teach this very point, for having taught, *Matt.* 18. verse 6. that none should offend or scandalize his brother; in the 10. verse, he shewes what is to be done, if any man did offend his brother, by injuring or wronging him: to wit, that hee is to reproofe him. II. Hee maketh him that suffered the wrong, a witness, not an accuser, when he saith, *If hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed, Matth.* 18. 16. He biddeth him take one or two, that so it may be confirmed by the testimonie, not of one or two, but of two or three: therefore the partie offended is one of the witnesses. III. If it were lawfull to reproofe men for injuries offered vs, what course should hee take that is secretly wronged, none being privie to the wrong but himselfe, and the partie offending? Thus men would be imboldned to sinne, seeing they could by no means be controlled, and so men might frustrate the commandement of Christ. I adde further, that he which is injured, is fitter to reprove him that offered the injury then any other. I. Because the offence, both for substance and circumstance, is better knowne vnto him, then to any other. II. Because the reproofe (in all likelihood) will take the better place, when as the offender shall have coales of fire heaped vpon his head, when he shall see, that the partie wronged, is desirous of his good, and ready to requite good for euil, in seeking his amendment, whereas hee sought his hurt. And whereas it might seeme, that it saoureth of reuenge, to reprove those that wrong vs, I answer, though many in reproofing reuenge themselves, yet the one may be done without the other, and the right vse of a thing is not to be neglected, because of the abuse thereof.

Obiect. Authors of heresies, schismes, dissensions are to be auoided *Rom.* 16. 17. therefore not to be reproofed, *Ans.* Generall places of Scripture, are to be expounded, according to particular limitation in other places: now that general text, *Rom.* 16. 17 is restrained and limited, *Ti.* 3. 10. *Avoid an heretike after once or twice admonition.*

Obiection. Paul commands the *Corinthians*, that without any more adoe, they should proceede forthwith to the publike censure of excommunication against the incestuous person: and as it may seeme, without any former reproofe, *1. Cor.* 5. Besides, hee commaunds that wee should not eat, that is, familiarly conuerse with notorious persons of scandalous life, *1. Cor.* 5. 11. and that wee should withdraw our selues from every brother that walketh inordinately,

2. *Thess.* 3. 6. *Answer.* Pauls practise is not contrary to Christs precept. He purposed indeed to excommunicate the incestuous person, if he persisted in his sinne, yet marke how, *in the name, and by the power of our Lord Iesus Christ*, 1. *Cor.* 5. 4. in which words the forme of proceeding against him is limited, and that according to Christs institution, *Matth.* 18. *the name and power of Christ*, signifying the word and institution of Christ. 2. *Paul* doeth plainly expound himselfe in other places, what his practise was in that behalfe, as 1. *Corinth.* 13. 1, 2. where hee signifieth, that hee did not excommunicate vncleane persons, fornicatours, wantons (mentioned chap. 12. 21.) before the third admonition; making his third coming vnto them, in stead of three admonitions, or witnesses against them.

It will be said, that *Paul* threatneth, when hee commeth he will not spare *the rest*, 2. *Cor.* 13. 2. therefore it seemeth hee was resolved to excommunicate them without any former proceeding against them. *Answer.* When *Paul* saith, *I write to them which haue sinned, and to all others, that if I come againe, I will not spare.* By all others, he meaneth not some which he purposed to excommunicate without former admonition, (for in writing this Epistle to them, hee admonisheth them all to repent, lest when he came he should vse severitie) but those which lived securely in the open breach of the law, to whom he threatned to come with a rod, if they did not amend, 1. *Cor.* 4. 21. and when hee now againe admonisheth, threatning that if he come the third time, he wil not spare. Besides this, *Paul* should be vnconstant and vnlike himselfe, if he should admonish vncleane persons, fornicatours, wantons, and that three times before excommunication: and should at the first excommunicate certain others without any precedent admonition.

3. The word there vsed, signifieth reproofe in word, as it is taken, *Luke* 17. *If thy brother sinne against thee, rebuke him:* therefore the reproofe by many, or of many mentioned, 2. *Cor.* 2. 6. may signifie as well the graue, serious, and effectuell reproofe of the Church, by which the incestuous person was reclaimed from his sinne, and so prevented the thunderbolt of excommunication; as the reall ejection out of the Church: and those words, verse 10. *if you forgive any thing,* may as well signifie receiuing into fauour and familiaritie before excommunication, vpon his repentance, as restitution after excommunication.

4. Be it granted, hee were indeed excommunicate (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is silent

silent in this point. Therefore the reason is not good; it is not recorded, therefore it was not practised.

5. Though the Apostolic command that we should have no familiarity with inordinate liuers, *2. Theff. 3. 6.* but that wee withdraw our selues from them, yet hee addes withall, that if there were any amongst them that would not obey his sayings, they should note him by a letter, *verse 14.* and he expressly commandeth that they should admonish the inordinate, *1. Theff. 5. 14.* for that was his practise, as it may appeare, *2. Theff. 3. Those that are such,* that is, inordinate liuers, *wee exhort and commaund by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.*

III. Who are to reprove?

It is a dutie which concerneth all men, our Sauour Christ saith, *If thy brother sinne against thee, reprove him:* and the commandement is generall, *Leuit. 19. 17. Thou shalt not hate thy brother in thy heart, but shalt rebuke him plainly:* now all Christians are brethren, (as I haue shewed,) therefore all men are bound to reprove their brethren, as occasion shall serue. Secondly, all Christians are members of the same bodie whereof Christ is the head, therefore they are to helpe and further one another, as members of the naturall body do: and this is done by admonition and reprehension. Thirdly, the bond of charitie tieth all men to help their brethren, in what they can for their good, and therefore (if need be) to reprove them. And albeit some may seeme to be vnfit or vnworthy reproouers of others, being tainted with as great, or greater sinnes themselves, and so cannot cast out moles out of other mens eyes, they hauing beames in their owne; yet wee must know, that sinne freeth none from this dutie: Indeed none ought to reprove, either with scandall to others, or with hurt and hinderance of him that is reprovued; yet no man is exempted from this dutie. For euery man ought to be cleare and blamelesse, specially of open crimes, that so hee may more freely and fruitfully reprove his neighbour; but though he be not, yet he remaineth still bound to the performance of this dutie. Our Sauour saith not, that hee which hath a beame in his eye, is therefore freed from polling forth the mote out of his brothers eye; but, *first cast out the beame out of thine owne eye, and then shalt thou see to pull out the mote out of thy brothers eye.* They therefore are severely to be censured, nay deeply to be condemned, who say with Cain, *Am I my brothers keeper?* as though it concerned them not a whit whether hee sinke or swim; as though euery man were to looke to himselfe alone, for his owne behoofe and benefit, and not vpon the things of his brethren, for their good? *Genes. 4. 9. Philip. 2. 4.*

good? or as though God had not made every man a guardian to his brother? The dimme candle light of corrupt nature, condemneth these men, which teacheth that he which may saue, and doth not, doeth in effect as much as kill, or destroy. The dutie therefore lieth vpon all, but chiefly vpon the Pastours and Ministers of the word: for they are to inquire into the liues of men, specially of those that are committed and commended to their charge: for which cause they are called the Lords ouerseers, or watchmen, *Ezech. 33. and 34.* And if they doe not strengthen the weake, heale the sick, binde up the broken, bring againe that which was driuen away, nor seek that which is lost, &c. he will require his sheepe at their hands, *Ezech. 34. verse 4. 10.* Paul inioynes the Pastours of the Church of Ephesus, that they should take heed to themselves, and to the flocks whereof the holy Ghost had made them ouerseers, *Actes 20. 28.* and hee commandeth *Timothee*, that hee should bee instant in season, and out of season; that hee should improoue, rebuke, exhort with all long suffering and doctrine, *2. Tim. 4. 2.* and *Titus*, that hee rebuke and exhort with all authoritie, *Titus. 2. 15.*

Further, it is to be obserued, that though all men are bound to reprove their neighbours if they offend, yet in five cases they are to not bound.

I. If a man beignorant of the offence. For a man that reproveth another, must be certaine of the fault, otherwise he doth purchase to himselfe a blot: and private persons are not to pise into other mens actions, that so they may haue matter to reprove, *Pro. 25. 24. 15.* For wee are bound to reprove, as wee are bound to giue almes: now wee are not bound in giuing almes, to seeke some, to whom we may giue; if we giue to those whom we meet, that stand in need of our almes, wee haue done our dutie. The like is in reproofes. And although reproofe bee a debt which wee owe our neighbour, yet it is no debt due to any private person (for then we were bound to search out the partie, and discharge the debt) but it is a publike debt which we owe to all: and therefore it is not necessary we should seeke them out. If we discharge it to those we meet withall, it is sufficient. *S. Augustine* saith well, *Admonet Dominus non negligere inimicem peccata nostra, non querendo quod reprehendas, sed videndo quod corrigas.*

II. If hee haue repented of his fact, he is not to be reproofed, for the end of reproofe, is to reclaime him; therefore if he be reclaimed already, there is no place left for reproofe: although the Magistrate may punish and correct him in regard of the common good.

De verb.
Dom. Serm.
16.

III. A man is not to reprove, if hee be certaine his reproofe will doe no good: for when the end ceaseth, all things tending to the end, doe likewise cease; therefore if there be no hope of amendment (which is the end of reproofe) reproofe is to be omitted, especially if it bee so farre from bettering the partie, that it make him much worse. *Salomon saith, Hee which instructeth a scorner, getteth himselfe reproach, and he that reproveth a wicked man, purchaseth to himselfe a blot, Prov. 9. 7.* And then he addes in the next verse, *Rebuke not a scorner, lest he hate thee; rebuke a wise man, and hee will love thee.* And verily it were great folly to spend labour in vaine, in telling them of their faults, when our schooling wil not better them, but incense them more and more: It were better to bee silent, or to separate from them, then to stirre vp hornets, or to thrust our hands into a waspes nest. It is well said of one, that he which shall bestow the seeds of wholesome admonitions on such cursed and vnprofitable ground, shall reap nothing for his paines, but the thornes of mocks and reproaches.

It will be said, the Iudge ceaseth not to punish malefactors, though they bee not bettered by their punishment; therefore seeing brotherly correction is commaunded, it must not be omitted, though the partie reprooved be not bettered, but offended thereby, and made worse. I answer. The reason is nothing alike; for the Iudge in punishing, doth principally intend the good of the Common wealth, which commeth by chastising, or by cutting off malefactors, though they themselves be nothing bettered: but the end of reproofe, is the amendment, and good of him that is reprooved: therefore a man may not be reprooved, except it be for his private good, though the Magistrate may punish him in regard of the common good.

IV. Reproofe may be omitted, if it be certaine that the partie will either presently redresse his fault without reproofe: or that some others wil admonish him therof, whom it doth more neerely concerne. As the giuing of almes may be omitted, if it bee certaine that the partie that is in want, will provide for himselfe, or that hee will be sufficiently relieved by others.

V. If it may bee done more conveniently and profitably another time, it may be omitted for the time. Except in these five cases, he that doeth not reprove his brother, is guilty of his sinne, *Leuit. 19. 17.*

IIII. Point. *In what manner are men to be reproved?*

The manner to be observed in reproofing, I will lay downe in ten rules.

I. A man must so reprove his brother, as that it may be moſt for the advancement of Gods glory, * beſt for the winning of him to God, and leaſt to the defaming of him abroad in the world: and that it may appeare vnto him, that he doth it of loue (aiming at nothing but his good) not of any malicious humour, or ſinifter affection of reuenge, or vaine-glory, &c. and that this may be done, two things muſt be practiſed. Firſt, he that reproveth another, muſt pray that God would ſo guide his tongue, and mooue the others heart, that his reproofe may be profitable vnto him: for without Gods bleſſing our admonitions are but words ſpoken in the wind, *1. Iohn. 5. v. 16. If any ſee his brother ſin a ſin that is not vnto death, let him pray, &c.* Secondly, we may not traduce him to others, either before or after our reproofe, *1. Pet. 4. 8.* This rule is generall: the reſt following are more ſpeciall.

II. Every reproofe muſt be grounded vpon a certaine knowledge of the fault committed. For we may not goe vpon priuate ſurmises and ſuppoſes, or flying reports and rumours blazed abroad: no nor vpon vehement ſuſpicions, or ſtrong preſumptions, *Deut. 13. v. 14.* for in ſo doing, we ſhall but offend the party, who knows himſelfe to be innocent of the crime objected, & purchaſe to our ſelues a blot of indiſcretiō, in being zealous without knowledge. Therefore for ſecret ſinnes, men are not to be reprooved. *Secret* I call thoſe that are knowne onely to God, and the conſcience of the doer: or onely to others, but not to vs. This was practiſed by *S. Paul, Gal. 2. 14.* who reprooved not *Peter*, till he was thoroughly informed of his offence: which condemnes the common practice of the multitude, who cenſure and reprove others, ſpecially publike perſons, as Magiſtrates and Miniſters, vpon falſe reports, or wicked ſurmises, when as no accusation may be admitted againſt ſuch, vnder two or three witneſſes, *1. Tim. 5. 10.* Yet a man may reprove vpon credible information, as *Paul* did the *Corinthians* for their contentions, grounding his reproofe vpon the report of the houſe of *Chloe*, *1. Cor. 1. 11.* which he beleeued to be in part true, *1. Cor. 11. 18.* If the report be not certaine, we muſt onely reprove hypothetically, and not peremptorily.

III. In reproving others, we muſt conſider our ſelues ſpecially our owne weakenes, and beginne the reproofe in our ſelues, if not for the ſame fault we reprove in our neighbour, yet for as great as that (if not a greater) in another kind: this maner of reproving is inioyned by *S. Paul*, when he ſaith, *conſidering thy ſelfe, leſt thou alſo be tempted:* and a man is to conſider himſelfe in three reſpects: in regard of the time paſt, preſent, and to come: in regard of the time paſt, that

that he was as wicked, prophane, & gracelesse as another: yea that he was (as the Apostle speaketh) *darkenesse, and the child of wrath as we as others*: Paul shewes the force of this consideration, when he perswades men to be soft and gentle, shewing all meekenes to all men: a reason taken from the consideration of our owne frailties and sins in time past, for (saith he) *we our selves also were in times past unwise, disobedient, deceived, serving the lusts and diuers pleasures, living in malitiousnesse and enuy, hatefull and hating one another, Tit. 3. v. 2. 3.* In regard of the time present, that he is but a fraile man, ready to fall euery moment, that he is not able of himselfe to thinke the least good thought, much lesse to resist the least temptation, and that whatsoever he is, he is it out of himselfe, by grace in Christ, as Paul saith, *By the grace of God I am that I am.* So that were it not for this preuenting and cooperating grace, he would fall into as great enormities as other men. In regard of the time to come, Consider thy selfe, lest thou also be tempted: remember Pauls Item, *1. Cor. 10. v. 12. Let him that thinketh he standeth, take heed lest he fall*: for if thou hast not bin overtaken with the like sinne, yet thou maiest be hereafter: therefore as thou wouldest haue others to be compassionate towards thee, if thou were in the like case, so be thou to them. The not obseruance of this rule, is the cause that there are so many censorious Catoes, so many seuerer Aristarchs of others mens actions, so many that are sharpe sighted and Eagle eyed, in spying moles in other mens eyes: and as blind as moles or beetles, in discerning the great beams that are in their owne eyes.

IIII. It is very requisite and expedient, that the reproouer be not tainted with the same, or the like fault which he reprooueth in another, least it be said vnto him, *Physician cure thy selfe, Luk. 4. 13.* In that thou iudgest another, thou condemnest thy selfe, *Rom. 2. v. 1.* Therefore David saith not, Let the wicked smite me, or let him that is as deep in fault as my selfe reprove me: but Let the righteous smite me, for that is a benefite, and let him reprove mee, that shall be as pretious oile: that shall not be wanting to my head, *Psal. 141. v. 5.* For albeit in regard of the reproofe it selfe, it be not greatly materiall, yet it is not so expedient, nor so profitable in regard of the reproouer, 1. because he seemeth vnworthy to reprove another, who is to be reprooved himselfe, being as deepe in fault as any: 2. because it will be thought, that he which maketh no conscience to redresse himselfe, will not be so ready to reclaime others, of loue to their persons, or hatred of their sinnes, or zeale of Gods glory; but for pride, or businesse in other mens matters, or vanity, or some such sinister ends.

Aue sumus,
aut fuimus,
vel possumus
esse quod hic
est.

V. All reproofes must be so ministred, as that the party reproofed may be brought to a true sight of his sinne: as also to a lively sense and feeling thereof, and so to a compunction of heart, by reason of it, and of the wrath of God, which attendeth vpon him for his sinne. For the performance of this rule, we haue the example of God himselfe, *Psal. 50. v. 21. I will reprove thee, and set thy sinnes in order before thee*, as also the Prophet *Nathan*, who by the parable conuicted *Dauid*s conscience, and so made him condemne himself, *2. Sam. 12.* And the precept of Saint *Paul*, commanding *Timothy*, that he should so reprove, as that he conuict the conscience of the sinne, when he saith, *Reprove, rebuke, exhort with all long suffering & DOCTRINE*: now this is done by shewing the true meaning of the law, and the curse of God annexed to euery breach thereof, and so by vnfoldng the horrible greatnesse of sinne, to the conscience of him whom we doe reprove. For reproofes which are not thus qualified, are but cold and perfunctory, such as was that of *Elie*, in reproofing his lewd sonnes, *Why doe ye such things for of all this people, I heare euill reports of you: doe not more my sonnes for it is no good report that I heare, 1. Sam. 2. v. 23. 24.* being a meanes rather to cherish sinne in them, then to reclaime them from it. These kinde of reproofes, not vntruly may be compared to hot or hasty healing salues, which draw a faire skin one a fowle wound, which because it is not soundly cured from the bottome, but ouerly healed vpon, doth afterward apostemate or fistulate, and becometh more dangerous and desperate then euer before.

VI. The vineger of sharpe reprehension, must be allaied and tempered with the oyle of milde and gentle exhortation, we may not onely vse the corrasines of the law, but withall we must apply the cordials of the Gospell: bitter pilles of reproofe, must bee sugared ouer with louing & affectionate perswasion: lest the patient abhor the physicke: every man in this case is to follow the skilfull Chirurgion, who doth not alway vse section and ostion in launcing the wound with sharp instruments, but mollifying ointments, mundifying waters, to cleanse and supple the wound, and heale the sore. *Paul* saith: that the seruants of the Lord must be gentle toward all men: and that he must instruct with meeknes them that are contrary minded. *2. Tim. 2. 25. 26.* & in this place he commands the Galatians that they should restore their brethren with the Spirit of meeknes. The word translated [restore] is very emphaticall: for it signifieth to set a bone that is broken, or any member of the body that is out of ioynt: and therefore we are to deale with a man that is fallen, and by his fall hath disordered some member of the new man, as the Chirurgion doth with

a. Tim. 4. 2.

an arme or a leg that is broken, or out of ioynt, to handle it tenderly, and gently, so as it may bee most for his good, and least for his paine. More particularly, this may be done foure wayes.

1. When a man doeth propound the reproofe in his owne person, as *Paul* did, *1. Corintb. 4. 6.* Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and *Apollos*, for your sakes, that yee might learne by vs, that no man presume about that which is written, &c.

2. When a man doeth not directly reproofe another in plaine termes, but closely shewes a mislike of the fact, and conuayeth a reproofe in an exhortation, and so lappeth vp pills (as it were) in sugar: as when a man sweares, not alwaies to say, *thou*, &c. but *yea* and *may* shall serue betwixt vs: what needs this vehemency betwixt vs two? I will as soone take your word, as your oath, &c.

3. When the reproofe is propounded in a parable: as *Nathan* dealt with *Dauid*, *2. Samuel 12.* and as our Saviour *Christ* by the parable of the two sonnes reprooued the Pharisees, *Matthew 21. 28.*

4. When we reproofe a man directly (as at the length *Nathan* did *Dauid*, *Thou art the man*, *2. Sam. 12. 7.*) wee must to carrie our selues, as that the partie may see himselfe rather reproued by God, then by vs: and not to proceed bluntly to worke, to rebuke and censure at the very first: but to vse some preface before hand; as, that we doe that which we doe in loue of his person, for his good, wishing him well, both temporally, the reputation of his name, and eternally the saluation of his soule; and that wee consider our selues heerein, how that we may easily be ouertaken, as he was. These cautions obserued, the inferiour may reprove his superiour, as *2. Kings 5. 13.*

VII. Euery reproofe must bee fitted to the qualitie and condition of him whom we reproofe; and to the nature of the offence for which he is reprooued; we shall fit the reproofe to the person reprooued, if wee consider that a man may reproofe another foure wayes. First, by friendly admonition: and thus one equall is to reprove another. Secondly, by reuerent and submisse exhortation: thus the younger must reprove the elder, the inferiour their superiours. It is Gods commandement that wee should not rebuke an Elder, but exhort him as a father, *1. Tim. 5. 1.* And thus Kings and great Potentates are to bee reprooued, they being *Patres Patrie*. That saying of the Philosopher, *ἡ ἀρετὴ, ἡ ἀδίκησις*, hath place in this case. Thirdly, by sharpe reprehension: thus Elders or superiours are to reprove their inferiours, specially, if the fact bee notorious, scandalous,

or dangerous. *Paul* commandeth *Titus* that he should rebuke the *Cretians*, *amovius*, sharply, that they might be sound in the faith. *Tit.* 1. 13. Fourthly, by due chastisement and correction: thus the superiours must reprove their inferiours over whom they are set, as the father the child, the master the servant, the Magistrate the subject, &c. and thus the inferiour cannot reprove his superiour, nor one equall another, though he doe it with neuer so great mildnes.

Secondly, we shall fit our reprove to the offence committed, if in spirituall wisdom and discretion we put a difference betwixt sinne and sinne, as the Apostle teacheth vs, *1. ad. v. 22, 23. Have compassion on some putting difference: and other save with seare, pulling them out of the fire.* Sinnes committed of humane frailty, or through ignorance, must be distinguished from those of malice, of pride, and presumption, both must be reprov'd, yet after a different manner: for the one must be wonne with gentleness, the other with sharpnesse: the one with lenity, the other with severity, to the one we must come with the pleasant pipe of *Christ*, to the other with the lamentation of *Iohn Baptist*. To the one in the Spirit of *Eli*, to the other in the Spirit of *Moses*. When gentle admonition would take no place, *Christ* thundereth out threats against *Corazin* and *Bethsaida*. And *Paul* threatens severity, when lenity will doe no good. *2. Cor. 13. 2.*

VIII. Every reprove must be administred in fitt time when we may doe the most good: therefore if in wisdom we shall foresee fitter opportunity to winne our brother, we are to take that time, and to omit the present: not to tell him of his fault being drunke, or in the heate of his passion, but after, when he cometh to himselfe, as *Abigail* dealt with *Nabal*. *1. Samu. 25.* For the commandement of God touching reprove, being affirmative, bindeth not to all times, but onely to that which in spirituall discretion we shall iudge the fittest, both to reclaim him, and save his credit. *Salomon* saith, that a word spoken in due time, is like apples of gold, with pictures of silver. *Prou. 25. 11.* Now if this be true of a word spoken in due time, it is much more true of a reprove delivered in due season. There is a time for all things. *Ecclesiast. 3. 1.* And surely if every thing that cometh to passe in the world, have his set time, and opportunity, reprove must needs have his time and season.

IX. Secret sinnes knowne onely to thee or to a few, must be reprov'd secretly, betwixt thee and the party alone: they must not be divulged, but concealed in love, which covereth a multitude of

of sinnes. For if thou hast offended, or if thy brother hath ought against thee, goe thy way, and be reconciled to thy brother. *Math. 5. 23, 24.* If he haue trespassed against thee, or thou hast ought against him, goe and tell him his fault betweene him and thee alone. *Math. 18. 15.* And albeit Salomon say, That open rebuke is better then secret love, *Prou. 27. 5.* yet it makes nothing against this rule: for hee vnderstandeth not that reproofe which is vttered before witnesses, but that private reproofe which is giuen to his face, and not behind his backe, betwixt them two alone. But open sinnes are reproofed openly. 1.

Tim. 5. 10. Them that sinne, rebuke openly, that the rest also may feare.

Which text of Scripture must rightly be conceived: for it is not a generall commandement giuen to all, (as some haue thought, in alleading it to prooue that they may lawfully reprove open swearers, and offenders, and that openly:) but it is a speciall com-

mandement giuen to the Pastours, or gouernours of the Church, that they should reprove those elders, and so consequently all such as were convicted of any crime, by witnesses, and that before all men, that is, before the whole Church, and not before all men, in every place and assembly, where they offend. For we haue no warrant in Scripture so to doe. Secondly, this open disgracefull rebuking of men will rather harden them in their sinnes, then any way reclaime them from sinne. *Augustine* saith well, *Pro pudore incipies defendere peccatum suum, & quem vis correctiorem, facis priorem.*

Thirdly, they might as well say, a man is to be reproofed for every sinne, and that openly before all men, as for open sinnes, because *Paul* saith not, *Them that sinne openly, rebuke before all men*, but *them that sinne, rebuke openly*. Fourthly, the wordes depend vpon the former verse, where it is said, *Receiue not an accusation against an Elder, vnder two or three witnesses*: and then it followes, *Those that sinne, rebuke openly*: that is, those elders that sinne, and haue been first priuately admonished, and after that before witnesses, if they be accused by two or three witnesses; then reprove them openly before all men; that is, before the whole Church.

X. We must carefully obserue the order set downe by our Saviour Christ; *Math. 18. 15.* First, we must trie, whether by private reproofe our brother will be reclaimed; or not, if he be, wee must proceed no further, for then we haue attained the maine end of all reproofes, *If hee heare thee, thou hast wonne thy brother*: If not, we must take one or two, which may witnesse the fact, and that for sundry causes: the first is giuen by Saint *Hieronymus*, vpon the place, That they may witnesse that to be a sinne, for which hee

De verb.
Dom. scnu.
16.

Cal. 2. 228
8. 286. f

is.

is reprovved, and that he is worthily reprovved for the same. The second is laid downe by Saint *August. Epist. 109.* to conuince the party offending, of the act committed, if he should iterate the same again. The third, by *Chrysostome. Hom. 6. in Matib.* to witnesse that he which reprovues, hath discharged his duty, and done what in him lay to win his brother. If he be reclaimed at the second reprove before witnesses, we must proceede no further, but rest there, as before if not, we must relate it to the Church if he heare the Church, there is no further proceedings to be vsed: if he heare not the Church, he is to be excommunicated, and holden as a heathen. Offenders therefore are not to be excommunicated at the very first, but orderly to be proceeded against, and lovingly to be dealt withall, and patiently to be endured, according as the *Apostle* commandeth, *1. Tim. 4. 2. reprove with all long suffering.* It may be objected that *Paul* biddeth *Titus* he should avoid an hereticke after once or twice admonition. *Tit. 3. 10.* Therefore we are not to proceed against offenders according to Christs commandement. *Ans.* That Text makes nothing against this orderly proceeding commended vnto vs by our Saviour Christ. For first this commandement is not given to all, but only to the Pastors (as here to *Titus*) or Bishops, who representing the whole Church, are to give sentence of excommunication. Secondly, it is to be vnderstood of publike admonition in the face of the Church, after that the partie hath bene priuately dealt withall, and if after this admonition, he doe no recant his error, and reforme himselfe, then is he to be reiecte as an hereticke, that is, *euergignus prois, condemned of his owne selfe, Tit. 3. 11.*

Neuerthelesse, there be certaine cases, in which we are not bound to follow this order or manner of proceeding in our reprooves, and they are principally three.

I. When the sin committed tendeth to the hurt of the Church, or common wealth, and there be danger in delay, as also danger to the partie that is priue to it, and doth not detect it, and small hope of hindering of it, (as when a man doth plot treason, or intermedleth in treasonable practises,) in this case the partie offending is not first priuately to be reprovved, but publickly to be detected, and so to be dealt withall of the Magistrate, according to the nature and quality of his offence: for the common good is to be preferred before any one mans private good: better is it that one man perishe, than that the bond of unity should be broken.

II. When the fault is greater if it be committed, then the losse of his credit that committed it, though it be published. For example, if one intend to slay another, and lie in wait for him, in this case

Melius est vt
pereat vnus
quam vnitas.
Hieron.

case, we are not bound privately to admonish the party intending murder, or blood shed, but to detect him to the Magistrate: for his life is to be preferred before the mans credit that sought his life. When Pauls kinsman (to wit his sisters sonne) heard that about 40. men, had conspired together, and bound themselves with an oath, that they would neither eate nor drinke, till they had killed Paul; he doeth not goe and reprove them for this fact, but relates it to Paul: and Paul hearing of it, doth not counsell him to goe and reprove them first, and if they would harken to him, to take two or three witnesses, &c. but sent him straight, to the chiefe captaine, that he might take order to prevent their bloody attempt.

¶ I. When a man is assured private reproofe will doe no good; and that the party offending will not brooke it, nor take reproofe at his hand, he is not to follow that order, and manner of reproofe, but to acquaint them with it, that can and will redresse it. Thus Joseph (as it may seeme,) did not reprove his brethren, because he knew well they would not be bettered by him, (seeing they hated him) but he brought unto his father their euill sayings, Gen. 38. 2. Albeit others say, that their sinne was publike, and therefore needed no private admonition: and others, that he did admonish them secretly, before he did relate it to his father, (although it be not expressly set downe in the text.) Howsoever this example be vnderstood, the rule is certaine, that private reproofe is to be omitted, when it will either doe hurt, or no good.

2. *Beare ye one anothers burdens, and so fulfill the lawe of Christ.*

In this verse, the Apostle propounds another rule, touching brotherly loue, and it dependeth vpon the former, as an answer, to a secret obiection, which might be made vpon the former doctrine, in the 1. verse, in this manner: Thou enioynest vs we should restore our brother, if he fall by occasion into any sinne, in the Spirit of meekenesse: but there are some infirmities in our brethren which cannot be amended nor redressed by brotherly correction: what is to be done in such a case? The Apostle answereth, such infirmities must be borne and tollerated, in these words, *Beare ye one anothers burdens*: And this rule is enforced by an argument taken from the excellency thereof, in that the practising of it, is the keeping and fulfilling of the whole law, in these words, *And so fulfill the Law of Christ.*

First, for the rule: The Apostle calleth slippes, infirmities, and sinnes, by the name of *burdens*, taking his metaphor from travellers, who vse to ease one another, by carrying one anothers burden, either wholly, or in part: that so they may more cheerefully, and speedily goe on in their iourney. Mens burdens are of two sorts: either such as every man is to beare by himselfe alone, without shifting them off his owne shoulder, and laying them vpon other men (Of which we are to intreate, when we come to the fifth verse.) Or such as may be borne of others, as well as of our selues: of these the Apostle speaketh in this place, when he saith, *Bear ye one anothers burdens*: and there are foure sorts of them: First, those whereof our brethren may either be wholly disburdened, or in part eased, such is the heauy burden of povertie, sicknesse, nakednesse, hunger, thirst, banishment, imprisonment, &c. Secondly, the outward and bodily wants, that are in sundrie persons, as blindnesse, deafnesse, maimednesse, lamenesse, &c. Thirdly, personal or actual sins of men, as anger, hatred, ialousie, enuie, &c. Lastly, outward frailties, in the actions of mens liues, (which are not felt oftentimes of those that are subiect vnto them, but are heauie burdens to others with whom they couerle) as curiouse, nicenesse, shew-nesse, selfe conceitednesse, frowardnesse, hastinesse, and such like: The two first sorts, are to be borne three waies. First, by having a holy sympathie, and fellow feeling of them, in weeping with those that weep: and in remembering those that are in bonds, as though we were bound with them, those that are in affliction, as if we were also afflicted in the body, Ebr. 13. v. 3. This was Pauls practise, 2. Cor. 11. 29. *Who is weake, and I am not weake? who is offended and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle. Bear with the weake, 1. Thess. 5. 14. Thirdly, by putting vnder our shoulders, and bearing part of the burden with them, in helping and easing of them in their necessities. Rom. 12. v. 13. Distributing vnto the necessities of the Saints. The two latter sorts (beeing principally meant in this place) are not to be borne by dissembling of them, or yeelding to them, much lesse by holstering men vp in them, or by partaking with them; For albeit the adulterer and vnclane person would gladly make Christ a baud, the thiefe would make him his receiver: and many there are who would be content to shift off their sinnes, in whole, or in part, and lay them vpon the shoulders of others: yet in Gods cause and quarrell, in matters of faith, we are not to yeeld a haire breadth; *Moses told Pharaos, that he would not leaue so much as a horse behind him, Exod. 10. 26.* And Paul would not giue place to Peter and them that were

were with him, no not for a moment, that the truth of the Gospel might continue with them, Gal. 2. 5. They must therefore be borne by disburdening them of them, by gentle and mild admonition, or if they cannot be redressed, by bearing and tollerating of them, in passing by them, as though we did not perceiue them, for as Salomon saith, *It is the glory of man to passe by infirmities*: or Lastly, by praying for them. For if we shall breake the bond of brotherly loue, and Christian societie, by reason of these or such like infirmities, which we see to be in our brethren: we walke not in loue, in that we
 10 beare not their *burdens*, as the Apostle commandeth in this place, and Ephesians 4. *uerse 4. Support one another, ybrough loue*. And surely, this is a most necessarie precept, of great vse and consequence, in the life of man: for except we beare and tolerate the frailties of men, in passing by them in such sort, as I haue said, it is impossible
 15 we should lead a quiet, or comfortable life in any societie. We must seeke for a new world, or leauing the fellowship of men, betake our selues to some solitarie desert, as sundry Eremites, and Anchorites haue done, because they could not (by reason of their froward and wayward natures) digest the manifold inconueniences which they
 20 saw to be amongst men in publike societies.

○ This dutie therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, specially of those that are strong men in Christ: for as in architecture, all stones are not fit to be laid in every place of the building, but some below, as the
 25 fundamentall and chiefe corner stones, to beare vp the weight and burden of the building; others aboue in the wall, that so the whole building may be firme and compact in it selfe: So in the Church, which is the house of God, (where all beleeuers are liuely stones, built vpon Christ Iesus the chiefe corner stone, bearing
 30 vp the whole burden, euen all the infirmities of the Church:) those that are strong must support the infirmities of the weake, that so the whole building beeing compact and knit together, may grow vp to a holy Temple in the Lord. For otherwise the whole frame of the building must needs be dissolved, and come to ruine. It is a
 35 common proverbe among the Italians, that *Hard with hard, neuer makes a good wall*. By which is signified, that as stones cobbled vp one vpon another, without mortar to combine the, make but a tottering wall, that may easily be shaken; but if there be mortar between them, yeelding to the hardnes of the stones, it makes the
 40 whole like a solide continued body, strong and stable; able to endure the shocke of the ramme, or the shot of the cannon: So that society, where all are as stiffe as stones, which will not yeeld a haire,

Rom. 14. 1.

and 15. 1.

Prou. 19. 23.

1. Pet. 2. 5.

Duro con duro non fa bon muro.

one vnto another, one being as fast, as froward, as haffie, as another, cannot be firme and durable. But where men are of a soft ayelding, and relenting nature, giuing place to the stiffnesse of others, and yelding to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one doth beare the infirmities of another. Dost thou therefore seethy brother to be overtaken with some sinne, or to be ouer curious, very froward, too selfe-conceited, abounding in his owne sense, exceeding haffie, &c. beare this his infirmite now; and so he (perhaps) may beare with thee in the like case, another time: or bearethou with his curiousnesse, he will beare with thy dulnesse: beare with his sicklenesse, hee will beare with thy frowardnesse: beare with his hastinesse, hee will beare with thy selfe-conceitednesse. For it is to bee obserued, that the Apostle saith not, that those onely which are strong, should beare the fraileties of the weake, but that both strong and weake, should beare one anothers burdens, it being a mutuall and reciprocall dutie imposed vpon all, because there is none so strong, but one time or other hee may slippe, and fall, and so may stand in need to bee supported even of the weake: the palfie man being sicke, had his burthen (to wit, his bedde) borne, but being restored, could helpe to beare another mans burthen: so if thou beare another mans burthen that is weake, when hee is strong, hee will be ready to beare thine, if need require. God commands, that if we find our neighbours beaſt lying vnder his burthen, wee must lift him vp: how much more ought we to helpe our brethren, lying vnder the burden of sinne? Therefore the strong, are to support the weake, and the weake must (vpon occasion) support the strong: as in the arch of a building, one stone doeth beare mutuallly, though not equally, the burthen of the rest: or as harts swimming over a great water, doe ease one another, in laying their heads one vpon the backe of another: the foremost that hath none to support him, changing his place, and resting his head vpon the hindermost. Thus in a family, the husband must beare with the nicenesse, and frowardnesse of his wife: the wife with the fastnesse or hastinesse of her husband. Those Magistrates, and Ministers, which are too colde and backward in good things, must beare with the ouer great heat, and forwardnesse of their fellow-Magistrates, or fellow-Ministers: and those must beare with them againe, seeing both aime at the same end, the edification of the Church, and the good of the Commonwealth. Thus in Gods prouidence, *Luther* and *Melancthon* were happily ioyned together, and did beare with

August. Ser.
21. de verbis
Apost. Beda
in hunc locū
ex August.

with one another, *Luther* with his softnesse, *Melancthon* with his
 hastinesse; he with his boldnesse, he with his timorousnesse: *Me-*
lancthon did wel temper the heat and zeale of *Luther* with his mild-
 nesse, beeing as oyle to his vineger; and *Luther* on the other side,
 5 did warme his coldnesse, being as a fire to his frozennesse. Thus
 the Apostle commaundeth, that we should beare with the infirmities
 of those that are weak, and not sufficiently catechized in the do-
 ctine of our spirituall libertie purchased vnto vs by Christ, and not
 10 to please our selues too much, but rather to please our neighbour in that
 which is good to edification, *Rom. 15. ver. 1, 2*. For amongst other pro-
 perties of loue reckned vp by *S. Paul*, *1. Cor. 13*. this is not the least,
 that it suffereth all things, *verle 7*. that is, all such things as may bee
 borne and suffered with good conscience, for the good of our bro-
 ther. For looke as a louer doth suffer all things in regard of his loue,
 15 in three respects. First, in vndergoing any labour that may be for
 her good, as *Hercules* did for the loue of *Omphale*. Secondly, in
 bearing patiently all hard measure that is offered him for her sake,
 as *Isaac* did for the loue of *Rachel*. Thirdly, in induring any thing
 that is imposed vpon him, and putting vp what wrong locuer is
 20 done vnto him by her, as *Sampson* did for the loue of *Dalilah*. So
 Christian charity causeth vs to suffer all things. First, *pro fratribus*,
 to indure any labour, cost, or travell, for their good. Secondly, *prop-*
ter fratres, to beare all afflictions for their sakes, as *Paul* saith he did
 for the Church. *2. Tim. 2. 10*. Thirdly, *a fratribus*, to beare wrongs,
 25 and put vp iniuries at their hands, as he did, being shamefully en-
 treated at *Philippi*, stoned, scourged, &c. This must be considered
 of vs all, but specially of such as will giue a man as good as he bring-
 eth, who are but a word and a blow: a lie, and a stab: a word, and a
 writ: such as cannot beare coales, (as they say) nor brooke any li-
 30 tle wrong, nor indure any small frailtie in their brethren. These
 men must remember, that in bearing coales, that is, in suffering and
 forbearing, they heape vp coales of fire vpon their heads, (as *Paul* spea-
 keth, *Rom. 12. 20*.) as also that God doeth beare with them in grea-
 ter matters, even when they wound him with their oathes, *Leuit.*
 35 24. 11. and giue him the lie through vnbeleete, *1. Iohn 5. 10*. as hee
 bare the manners of the *Israelites* in the wilderness. That Christ, ἵνα ὑπομνησθῶν.
Acts 13. 8.
 whose example wee are to follow, hath borne our infirmities, *Esaie*
 53. and doeth ease them, that travell, and are beanie laden, *Matthew*
 11. 28. and therefore wee treading in his steppes, must forbear one
 40 another, and forgive one another, if any man haue a quarrell against ano-
 ther, euen as Christ forgane vs, *Coloss. 3. 13*. Thus, if when wee see any
 sinne in our brother, wee reclaime him from it by reproofes,

exhortations, admonitions, we are Gods instruments, to *save a soule from death, and so doe couer a multitude of sinnes, even before God. Lam. 5 20.* And if, when we perceiue common frailties in our brethren, we shall not stand too much vpon our right, but shall yeeld vnto them in bearing, forbearing, and forgiving, we shall couer a multitude of sinnes before men. 1. Pet. 4. 8.

Thus much touching the rule. Now I proceede to the reason, whereby the Apostle vrgeth the practise of this precept, in these words, *And so fulfill the Law of Christ.* The reason standeth thus: That which is the fulfilling of the law of Christ, must be practised of vs: but the bearing of one anothers burdens, is the fulfilling of the law of Christ: therefore we ought to beare one anothers burdens. For the clearing of this Text, sundry things are to be considered.

I. It may be demanded, what the Apostle vnderstandeth by *the law of Christ?* Answer. Nothing els but the doctrine, precept, or commandement of Christ, enioyning the loue of our brethren. *Ioh. 13. 34. 35. A new commandment giue I vnto you, that ye loue one another, as I haue loued you, &c.* And it is all one, as if he had saide, Beare ye one anothers burdens, and so fulfill the commandement of Christ, who hath after a speciall manner commanded the loue of your brethren. Now the Apostle rather vseth the word *Law*, then *Commandement*, because he would make a clearer Antithesis betwixt the *Law of Christ*, & the *Law of Moses*, so vehemently vrged by the false Apostles: as if he should haue saide, You Galatians are taught to obserue the Law of *Moses*, circumcision, daies, and times, moneths, and yeares, and so yedue indeede. Well, if ye will needs be obseruing of Lawes, here is a Law for you to obserue, beare with the frailties one of another, & so you shall fulfill the most excellent law that euer was, the law of Christ, which is necessary to be kept, whereas the keeping of the Ceremoniall law is but in vaine.

II. *Question.* Why doth Paul call the loue of our brethren, the Law of Christ, rather then the law of nature, or the Law of God, or the Law of *Moses*? seeing it was written in the minde of man in the creation, was given by God himselfe in Mount Sinai, was written by *Moses*, the reliques whereof are yet remaining in the mind of man? Answer. It is so called, because it is a new commandement given by Christ himselfe, after a speciall manner. But it is hereupon further demanded, why this commandement of louing our brethren, should be called a new commandement? To which some make answer, that it is so called, only because it shews

a new manner of louing our brethren, after the example of Christ;
as he hath loued vs. Now this manner of louing our brethren (as *Chry-*
ostome expounds it) is this, that as Christ loued vs freely, not mo-
 5 oued by any amiable thing in vs, nor for any profite that should re-
5 doound vnto himselfe thereby: so we should freely loue one another,
not for any benefit receiued, or expected. But as *Cyril of Alexand.*
vpō Iohn, expounds it, it stands in this, that as Christ loued vs more
 then himselfe, so we should loue our brethren more then our selues.
 But this cannot be the meaning. For *S. Iohn* in his 1. Epist. 2. and
 10 Epist. 2. repeating this new commandement, saith onely, *this is a*
new commandement, that ye loue one another, and neuer ads, as *Christ lo-*
ued vs: the which he should haue done, if these words [*as I haue loued*
you] be an essentiall part of the new commandement, which he
 enioyneth vs to obserue.

15 Besides, our Saviour himselfe saith, a little after, *By this shall all men*
knowe, that ye are my Disciples, if ye loue one another, not adding, as *I haue*
loued you: therefore, the new commandement is laid downe in these
 words, *Loue one another,* not respecting those that follow, as a mo-
 20 dification or limitation, as I haue loued you. Besides, this exposition
 takes it for granted, that the moral law, *Loue thy neighbour as thy selfe,*
 is a certaine rule, by which we are to square our loue, that is, that we
 must begin at our selues, and looke how much we loue our
 selues, so much we ought to loue our neighbour, and no more, and
 that therefore Christ should giue a new commandement of greater
 25 perfection, then that in the law, to wit, that we loue one another
 as he loued vs, that is, more then our selues. But this is a flat mi-
 staking of the Scripture: for the commandement, *Loue thy neigh-*
bour as thy selfe, is no exact rule whereby we are to try and examine
 our loue, (as the Popish doctors, and some others teach.) For then
 30 *Paul* and diuers of the Saints of God, should haue done workes of
 supererogation, more then the law requires, in louing their neigh-
 bours more then themselves, *Rom. 9. 1.* And if it were a rule, it were
 but a leaden and false rule: for we are in some cases bound to loue
 our neighbour, more then our selues, especially if he be a greater
 35 instrument of Gods glorie, in procuring the good of the Church
 or Common wealth, as to loue our godly king more then our
 selues, and preferre his safety and life before our owne, as the *Mra-*
elites did *Dauid*: *Thou art worth tenne thousand of vs,* 2. *Sam. 18. 3.*
 for *Jr.* is a note of similitude, and not of equality, signifying, that
 40 as we loue our selues heartily, and earnestly, and inwardly, wishing
 all good to our selues: with the like sincerity of affection we should
 loue our brethren. So that Christ hath added nothing to the lawe,

*de iussu, vel
 in omne.*
Theophylact.
Sic Hugo de
S. Victor lib.
quest. in E-
pist. ad Rom.
 q. 308.

in commanding to loue one another, as he loued vs. Others say, it is called a new commandement, because it ought to be kept with as great care, and diligence, as though it were new, and had beene now first giuen: for new lawes (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected: and men doe (as it were) antiquate them, accounting them as though they were not.

Others, by a new commandement, vnderstand another diuers or different commandement, for Christ in the beginning of the Chapter, had giuen them a commandement to fly pride, to be humble, to liue at peace, and concord one with another: and then he saith, *But I giue you a new commandement, i. a commandement differing from the former, that ye loue one another.*

The word *New* is often taken in scripture in this sense, as *Exod. 1. 8. There arose vp a new king which knew not Ioseph*: that is, (as the 70. interpreters, and *S. Luke, Ait. 7. 18.* translate it) *another king. Mar. 16. 17. they shall speake with new tongues*, that is, *other, diuers, or different languages*, from their vsuall tongue: for the meaning is not, that they inuented a new language, which was neuer spoken before, but that they spake in a language diuers from that which they vsed before: for it is said, *Ait. 2. 4. They beganne to speake with other tongues*: Thus our Sauour Christ telleth his Apostles, *that he will not drinke any more of the fruit of the vine, till he drinke it new with them in the kingdom of God, Matth. 26. 29.* Where by *new wine*, he meaneth not the liquor or iuyce of the Grape, to preserve animall life: but another different drinke, wherewith he would entertaine all that were invited, and came vnto his table. But these expositions are not so fitte.

I take it therefore to be called a new commandement, either in respect of Christ, or of vs: in respect of Christ two waies: First, Because he renued it, not onely by freeing it from the false glosses and interpretations of the Scribes & Pharises, the Iewish Rabbins: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did neuer so perfectly obserue and keepe the law, as he did. Therefore in regard of the new manner of fulfilling it, it is called a new commandement. Secondly, because he abrogating the ceremoniall Law, and many iudicialls, onely renued this precept of the morall law, in commanding it as his law to the Church. *Ioh. 15. This is my commandement, that ye loue one another*, as if he should say, Though I haue abrogated the ceremoniall law, and antiquated the iudiciall, yet this commandement shall neuer be abrogated: and this I commend.

me add vnto you againe and againe, as my commandement, which
above all others, I would haue you carefully to obserue, as that
whereby ye shall be knowne to be my Disciples. In regard of vs it is
called a *new commandement*, and that in two respects: 1. Because it
being defaced, and almost cleane blotted out of the mind of man
by originall sinne, is renewed againe in the hearts of beleuers, by
the powerfull operation of the Spirit of God, both in their mindes,
and affections: In their mindes, because they are daily inlighte-
ned with the true knowledge thereof, in being taught whom they
ought to loue: viz. not onely their friends, but euen their enemies:
with what kind of loue, to wit, with a feruent loue, not in word,
or tongue onely, but in deed, and truth: and that with free, sin-
cere, and constant loue: in their wills, and affections: in that they
are perswaded by the inward working of the Spirit, to loue: and
are inclined thereto, being turned by grace. Secondly, because
it doth after a peculiar manner belong vnto vs, who are vnder the
New Testament, in the kingdome of grace, seeing that this com-
mandement onely is renewed by Christ, as his owne proper com-
mandement, many others being abrogated: as also because it is dai-
ly written by the Spirit of Christ, after a new manner, in the hearts
of new conuerts: so that they haue not onely a new, that is, a true
knowledge thereof, but also a new, that is, a true sense and feeling
of the power of it in their hearts: in that they are become new
creatures in Christ Iesus. For in him *all old things passe away, and all*
things become new, 2. Cor. 5. For to them the law is no killing letter,
written in tables of stone, but a quickening spirit, as being written
in the fleshy tables of their hearts. This seemeth to be the true, full,
and proper meaning of these places: for thus S. Iohn 1. Epistle 2. 8.
doeth expound it, when hee saith, that *it is true in him and in you*, in
the sense before specified: both in regard of Christ, and the beleue-
ers in Christ.

III. *Quest.* Seeing the commandement of louing our bre-
thren, is called the law of Christ and a new commandement, is
not the Gospell a new law? *Answer.* In no wise: for albeit the Law
and the Gospell agree in sundrie things, as first in the Authour, God
being the Authour of them both, of the Gospell, *Rom. 1. 1.* of the
Law, *Rom. 7. 12.* Secondly, in that both of them were preached,
knowne, and vnderstood in both Testaments: the law being writ-
ten in the heart of man in the creation: the Gospell preached to
our first parents in Paradise, immediately after the fall, and repea-
ted againe and againe to the Patriarkes and Prophets, from time to
time. Thirdly, in the generall matter, and end of them both, in that
both

both the Law and the Gospell, require righteouſneſſe in him that would come to life eternall. Fourthly, in this, that they confirme and eſtabliſh one another, in that the law commanding iuſtice and iuſtifying none, ſhewes that a man is iuſtified by the free gift and grace of God, and that Chriſt is the end of the Law to every one that beleueth. In that the Goſpell iuſtifieth not by workes, but by faith, and yet ſo, that we doe not by our faith abrogate the law, or make it of none effect, but rather eſtabliſh it, and that in two reſpects. Firſt, becauſe by faith wee apprehend the righteouſneſſe of Chriſt, and ſo in him (who hath fulfilled the Law for vs) wee fulfill it, and ſo eſtabliſh it. Secondly, becauſe hauing our hearts purified by faith, we liue no more according to the fleſh, but according to the Spirit, and ſo by inchoate obedience wee fulfill the law.

Laſtly, in the end, in that both the Law and the Goſpell tend directly to the manifeſtation of the glory of God.

Yet they differ in ſue things. Firſt, in the manner of revealing: the law before the fall was perfectly knowne by nature, and ſince the fall in part, *Rom. 2. 15.* The Goſpell is not knowne by nature, neither was it ever written in mans heart, before, or after the fall, as *Paul ſaith, 1. Cor. 2. 9. Thoſe things which the eye hath not ſeene, nor the eare heard, nor the heart of man conceived, are they which God hath prepared for them that loue him:* therefore the Goſpell is called a myſterie, *Rom. 16. v. 25, 26.* Firſt, becauſe the doctrine of the Goſpell was made knowne to men and Angels by the reuelation of God, *Eph. 3. 5. and 9.* Secondly, becauſe there is required a ſpeciall reuelation, and worke of Gods Spirit, before a man can yeeld aſſent vnto it. Therefore *Paul ſaith, Wee haue not receined the ſpirit of the world, but the Spirit of God, that we might know the things that are giuen to vs of God, 1. Cor. 2. 12.* Secondly, in the ſubieſt or doctrine it ſelfe, and that in two reſpects. Firſt, the law preacheth nothing, but absolute iuſtice to the tranſgreſſors thereof: the Goſpell ſheweth how iuſtice is qualified with mercy: from all things from which ye could not be absolved by the law of Moſes, by him every one that beleueth is iuſtified, *Actes 13. 39.* Secondly, the Law teacheth what maner of men we ought to be, and what we ought to doe, that we may come to eternal life, but ſhewes not how we may become ſo indeed: the Goſpell teacheth, that by faith in Chriſt, we may be ſuch as the law requires. *God hath made him to be ſinne for vs; who knew no ſinne, that we might be made the righteouſneſſe of God in him, 2. Cor. 5. 21.*

Thirdly, in the obiect, The law is giuen to the vniuſt and lawleſſe, vngodly, and prophane, *1. Tim. 1. 9, 10.* that it may ſhew them their finnes,

sinnes, and the punishment thereby deserved, and so may accuse and condemne them: the Gospel is to be published and dispensed onely to the penitent, which are contrite and broken in heart, and mourne for their sinnes, *Matth. 11. lsa. 57. Luke 4.*

1111. The Law promisetli eternall life, vpon condition of workes: *Doe this, and liue: If thou wilt enter into life, keepe the Commandements.* The Gospell promisetli eternall life freely without any condition of workes. *Romanes 4. 5. To him that worketh not, but beleeueth in him that iustificth the vngodly, his faith is counted to him for righteousness. Rom. 3. 21, 22. The righteousness of God is made manifest without the Law, by the faith of Iesus Christ, vnto all, and vpon all that beleeue.*

V. In the effects. The Law is no instrumentall cause of faith, repentance, or any sauing grace: it is the minister of death, *2. Cor. 3. 7. causing wrath, Rom. 3. 19.* But the Gospell causeth life: it is the grace of God which bringeth saluation, *Titus 2. 11.* For this cause Paul calleth the Law, a dead, or killing letter: the Gospell, a quickening spirit, *2. Cor. 3.*

Fourthly, it may be demaunded, whether any man bee able to fulfill the Law, considering that Paul biddeth vs beare one anothers burdens, and so fulfill the Law of Christ? Answer. No meere man can perfectly fulfill the Law in this life. This conclusion S. Paul proueth in sundrie of his Epistles, specially by these arguments.

First, by the great and generall deprauation of nature, which remaineth in part euen in the regenerate, staining their best actions, and making them like a menstruous cloath: confessing withal, that his best workes are not answerable to the law, by reason of the remainders of originall corruption, *Rom. 7.* Now perfect fulfilling of the law, cannot stand with corruption of nature, and transgression in life. For a corrupt fountaine cannot send forth sweet waters: neither can a corrupt tree beare good fruit. Saint Iames saith, *Hee that offendeth in one, is guilty of all:* and the Scripture pronounceth him accursed, *that abideth not in all things written in the booke of the law to doe them.* Popish Doctours answer, first, that originall corruption (which they call the fewell of sinne) and the first motions to euill, preventing all consent of will, are indeed in the regenerate; but they are no sinnes properly. But it is false which they teach. Forevery transgression of the Law, is a sinne, as Saint Iohn defines it, *1. Iohn 3. 4.* but these are transgressions of the tenth Commandment: For it either forbiddeth these first motions, whether they bee *primò prima*, or *secundo prima*, (as Schoole-men speake)

Fomes peccati.

or

or it forbiddeth nothing but the motions, which are with consent of will, which were forbidden in the former commandments, and so in effect there are but nine commandments, the tenth forbidding no speciall sinne.

Rom. 7. 23.

Againe, *Paul* teacheth, that these motions preventing all consent of will, are formally opposed to the law, *I see another law in my members, rebelling against the law of my mind.* Secondly, they answer, that *Paul*, Rom. 7. speakes not of himselfe, but in the person of the vnregenerate, according to the opinion of *S. Augustine.* Answer. *Augustine* indeed was once of that iudgement, but hee after retracted that opinion, (as it is manifest out of his booke of *Retractions*, and the 6. Booke, against *Julian* the Pelagian,) and that for these reasons. First, because *Paul* saith, *To will is present with mee: and, I doe not the good I would: and, I delight in the law of God concerning the inward man:* all which are proper to the regenerate, and cannot bee affirmed of the wicked. Secondly, because he makes mention of *the inward man*, which is all one with the new man, or the new creature: which agreeth onely to the regenerate. Thirdly, because he saith, *He is led captiue to sinne,* verse 23. whereas the wicked are not drawne to sinne by force, against their willes, but runne riot of their owne accord into all wickednesse, as the horse rusheth into the battell, *Ierem.* 8. 6. Lastly, in that he cries out in a sense and sorrow for his sinnes, *O wretched man that I am, who shall deliuer mee from the bodie of this death?* verse 25. which can not bee the voice of the vnregenerate, for they feelee not the burden of their sin, nor desire to be eased of it, but take delight and pleasure in it. His second reason is this: such as our knowledge is, such is our loue of God and man: but our knowledge is onely in part: therefore our loue is but in part, and therefore there is no perfect fulfilling of the law. The aduocates of the Romish Church answer, that our knowledge, loue, and obedience, are perfect for the condition and estate of this life, as we are *viatores*, which is sufficient: though they be not perfect for the condition of the life to come, when we shall be *comprehensores*, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: one, for the tearme of this life, which is to loue God about all things, and our neighbor as our selues. The other after this life, and that is to loue God with all the soule, with all the powers and faculties of the soule, and with all the strength and vigor of all these powers.

And this distinction they make to be the ground of their opinion, touching the fulfilling of the law, and iustification by workes, &c. But it is a sandy foundation, and therefore that which is built vpon

upon it, cannot stand. For besides that it is a fond and frivolous distinction forged by Schoolemen, without warrant of Scripture, or consent of Antiquitie; it is manifestly false. For there is one onely rule of righteousness, and not two: one onely generall sentence of the Law, more vncchangeable then the Lawes of the Medes and Persians, even as vncchangeable as God himselfe: which is, that, *He which committeth not in all things, written in the Law to doe them, is accursed.* So that he which loveth not God with all his soule, minde, and might, with all his *valde suo*, that is, with all the faculties of his soule; and all the powers of all these faculties, and that in this life is accursed. And it is absurd which they teach, that a man is not bound for the reame of this life, thus to loue God, but onely in the life to come. For looke what man could doe by creation, in the estate of innocency, the same and so much the Law requires at his hands in the state of Apostacie. But Adam by creation could loue God with all his soule, with all the faculties of his soule, and all the powers of all these faculties: therefore the same perfect, absolute, and entire obedience is now required at his hands. For the sentence of the law, *Cursed is he that committeth not in all things, &c.* is not onely given to men glorified, but to those that are in the state of grace. And *S. Paul* doth so apply this sentence to men even in this life, that he pronounceth all that are of the workes of the Law, to be vnder the curse. Again, if this were so, the Iewes had no cause to feare the severitie and strictnesse of the Law, as they did: when they said, *If we heare the voice of the Lord any more, we shall die:* considering they were able to keepe and fulfill it, according to this Popish opinion. Neither would God have promised them a Messias, or Mediatour to redeme them from the curse of the law: but wold rather have comforted them in that, their so great feare and astonishment, by giving them to vnderstand that they were not bound to the full and perfect fulfilling of the law for the time of this life;

Exod. 10. 19.

Deut. 18. 16.

Deut. 18. 18.

Besides, the patheticall exclamation of *Paul*, *O miserable man that I am, &c.* Rom. 7. 24. and that saying of *Peter*, in calling the law, *A burden*, which neither we nor our fathers were able to beare, *Act. 15.* should be childish and ridiculous, if that which is impossible in the law (as *Paul* speakes) did not appertaine vnto vs.

Rom. 8. 3.

The third argument. If a man could fulfill the Law, he should not stand in need of a Mediatour. For if righteousness be by the Law, *Christ* died in vaine, *Gal. 2. 21.* It is answered, that *Christ* dyed in vaine, if men by the strength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and so his death

is not in vaine: for by vertue of the obedience of Christ, we are enabled to fulfill the law. But this were to make Christ no Saviour, but onely an instrument, whereby we fulfill the Law, and are our owne Saviours; whereas the Scripture saith, that *hee is made vnto vs righteousness*, 1. Corinth. 1. 30. not that wee are made righteous by him. That *wee are made the righteousness of God in him*, 2. Corinth. 5. 21. not by him, as an instrument. That *we are complete in him*, Coloss. 2. 10. and not complete of our selues, by him.

Lastly, the Scripture shotteth vp all men vnder sinne, even the most sanctified, *Rom. 20. 9. 1. Iohn 1. 9. Iob* confesseth he cannot answer one of a thousand, *Iob 9. 3. and Dauid* saith, *If thou, Lord, shalt marke what is done amisse, who can abide it? Psalm. 130. 3. and Paul* saith of himselfe, that *hee found no meane to performe that which is good*, *Rom. 7. 18.* Hee saith further, that it is impossible to bee kept, by reason of originall corruption, *Rom. 8. 3.* It is answered, that all these places and examples must bee vnderstood of veniall sinnes, which make men sinners indeed, yet are not against, but beside the Law; and therefore though a man commit them, yet he may fulfill the lawe for all that. *Answer.* The common receiued opinion in Schooles, that some sinnes are mortall, others veniall of their owne nature, is a witleffe distinction. For if all sinnes deserue death, as *Paul* teacheth, *Romans 6. 23.* either veniall sinnes are no sinnes, or they must needs deserue death. *Moses* saith, that *he that abideth not in all things written in the Law, is accursed*, *Deuter. 27. 26.* where the wordes, *this Law*, may not be restrained, onely to the Catalogue of great and hainous sinnes, which are there reckoned vp, but extended to all sinnes, as *Paul* applies it, *Galat. 3. 10.* pronouncing him accursed, *that continueth not in all things written in the Law; not this Law.* So that every sinne, even the least sinne in thought, makes a man subiect to the curse, and so in rigour of diuine iustice, deserues eternall death. And it is but a poore shift, to say that some sinnes are against the Law, as all mortall sinnes, and others beside the Law, as veniall. For the doing of that which God forbiddeth, is a sinne, not beside, but against the Lawe. But idle words, iesting, and gybing, &c. (which the Popish Doctors account veniall sinnes,) are expressely forbidden in the word, *Matthew 23. verse 36. Of every idle word that men shall speake, they shall giue account at the day of iudgement.* And *Paul* forbiddeth all foolish talking, and iesting, as things vacomely, *Ephesians 5. 4.* Therefore they are not beside, but flat against the Lawe. Secondly, they answer, that these places and the like are to be vnderstood of seuerall

all workes, and actions of the Saints, whereof some were good, as Davids sparing of Saul, &c. Some euill, as his adultery, murder, and numbring of the people: and not of the same particular workes. *Answer.* It is false. For *Paul* speaking of the same indiuiduall worke, saith, that it is partly good, and partly euill, *I finde, when I would doe good, that euill is present with mee, Rom. 7. 21. In my minde I serue the lawe of God, in my body the lawe of sinne,* verse 25. And the Prophet saith, that all our righteousnesse is as a menstruous cloath, *Isai. 64. 4.* Therefore every good worke is stained with sinne.

Thus much shal suffice to shew, that it is impossible for any man in the time of this life to fulfill the Law. The reasons alledged to the contrary, are sufficiently answered before, Page 150. &c. To which place I referre the Reader.

It may further be said, if we cannot perfectly fulfill the law, why doth *Paul* command vs to beare one anothers burthens, and so to fulfill the law of Christ?

Answer. The law is said to bee fulfilled three wayes. First, by personall obedience, and thus Christ onely fulfilled it. Secondly, by imputed obedience, thus the regenerate fulfill it in Christ, bee being their righteousnesse, *1. Cor. 1. 30.* and they complete in him, *Coloss. 2. 10.* Thirdly, by inchoate obedience, thus *Zacharie* and *Elizabeth* are said to walk in all the commandements of the Lord, without reproofe, *Luke 1. 6.* And thus all the faithfull fulfill the Law, in labouring to obey God in all the Commandements, according to the measure of grace received: and thus wee are said to fulfill the Law in this place, God accepting the will for the deed. Wee are further to consider, that fulfilling of the Law is sometime opposed to the transgression of the Law, as *Iames 2. 10.* in which sense no man euer did, or can fulfill it, except Christ, God and man, who for this cause is said to bee the ende of the law for righteousnesse, to every one that beleeueth, *Romanes 10. 4.* Sometime it is opposed to hypocrisie, and dissimulation, as *1. Iohn 2. 4. 5.* and thus all the Saints fulfill it, in that they indeauour to mortifie their corruptions, and in all things to approoue their hearts and liues to God, in keeping faith and a good conscience. In which sense, *Paul* heere biddeth vs to fulfill the Law of Christ, in performing duties of loue, and bearing one anothers burthens. It will be said, if the law can no otherwise bee fulfilled, then by inchoate obedience, to what end serueth it? *Answer.* It hath a threefold vse even since the fall. First, it serueth to restraine the outward man, by keeping men in order, through the feare of punishment, of which vse *Paul* speaketh, when he saith, that the law

is not giuen to a righteous man, but to the lawlesse and disobedient, &c. 1. *Tim.* 1. 9. Secondly, to arouse the droulie conscience: and this it doth many waies. 1. By revealing sinne; for by the law commeth the knowledge of sinne, *Rom.* 3. 20. 2. By revealing the wrath and anger of God for sinne, for the law causeth wrath, *Rom.* 4. 15. 3. By convicting the conscience of sinne. When the commandments came, sinne remained, *Rom.* 7. 9. 4. By arraigning and condemning vs for sinne, for the law is the minister of death, *2. Cor.* 3. 7. and so putting vs out of all heart in our selues, it causeth vs to flie to the throne of grace, and so is our schoolemaster to bring vs to Christ, *Gal.* 3. 24. Thirdly, it serues as a rule of good life: David saith, that the word of God (specially the law) is a lantern to his feet, and a light to his paths, *Psa.* 119. 105. So that though a regenerate man be not vnder the law, in regard of iustification, or accusation, or coercion, or condemnation: yet he is vnder it, in regard of direction, and instruction, for it shewes what is good, what is euil, what we ought to do, and what to leaue vndone. Lastly, whereas Paul saith, *Bear ye one anothers burthens, and so fulfill the law of Christ.* The word *SO* hath great emphasis, for it implies the manner how the Galatians, and all men are to fulfill the law, not by obseruing circumcision, daies, or times, moneths, or yeares, as the false apostles taught: but by bearing, forbearing, and tolerating the infirmities of their brethren. It may not vnsightly bee applied to the religious orders of *Franciscans, Dominicans, Carthusians, &c.* Let them not thinke that they keepe the law, by abstaining from flesh, by whipping themselves, by single life, counterfeit fasts, voluntary povertie, regular obedience, &c. But let them comfort the afflicted, relieue the distressed, beare with the weake, support one another in loue, and *SO* they shall fulfill the law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when he is nothing he deceiueth himselfe in his imagination.

In this verse the Apostle remooues an impediment, which hindereth most from performing the former dutie of bearing others burthens, and that is, a vaine conceit and imagination they haue of their owne excellency, farre aboue their brethren: in thinking themselves too good to doe any dutie or seruice vnto them, to be their packhorses to beare their burthens. This vaine imagination and swelling conceit (which puffeth vp the most) the Apostle laboureth to purge in this place, when he saith, *Hee that seemeth to himselfe, &c.* where by the way we may obserue the method of the Apostle, first, to giue rules of direction; after to remove impediments

diments which may hinder our obedience. 2. Wee see here the force of the word, which searcheth the secrets of the heart, *Hebr. 4. 12. in that it casteth downe the imaginations, and euery high thing that is exalted against the knowledge of God: and bringeth into captiuitie euery thought to the obedience of Christ, 2 Cor. 10 4.* In the words we may obserue these foure things: 1. That men are nothing of themselves. 2. That though they be nothing, yet they seeme to themselves to be somewhat, and that of themselves. 3. That in so doing, they deceiue themselves. 4. The remedies against the overweening of our selves.

For the first: it may be demanded how it can be truly said, that men are of themselves meere nothing? Is he nothing that is created after the image of God, in holinesse and righteousness? Are princes and Potentates nothing that are called Gods in Scripture? Are they nothing that prophesie, and worke miracles? *Answer. Paul speaketh not of the gifts of God, bestowed vpon men, but of the men themselves: and of them, not as they were in the state of innocency before the fall, but as they are now in the state of corruption and apostasie, or in the state of grace, as they are considered of, in, and by themselves. Thus euen spirituall men are nothing of themselves: (for of them especially the Apostle speaketh, as it may appeare out of the first verse.)*

For first, all are by nature the children of wrath, and firebrands of hell. 2. The gifts of God bestowed vpon vs, whether of nature or of grace, are not ours, but Gods, the giuer of them. Therefore no man may arrogate more vnto himselfe, then another in regard of them, seeing all of vs are but stewards, and the things we haue, are but talents, left vs to imploy to our masters aduantage. *If thou hast receiued them (saith Paul) why bo:istest thou thy selfe, as though thou hadst not receiued them?* 3. Be it that a man be in Christ, and sanctified, yet hee hath no greater right to the merits of Christ, nor greater part in them, then he which is lesse sanctified: for though sanctification hath degrees, and a certaine latitude, yet iustification hath none. So that a man is in truth nothing of himselfe. 1. Because he hath his being and beginning of nothing, and ten letch of his own nature to corruption & nothing. 2. In that he is not that which he imagineth himselfe to be. 3. I though he haue some gifts and graces of God, yet is hee nothing, because he is farre short of that which he ought to be, *1. Cor. 8. 2.* Vpon these considerations *Abrah. m.* acknowledgeth himselfe to be but dust and asbes, *Gen. 18. 27.* *Dauid* comparing himselfe with the magnificence of *Saul*, saith, *What am I, or what is my fathers house? 1. Samuel 18. 18* Nay

whether we consider man absolutely in himselfe, or relatively in respect of other creatures, as those glorious bodies, the Sun, Moone, Starres, we may say with the Prophet David, *Lord what is man, that thou art mindefull of him, or the sonne of man, that thou regardest him?* *Psal. 8. 4.*

Paul confesseth himselfe to be nothing, in, of, or by himselfe: but by the grace of God (saith he) *I am that I am*, 1. Cor. 15. 10. And againe, *I was nothing inferiour to the very chiefe Apostles, although I am nothing*, 2. Cor. 12. 11. The Apostle affirmeth of every man, *which thinke he knoweth something, that he knoweth nothing as he ought to know*, 1. Cor. 8. 2. and of many, that they are puffed vp and know nothing, 1. Tim. 5. 4. For a swelling conceit, and emptines, vsually goe together.

The second general thing to be obserued in the words, is this, That it is naturall for men to thinke too well of themselves, to magnifie themselves aboue others, in their conceits, and in a manner to deifie themselves: and to nullifie others in comparison of themselves: and this overweening of a mans selfe, is a branch of pride. For a man looking vpon himselfe through the spectacles of selfe-loue, doth thinke every small gift of God, which he seeth to be in himselfe, to be farre greater then in truth it is: imagining meere shadowes, to be substances, or molehills, to be as bigge as mountaines. For as a man that is in loue, doth thinke the blemishes and deformities in his loue, to be ornaments, which make her more beautifull: So these with *Narcissus* are in loue with themselves, and dote vpon their owne gifts, iudge the vices which they see to be in themselves, to be vertues. *Simon Magus* though a wicked wretch, a limme of the Deuill, a forcerer, &c. yet had this conceit of himselfe, and gaue it out also, that *he was some great man.* *Act. 8. 9.* to wit, the great power of God; verse 10. The Church of *Ladicea*, thought *she* was rich and increased with goods; and had neede of nothing: whereas *she* was wretched, and miserable, and poore, and blind, and naked. *Apoc. 3. 17.* And so the skarlet strumpet thought her selfe a Queene, and that *she* was out of all daunger of downefall, when *she* was already fallen. *Apoc. 18. 2. 7.* Yea this corruption is so naturall, that euen the regenerate themselves, who are in part sanctified, are tainted therewith: and generally, they that haue received greater gifts of knowledge, of sanctification, &c. are most ready to overweene their owne gifts, except God giue them grace to resist this temptation: for *knowledge puffeth vp* 1. Cor. 8. 1. The Apostles themselves contended which of them, should seeme to be the greatest, *Luke 22. 24.* Yea in all ages there haue beene some in
the

the Church overweening themselves, as in Christs time the Iustitiary Pharisees: after them, the *Catharists*, or *Puritanes*, who both proudly and odiously called themselves by that name, thinking themselves without sinne: the *Danatists*, that they weare a Church without spot or wrinkle: the *Iovinianists*, that a man cannot sinne after the lauer of regeneration. The *Pelagians*, that the life of a iust man in this world, hath no sinne in it at all: and of later times the *Semi-Pelagian* heretike, who will be something of himselfe, and will haue some stroke in his first conuersion, and will concurre with Christ in the worke of Iustification. It will be said, Papists ascribe all the praise to God. *Ans.* So did the Pharisee, *Luke 18. 11.* and yet a wicked Iustitiary for all that. Now all this ariseth from sundry causes: the first is, the bitter roote of pride, that was in our first parents, when as they affected a high-
 15 or place, in desiring (through discontentment of their owne estate) to deifie themselves, and become equall to the highest Maiesty, in knowing good and euill.

The second is, the overmuch considering the good things we haue, as when the Pharisee considered that he gaue tithe of all that he possessed, that he fasted twise a weeke, that he was not thus and thus, as other men. *Luke 18.*

The third is, the comparing of our salues with the infirmities that we see to be in others: the Pharisee was puffed vp, by comparing himselfe with extortioners, vniust men, adulterers, and with
 25 the Publican.

The fourth is, the false flattering, and applause of men, which sooth vs vp in our humours, in periwading vs to be that which in truth we are not, as the people flattered Herod, when they gaue a shout, and said, *The voice of God, and not of man. Act. 12. 22.*

The third point is, that they which thus overweene their gifts, in thinking themselves somewhat when they are nothing, doe notably deceiue themselves: as those that thinke they haue the substance, when they haue but the shadow; as those that dreame they are Kings or Princes, being in truth but bale persons:
 35 or to vse the Prophets similitude, *Esay 29 8.* Like as an hungry man dreameth and behold bee on seth, and when he awaketh his soule is empty: or like as a thirsty man dreameth, and loe bee is drinking, and when he awaketh behold he is famt, and his soule longeth. Men are deceived two wayes, either by others, or by themselves: by others, as by
 40 flatterers, they are deceived occasionally; by themselves casually, or properly. For he that doth iudge himselfe to be that which indeede he is not, he may haply please himselfe, but he doeth but

φθισμα

ἀποστρέφει
αὐτήν.μαρτυροῦμαι
ἐαυτῶν.Plutarch. in
Alexandro.

please himselfe in an error: for in truth hee deceiueth himselfe in his imagination: the Apostle *Iames* saith, *If any man seeme* (specially to himselfe) *to be religious, and yet refraineth not his tongue, hee deceiveth his owne heart, his religion is vaine, Iam. 1. 26.* So likewise, they that are onely hearers of the word (and therefore thinke that all is well enough with them, though they be not doers thereof) deceiue their owne selves, Iam. 1. 22. And verily this corruption is so great, that as men can be content to be deluded by flatterers, and clawbackes, which please them in their itching humours: so they willingly suffer themselves to be deceived, even 10 by themselves, to the end that they may appeare to others to bee that which in truth they are not: that so they may aduance and magnifie themselves in the account of the world. For as *Alexander the great*, being in India, caused his souldiers to make and leaue behind them bittes and horse-shoes, of an extraordinary great- 15 nesse, huge speares, maske shields, bigge helmets, long swords, and other furniture for horse and man, sitting rather Hippocentaur or Giants, then men of ordinary stature, and all to the end it might befall in future time, that Alexander was a mighty Monarch indeed: So many there be, who (setting the faire side outward) make 20 goodly glorious shewes in the eies of men; and so would haue other to thinke of them accordingly, (farre above their desert) that posterity might iudge them to be that which indeed they are not: and so with *Alexander* in deceiuing others, they wittingly deceive themselves. Which spiritual guile of deceiuing our selves in matters 25 touching our saluation, is most dangerous, when men delude themselves, in periwading themselves falsely, that they know sufficiently that God is to be loued above all, our neighbour as our selves, (which is as much as al the preachers in the earth can say:) that they beleeue, when in stead of faith, there is nothing but damnable pride 30 and presumption: that they repent, when it is nothing but deceitful counterfeiting, and hypocrisie. Besides the danger, consider the indignity of it: men can abide nothing lesse, then to be deceived and circumvented by others, and yet, behold, they are deluders & deceiuers of themselves: and that which doth more aggravate the 35 indignity of it, in such things as ought to be best known and most familiar vnto them, wherein it is a shame they should be deceived, viz. in the knowledge of themselves, and that which is yet more, in a matter of greatest moment, in the saluation of their soules. What maruaile therefore is it, that men should be deceived by the seducer of all seducers, the diuell, who are so easily deceived of themselves, or rather willing to deceiue themselves?

Further

Further obserue, that proud conceited persons, such as haue an overweening of themselves and their gifts, and of all men thinke fowlesorne to be deceived, euen they are easiliest deceived, yea and that of themselves: for so the Apostle saith, *He that thinketh that he is somewhat, &c. deceiveth himselfe in his imagination.*

Againe, marke hence, that no men, be their gifts neuer so rare, their callings neuer so hie, their places neuer so great, are too good to beare other mens burdens; for they that thinke themselves to be somewhat, some great men, that is, too good to put vnder their shoulders to beare the frailties, and infirmities of their brethren, doe nothing herein but deceiue themselves. Princes and Potentates of the earth are prophesied by *Esay*, chap. 49. vers. 23. to be nurcing fathers, and nurcing mothers vnto the Church, not onely by nourishing and defending it, (as the nource her child) but also by bearing with the frailties and wants which are therein.

Lastly, consider that this selfe-conceitednesse, and overweening of a mans selfe, is the very bane and poyson of loue; for it maketh proud men thinke themselves too good to become packehorses, or drudges to beare other mens burdē, to become seruiceable vnto them in any duty of loue, or to tolerate their frailties, or to yeeld of their right, or to suffer iniuries at their hands, or to put vp any little indignity, without stomacke and discontent: because they imagineth themselves euery way better then their brethren, and therefore ought to be tolerated, but not so bound to tolerate and beare with others; So that where selfe-loue is, there is no true brotherly loue. It was well said of the Poet, *Non bene conueniunt, &c. maiestas & amor.* It may be said, may not he that is priy to his own vertues, in conscience of his owne worth, iudge himselfe to be somewhat, that is, to be that which indeed he is, or to haue a greater measure of knowledge, grace, & other gifts, then they that haue lesse?

Answer. He may. For humility is not sottish: the master in humility cannot thinke his scholler more learned then himselfe; except he shall thinke against his conscience. For that saying, *Let every man thinke better of another, then of himselfe,* must be reitained onely to equals, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apostle in that place, speaketh not of the giftes and graces bestowed vpon men, but of the persons themselves, and of them, not so much as they are in the account of men, as in the account of God, For he saith

Phil. 2.4.

not, *Let every man thinke another more learned, wise, discrete, sober then himselfe* (for so he may thinke against his conscience) but *Let every man thinke another* (that is, any other that is his brother in the Lord) *better then himselfe*, to witte, before God. And this every man may doe with good conscience, for albeit another shall outwardly seeme more ignorant, negligent, backward, in matters of religion then himselfe, yet for any thing he knoweth, he may be higher in the fauour of God, then he. And therefore though a man erre in thinking of another, better then of himselfe, yet he shal not doe any thing against his conscience. Thus the *Publican* accounted the proud *Pharisee* better then himselfe. For he held him as iust, himselfe not worthie to looke vp to heaven: yet herein he sinned not, nay he is commended for it, though he erred in his iudgement of the *Pharisee*. And so it the *Pharisee* had reputed the *Publican* better then himselfe, that is, higher in Gods fauour then himselfe, he had not sinned, nor done against his conscience. For though he might iudge himselfe more iust then the *Publican*, in regard of his life past, yet for his present estate before God he could not. Though *Dauid* knew in the particular quarrell betwixt *Saul* & him, that *Saul* was vniust, and he innocent, yet if he should haue thought better of *Saul* in generall, then of himselfe, he should but haue done his duty.

The fourth and last point, containeth the remedies of this euill, which are the rather to be considered, because it is a great sinne, one of those seven which the Lord doth most of all detest, *Prov. 7. 15* 17. a dangerous sinne, hauing a heauy woe attending vpon it, *Woe to them that are prudent in their owne eyes. Isa. 5. 21.* a sinne almost incurable, *Seekest thou a man that is wise in his owne eyes? there is more hope of a foole then of him. Prou. 26. 12.* therefore the remedies are more carefully to be knowne, and applied. The remedies are specially fine.

The first is, to looke our selues in the glasse of the Law, which will shew what we are without flattery, or partiality: and by it we shall see nothing in our selues but the vgly shap of Satan, cleane defacing the image of God, and that in vs there dwelleth no good thing (as *Paul* saith of himselfe, *Rom 7. 18.*) that there is nothing but vanity in our mindes, rebellion in our wills, a confused ataxie in all our affections, transgression in our liues. The viewing of our harts and liues in the Law, and the considering of our wretched estate, in that we are vnder the fearefull curse, which is a thunderbolt annexed to every breach thereof, will drive vs out of all conceit of our selues, from our selfe-love, and self liking:
nay,

say, it will make vs goe out of our selues, not onely to deny our selues, as Christ commands, but even to abhorre our selues, repenting in dust and asbes, as Iob did, chap. 42. 6. causing vs to become flat nothing in our selues, that we may be something in Christ, as Paul saith, 1 Cor. 3. 18. *Let no man deceiue himselfe: If any among you seeme to be wise in this world, let him be a foole, that he may be wise.*

Secondly, when we feeble our selues to be tickled with the itching humour of selfe-loue, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our owne euills, sinnes, blemishes, imperfections (for there is no man but hath one or other) a soueraigne remedy against it, and so (as it were) drive away one poison with another. Asto call to minde some great deformity that is in our bodies, some great infirmity that is in our minde, some crosse or misery in our outward estate, some vile and abominable sinne which we haue committed, and the horrible punishment, to the which we are lyable by reason thereof: and no doubt but the serious consideration of these, or any of these, will be a-uaileable, to nippe pride in the bud, and kill the serpent in the shell: and in so doing we shall with the Peacocke, now and then cast our eyes downward, to our feete, the fowleest and vglyest things we haue: and not alway stand in admiration of our gay feathers, and glorious traine.

Thirdly, we must consider that the things for which we looke so high, and swell so in our owne conceits, are not our owne: but lent vs for a time. *For what is there, that thou hast not receiued? whether in gifts of body, or graces of minde? nay whether thou speake of soule, or body it selfe? and if thou hast receiued it, why boasts thou thy selfe although thou hadst not receiued it? What vanity is it, for a man to be proud of another mans garment? or for a woman to boast of her borrowed haire? The wicked persecutors of the Church are reprobod for sacrificing to their nettes, and burning incense to their yarne. Hab. 1. 16.* Further, we must consider we haue not onely receiued them, but that we haue so receiued them, as that they are not our owne, with which we may doe what we list. But talents lent vs for a time, and left with vs to employ ouer which we are but stewards and bayliffes, not Lords or Masters, and that we must be countable for the smallest gift, euen the least farthing: how we haue got it, kept it, bestowed it: the time will come when it shall be saide vnto thee, *Give an account of thy Stewardship. Luk. 16. 2.* Therefore we ought not so much to be puffed vp with the greatnes

of our talents, as to be humbled with the consideration of the strict reckoning that God will require at our hands, seeing that of him, to whom much is committed, much shall be required.

Fourthly, to the end we may auoyd this ouer-weening of our selues, let vs compare our selues with the maiesty of God, in whose sight we are but as silly wormes, crawling vpon the ground; nay, in comparison of whom wee are lesse then nothing, and vanitie in selfe. Consider, that to him every knee doeth bow, of things in heauen, in earth, and vnder the earth; and thou wilt not be so conceited of thy selfe, that a silly man doth crouch vnto thee, that to him every tongue doth confesse, and sing his praises, the blessed Angels crying continually, Holy, Holy, Holy, Lord God of Saboth, heauen and earth are full of thy glory: & then a short blast of wind, or popular applause, shall not so easily puffe thee vp, like an emptie bladder, or carrie thee away, as it did Herod, *Actes 12.* But to omit this odious comparison, betwixt a fraile mortall man, and the glorious euerliuing God (there being no comparison betwixt finite, and infinite) let vs neuer compare our selues with our inferiours, but with our superiours and betters, who are eminently aboue vs in every gift and blessing of God, in regard of whose honours and preferments wee are but base and contemptible: in regard of whose knowledge, wee are but children, and know nothing: in regard of whose riches we are but beggars, and haue nothing. For as *Dauid*, when he beheld the wonderfull frame of the heauens, those glorious creatures, the Sunne, the Moone, and the Starres, by and by made this vse of it to himselfe, to consider his owne vilenesse in regard of them, *What man, that thou art windfull of him? or the sonne of man, that thou vilttest him?* So when we compare our selues with others, that are as farre aboue vs, as the heauens are aboue the earth, whose gifts and graces doe as farre excell ours, as the bright sun-shine the dim candle light: we cannot chuse, but bee ashamed, and confounded in our selues, acknowledging, that there is no such cause why wee should so magnifie our selues aboue others, and nullifie others in comparison of our selues.

Phil. 2. 10.

Verse 11.

Phil. 8. 4.

4 But let every man proue his owne worke, and then shall he haue reioying in himselfe onely, and not in another.

Here the Apostle laieth down another remedy against self loue, and ouerweening of our selues, and it is the first and the last of which I purpose to intreat, and it stands in proouing and examining of a mans owne worke by it selfe, without comparing it with an other mans,

mans worke, and withall in the approving of it vnto God. *Let every man approoue his owne worke.* And hee giues two reasons why every man ought to approve his owne works vnto God, and to consider them absolutely in themselves, and not relatively in respect of others: the first reason is in this verse, *then shall hee haue reioycing in himselfe onely, and not in another*: it the second, in the next verse, *for every man shall beare his owne burden.*

Touching the remedy. *Let every man prooue his owne worke.* The word translated ** prooue*, signifieth also to approve, as *Rom. 14. 22.* ** διακρίνω.*

10 Blessed is he that condemneth not in himselfe in the thing that he approveth, *in a thing of Con.*
1. Cor. 16. 3. *Whoſoever ye shall approve or allow of by letters.* And so the word is vsed in English, when wee say, such a one is to prooue it will, that is, to approve it. *in idē dicitur approbare.*

11 The word in this place (I take it) may bee vnderstood in both
13 senses, *to prooue our worke, and to approve them.* How we are to proue our works, by taking triall and examination of them, I haue already shewed in the former verse. But we are further to approve them to God, according to Pauls commandement, *study to ſhow thyſelfe approved vnto God,* 2. Timoth. 2. 15. and his practise, in coueting alway to
20 be acceptable vnto him, 2. Cor. 5. 9. This approving of our works, is a ſoueraigne remedie againſt overweening of our ſelues, for hee that alwayes ſtands vpon his triall, and Gods approbation, cannot be puffed vp with ſelfe-love of himſelfe, or ſelfe-liking of his owne worke: but rather humbled with the conſideration of Gods
25 abſolute iuſtice, and his owne imperfections, and ſo ſtirred vp with great diligence, to worke out his ſaluation with feare and trembling.

Now we ſhall approve our worke vnto God, if we obſerue theſe three things. Firſt, that all our actions ſpecially (in the worſhip and
30 ſervice of God) be grounded vpon the will and word of God; and not vpon wil worſhip, or humane inuentions: otherwiſe it will be ſaid, *Who required theſe things at your hands?*

Secondly, that we perſorme all our actions ſincerely and vprightly, as in the preſence of God, with an honeſt heart, and a good
35 conſcience: as *Abimelech* proteſteth of himſelfe, *Gen. 20. 5.* and *Hezekiah*, *Iſay. 38. 3.* and *Paul*, *Act. 23. 1.*

Thirdly, that they alway tend to a good end, as the glory of God, *Whether ye eate or drinke, or whatſoever ye doe, doe all to the glory of God,*
40 edification, 1. Cor. 14. 26.

It may here be demanded, whether wee may not approve our ſelues and our actions to men? To which I anſwer, that wee may
and

Math. 5. 16.

Rom. 12. 17.

and ought. For although we may not be men-pleasers, that is, such as frame and temper our actions, and our speeches so, as they may alway bee pleasing to the corrupt humours, and wicked affections of men (for then we were not the seruants of God) *Gal. 1. 10.* Yet wee are to please them in that which is good to edification, *Rom. 5. 15. 2. 1. Cor. 10. 33.* And Christ commandeth, that our light should so shine before men, that they may see our good works. And Paul biddeth vs to procure honest things in the sight of all men. And whatsoever thing is true, and honest, and iust, and pure; whatsoever appertains to love, and are of good report, wee must thinke on them, and practise them, *Phil. 10. 4. 8.* Yet wee must seeke for the approbation of men, with these cautions,

First, we must so seeke for the approbation of men, as that we do not seeke it, nor rest in it alone, but withall seeke to be approoned of God. For hee that praiseth himselfe (and so consequently, hee that is praised of others) is not approoned, but hee whom the Lord praiseth, *2. Cor. 10. 18.* How can yee beleue (saith our Sauour Christ) which reuerence honour one of another, and seeke not the honour that cometh of God alone? *Iohn 5. 44.*

Secondly, we must seeke for the approbation of God in the first place, and in the second place, to be approoved of men, as Christ did: for hee grew in fauour, first with God, and after with men, *Luke 2. 52.* and the Elders, who by faith obtained a good report, *Hebr. 11. 2.* Reade *Rom. 14. 18.*

Thirdly, we must neuer looke for the approbation of the multitude, or acclamation of the most: for that cannot be done without ambition, and vaine glory, in seeking popular applause: *Woe bee to you when all men speake well of you, Luke 6. 26.* Thus Christ saith, *Hee sought not praise of men.* For those that are addicted to popular applause, and are ouer curious of their credit, immoderately seeking to get and keepe a good name with all sorts of men, while they seeke for fame, they lose a good name, in seeking fame from the wicked, which is but a shadow, and losing a good name in the opinion of the godly, which is the substance.

Iohn 5. 41.

Fourthly, we must so farre seeke for the approbation of the wicked, that wee miniliter, no not the least occasion of offence vnto them, *1. Corinthians 10. 32.* *Giue no offence, neither to the Iewes, nor to the Gentile:* but to conuict their consciences, and to stoppe their mouthes by our godly and vnblameable conuersation, which may bee a preparatiue for them against the day of their visitation, *40. 1. Peter 2. 12.* *Haue your conuersation honest among the Gentiles, that they which speak euill of you, as of euill doers, may by your good works*
which

which they shall see, glorifie God in the day of their visitation.

Fiftly, in doing our duties, we must not respect the iudgement of the world, neither fearing the faces, nor the censures of men.

This was Pauls practise, 1. Cor. 4. 3. I passe very little to bee iudged of you, or of mans iudgement: wee must goe through good report, and euill report, 2. Cor. 6. 8.

Lastly, we must seeke to be approued of men, not so much in regard of our selues, as that by this meanes Gods glory may be more and more aduanced: for our light must so shine before men, that they

may see our good workes, and glorifie our Father which is in heauen, Matt, 5. 16. If wee obserue these sixe cautions, wee may with good conscience seeke to get a good name, which will be vnto vs as a precious oylment, refreshing vs with the comfort of a godly life, Prou. 22. 1 Eccles. 7. 3.

Thus much of the Remedy. The reason followeth, And then shall hee haue whereof to reioyce in himselfe, and not in another. The wordes translated to reioyce, signifie, to glory: which is more then to reioyce. There is a double ground of glorying: one, out of a mans selfe: another in himselfe. Out of himselfe, in God alone, Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, Ierem. 9. 23, 24. 1. Cor. 1. 31. In himselfe, in the comfortable testimony of a good conscience. Our glorying is this, the testimony of our conscience, that in simplicitie and godly purenes, we haue had our conuersation in the world, 2. Cor. 1. 12. The one is glorying before God, the other before men. The one, of iustification, the other of holy conuersation for time past, and constant resolution for time to come. The one in the testimony of our conscience, 2. Cor. 1. 12. the other, in the testimony of Gods Spirit, witnessing to our spirits, that wee are the sonnes of God, Rom. 8. 16. The first is not meant in this place, but onely the second, For no flesh can glory in his presence, 1. Cor. 1. 29.

It will be said, This glorying in a mans selfe, is vaine glory, and a branch of pride. Answer. It differs from vaine glorie: first, in the foundation: for vaine glory hath for his ground our owne vertues and gifts, considered as comming from our selues, and not from God: whereas this true glorying is grounded vpon them, as they are fruites of regeneration, proceeding from our iustification by Christ, and reconciliation with God. Secondly, in the end: Vaine glory tendeth to the aduancing of our selues, in an opinion of our proper iustice, and desert. This true glorying aimeth at the glory of God alone.

Obiect.

Obiect. Paul reprooues those that consider their owne gifts onely, neuer comparing themselves with others, 2. Cor. 10. 12. *They vnderstand not that they measure themselves with themselves, and compare themselves with themselves.* Therefore it seemes that a man by comparing himselfe with others, may haue whereof to reioyce. *Answer.* He reproues the false apostles in that place for glorying in the gifts which they had, and the number of Profelytes which they had wonne, neuer comparing themselves with himselfe, or any other Apostle, which was the cause they were so puffed vp with pride. For to compare our selues with those that are eminently aboue vs, is a notable meanes to abate pride: as I haue already shewed. Whereas the measuring of our selues by our selues, with our inferiours, is the onely way to increase it. And this is it which the Apostle reprooues in this place.

Further, wee may reioyce, or glorie in the testimony of a good conscience, if we obserue these rules.

I. In our best desires, endeauours, actions, wee must labour to feele our owne defects: that we doe not the good wee should, nor in that manner we ought.

II. We must labour to haue even our best workes, (our almes, prayers, &c.) couered with the righteousnes of Christ: for it is the sweet odour of his sacrifice that doth perfume all our actions, that they may be acceptable to God, being offered with the prayers of the Saints upon the golden altar, *Reuel. 8. 3.*

III. Wee must acknowledge all the good things we haue, the will, and the worke, the purpose and the power, to proceed from God alone, *Phil. 2. 13. James 1. 17.*

IIII. Wee must reioyce in them, not as causes, but as fruites of iustification: so that if the question be, whether we be iustified by them, or not? we must renounce them, tread them vnder our feet, 30 and account them as dung, as Paul did, *Phil. 3. 8.*

Hence we learne sundry things.

I. That if we would haue a light heart, and passe our time merrily with comfort and content, wee must looke to approoue our hearts to God in all our actions. 35

II. It confutes the opinion of the multitude, who iudge those that make conscience of sinne, and leade a more strict life then the common sort, endeauouring with Paul, to haue alwayes a cleare conscience toward God, and toward men, of all others to leade a most melancholike, sad, and vncomfortable life. For the truth is, 40 this is the onely true ioy, all other ioy is but counterfeit in comparison: it is radicall, proceeding from the heart: the other but superficiall,

fiell, from the teeth outward: it comforts a man in the midst of afflictions: whereas a man may have the other, and yet in the midst of mirth his heart will be sorrowfull: this is perment and during the other transitorie and fading. It is like the ioy in harvest. *Psal* 4. 7. and which they haue that diuide a spoyle. *Esa* 9. 3. therefore *Salomon* saith, it is a consummation feast. *Prou.* 15. 15. and *Peter* call it ioy vnspokeable, and glorious. *1. Pet.* 1. 8.

¶ 11. This shewes that there is much false ioy in the world, consisting wholly in honours, profits, pleasures: none of which haue their ground in a mans selfe: and therefore being out of a mans selfe, they are not true and durable, but false and vanishing ioyes. Now those which haue no comfort but out of themselves, are of foure sorts. First, such as reioyce, and glory in the opinion that the world hath of them, and not in the testimony of their owne conscience. Secondly, such as reioyce, not in their reconciliation with God, but in their blamelesse conuersation, in that they haue not bin open offenders, or men of scandalous life. *Luke* 18. 11. Thirdly, such as reioyce in the vertues of their ancestors, as the Iewes bragged they were the seed of *Abraham*. *Ioh* 8. 33. which vaine glorying of other mens vertues, *Iohn Baptist* reproveth, when he saith, *Thinke not to say with yourselves, we haue Abraham for our father, &c.* *Mat.* 3. 9. Fourthly, such as reioyce and thinke themselves in a good case, because they see others worse then themselves: this is right the Pharisees ioy, *O God, I thank thee, I am not thus, and thus, or like this Publican*, *Luke* 18. 11. This is it which the Apostle directly aimeth at in this place: when men thinke themselves iust, because others are more wretched then themselves: and pure, because others are more dechled. Whereas other mens hainous sinnes shall not iustify vs and our lesse sinnes, saue onely as *Ierusalem* iustified her sisters, *Sodom*, and *Samarita*, *Ezech.* 16. 54. But so a man may bee iustified, and yet condemned.

5. For every one shall beare his owne burden.

¶ Here *Paul* layes downe a second reason of his assertion, in the former verse, why every man ought to prooue his owne worke, rather then to be curious in searching into the liues, and skanning the actions of other men, because every man shall beare his owne burden, which is all one with that, *Gal* 5. 10. to beare a mans owne iudgement: and that *Rom.* 14. 12. to giue an account to God for himselfe. It is a proverbiall speech, the meaning whereof is expressed by the like, *Ier.* 31. 30. Every man that eateth the foure grape, his teeth shall bee set

on edge. And by that which is common amongst vs, *Every vessel shall stand vpon his owne bottome*: that is, every man shall beare the punishment of his owne sin. For as the Indian is not therefore white, because the Morian is more blacke, or as the sand-blind is not therefore sharpe sighted, because some other is stone blind. So no man is therefore acquit of his finnes, because others are greater sinners: or exempt from punishment, because others shall vndergoe a deeper condemnation. Therefore considering that every man must beare the guilt and punishment of his owne sinne, he ought more narrowly to looke to himselfe then to others, and to be a more severe censurer of himselfe, then of another.

For the better vnderstanding of the words, sundry questions are to be discusied.

First, it may bee demanded, how every man should beare his owne burden, seeing wee are commanded to beare one anothers burdens? *Answer*. There are two sorts of burdens. The first is, of giuing an account to God: thus every man shall beare his owne burden, *For every man must give an account of himselfe vnto God, Rom. 14. 12.* The second is, of bearing one anothers infirmities, of which *Paul* speaks, verse 2. In this sense a man is not to beare his owne burden: but every man his brothers. For the *Apostle* (to crosse the opinion of those which thought a man was polluted with other mens finnes,) saith, *Every man shall beare his owne burden.* And to meet with the carelesnesse of others, who respect themselves alone, neuer minding the good of their brethren: he saith, *Beare ye one anothers burdens.*

II. Obiect. By bearing of our owne burdens, is vnderstood giuing an account for our selues vnto God. Now every man is not to give account for himselfe alone, but for those also that are committed to his charge, as the father for his childe, the master for his servant, the magistrate for the subiect, the shepheard for the sheepe, *Ezech. 34.* His blood will I require at thy hand. *Hebr. 13. 17.* They watch over your soules, as they that must give account. *Answer.* Governors and superiours are not to give account for the finnes of those that are committed vnto them: but for the finnes which themselves commit, in not looking vnto them, not admonishing them, not restraining them, not taking condigne punishment of them for their offences. This is plainly taught, *Ezech. 33. 8, 9.* If thou doe not admonish the wicked of his way, hee shall die for his iniquitie, but his blood will I require at thy hand. Neuertheless, if thou warne the wicked of his way, so as he turne from it, if hee doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

III. Obiect.

Onus rationis reddēz onus infirmitatis participāz. August. contra scripte. Petil. lib. 3. Beda & Lumbard. in hunc locum. Hugo de S. Viet. in Gal. quæst. 58

III. Obiect. Infants which have not sinned after the manner of the transgression of Adam, doe beare the burden of Adams sinne: therefore all doe not beare their owne burden. *Answer.* First, the wordes are properly to be vnderstood of personall, or actuall finnes, which are proper to every man in particular, and not of originall sinne, or the sinne of our nature, which is common to all mankind, being propagated together with nature. Secondly, I answer, that Adams sinne was our sinne: and therefore seeing infants partake with him in the sinne, it is iust with God, they should partake with him in the punishment, and so beare their owne burden. For albeit the transgression of Adam, was his actual and personall sinne: yet it is our originall sinne, or the sinne of our nature: seeing it is ours by imputation, and propagation of nature, together with corruption. For as *Levi* was in the loynes of *Abraham*, when *Melchizedech* met him, and payed tithes in *Abraham*, *Hebr. 7. 9, 10.* So, all mankind was in the loynes of *Adam* when he sinned, as the branches are in the root, or in the seed. And therefore when he sinned, we also sinned, as the Apostle saith, *In whom all sinned, Romanes 5. 12.* For so are the words in the originall and not as it is commonly translated, for as much as all men have sinned.

IV. Obiect. In the second commandment, the Lord threatneth to visite the finnes of the fathers vpon the children, to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents do not beare their owne whole and entire burden, but their children for them. *Answer.* The clause in the second Commandment, of visiting the finnes of the fathers vpon the children, doeth not contradict that of *Ezech. 18. 19.* The sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; the same soule that sinneth, that shall die. For they are reconciled, verse 14. 17. If hee (that is, a wicked man) beget a sonne that seeth all his fathers finnes, which he hath done, and seareth, neither doeth he like — he shall not die in the iniquitie of his father, but shall surely live. Therefore the threatening in the second commandment, is not to be vnderstood absolutely, as though God would alway plague the children for the fathers sinne, but conditionally, if they persist and continue in their finnes, walking in their waies, and treading in their steps. And the same answer is given in the second commandment, that God will not visite the sinne of the fathers vpon the children, save vpon those that hate him. It may be said, The finnes of the parents are not vindicated vpon the children, because the punishment inflicted vpon

vpon their posteritie, is not felt of the parents. *Ans.* First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a corollie and a torment to parents, to know that their children shall be seuerely punished and afflicted. Thirdly, the punishment of posterity hath a relation to the parent, seeing God hath threatned hee will punish the children which walke in the wicked wayes of their forefathers, that so hee may testifie how extremely hee abhorreth both their sinne, and the sinne of their progenitors. Fourthly, the parents sinne, is oft a cause of the childrens sinne, seeing that God in his iust iudgement, curseth a wicked mans posteritie, by leaving them to themselves, to blindness of mind, and hardness of heart, that so they may fulfill the measure of their fathers, as our Saviour Christ speaketh, *Matthew 23. 32.* And by their owne sinnes may iustly pull vpon them condigne punishment. Lastly, God doeth more manifest his wrath against the sinne of the parent, by punishing the child.

V. Obiect. *Numb. 25. 4.* The chieffest of the Israelies were hanged vp before the Lord, for the fornication and idolatry of the people: therefore they did not beare the burden of their owne sinne. *Answer.* They were punished for their owne sinne, for they consented to worship the Idoll, and commit folly with the daughters of Moab: or rather were principall ringleaders, and first actors in this Commicke Tragedie, as may appeare by the practise of *Zimri*, Prince of the family of the *Simeonites*, verse 6. in bringing *Cosbi* a *Midianitish* woman into his tent, in the sight of *Moses* & the whole congregation. Therefore because they did not hinder them from committing this fact, as they might, being in place of gouernment, but did partake with them in the sinne, they are first punished, and that more seuerely: for a thousand of them were hanged vp the same day, verse 4. the rest of the people, to the number of three and twenty thousand, were slaine by the sword at the commandement of God, verse 5. to which *Paul* had an eye, when hee said, that there fell in one day 23. thousand, *1. Cor. 10. 8.* meaning of the common sort, excluding those that were hanged vp: for in all there were 24000. *Num. 25. 9.* Thus the contrarietie which seemes to bee betwixt these two places, may be better accorded, then to say (as some doe) that the pen-men, or scribes, failed in copying out the bookes. Or (as others) that it was ἀνάνη in *Paul*: or as others, that *Paul* is not congrarie to *Moses*, seeing that if there were 24000. (as *Moses* saith,) there were 23000. for there is no reason why the Apostle should vse the lesse number rather then the greater, (except that

that which I haue said) considering the greater is as round a number as the lesse.

Obi. VI. David sinned in numbring the people, and they were punished for his sinne: *Achan* sinned, and the people fell slaine before the men of Ai: therefore every man doth not beare his own entire burden. The like may be said of the children of the Sodomit, and of the first borne of the Egyptians, who bare the burden of their parents sinne. *Answer.* The people were punished for their owne sinnes: and so was *David*, albeit not in his owne, but in their persons: for God punished him in his kind, in destroying the people with that fearefull plague: in whose great multitude hee had gloried so much. Indeepe their punishment was occasioned by his sinne: but caused by their owne: for no man, though neuer so holy, is without sinne, and therefore none but deserue punishment: nay, *It is Gods mercie, that wee are not consumed* Lam. 13. verse 12.

And albeit all the infants perished in the Deluge, and in the overthrow of Sodom and Gomorrah, which could neither imitate, nor approoue the actions of their fathers: yet their death was deserved. For though infants bee truly called *innocents*, in regard of actual sinne: yet they are not *innocents* in regard of original: for from the womb they carrie a wolwith nature, which prepares them to the spoile, though they neuer did hurt: the Scorpion hath his sting within him, though he doe not alway strike: and though a Serpent may be handled whilst the cold hath benumbed him, yet when he is warmed, he will hisse out his venomous poison. Mans practise doth cleare God of vniustice in this behalfe, in killing the young cubbes, as well as the old toxe: the wolves whelp, as well as the damme. Albeit if we speake of their finall estate, and come to particulars, we are to leaue secret iudgements to God. The example of *Achan* is more difficult, seeing that for his sinne, 35. of the people were slaine, *Ios. 7. 5.* and his whole familie rooted out, verse 25: who were not consenting to his fact: nor guilty of his sinne. Yet something may probably be said in this case. First, that they were guiltie of this his sinne in part, in not punishing theft so severely as they ought to haue done, which was a meanes to emholden *Achan* to steale the execrable thing. Secondly, that private good must yeeld to the publike, as the life of euery particular person to the general good of the whole Commonweale: this would iourne in the warres, reddeceme the publike peace by the losse of their own liues: now the manifestation of the glory of the wisdom, power, and iustice of God, is the publike good of the whole

Church: therefore mens priuate good, euen their liues, must giue
 place to it: especially considering hee neuer inflict a temporall pu-
 nishment for the publike good, but hee respects therein the priuate
 good of his elect, whom hee corrects in iudgement, not in furie.
 Thirdly, howsoeuer *Achan* did beare the burden of his owne sin, 5
 this iudgement might be inflicted vpon them for their goods for
 temporall punishment, yea, death it selfe is sometimes inflicted for
 the good of thole that are punished, as we see in the children of the
 Sodomites, many whereof (no doubt) were taken away in mercy,
 lest malice should haue changed and corrupted their minds: and 10
 sometime for the terrour of others, to be a warning peece to make
 them take heed; and sometime for both: as it may be it was in this
 particular. Fourthly, sinne committed by a particular man, that
 is a member of a politike body, doeth after a sort belong to the
 whole body: thus the Lord saith, that *Blood defileth the land, which* 15
cannot bee cleansed of the blood that was shed therein, but by the blood of
*him, that shed it, Numbers 35. 33. And thus *Achan* sinne, though*
not knowne to the people, made the whole armie guiltie before
*God, till he was put to death, *Ioshua* 7. 11, 12. Lastly, if the ricting of*
an army for the offence of some few, haue bin thought lawfull and 20
iust: why should the death of thirtie sixe men seeme vniust for the
*sinne of *Achan*, especially considering it was to make the people*
more prouident to prevent and take heed of the like euill? If these
reasons satisfie not, yet let vs rest in this, that Gods iudgements are
*often secret, but alway iust. See *August. lib. quat. in *Iosh.* q. 8. and** 25
Caluinin. 7. cap. *Iosh.*

Decimatio
 exciatus.

*Obiect. 1. 1. If euery man must beare his owne burden, *Daniel**
*shall as well beare the burden of his murdering of *Urias*, by the*
*sword of the children of *Ammon*, as *Saul* the murdering of him-*
*selfe with his owne sword; *Peter* his denying *Christ*, as *Judas* his be-* 30
traying him, &c. Answer. By the sentence of the Law, euery one is
to beare his owne burden, and to satisfie for his owne sinne, in his
owne person: but the Gospell, (the second part of Gods word) 1
makes an exception: which is, that they which haue their sinnes
*let vpon *Christ* reckoning, shall not giue account for them againe:* 35
and those that haue the burden of them laide vpon his shoulders
*(who hath borne our sinns in his body vpon the crosse, 1 *Pet.* 2. 24.)*
shall not beare the burden of them themselves at the last iudgement.
*Therefore true belesuers, which haue *Christ* their suretie, satisfying*
the rigour of Gods iustice for them, shall not answer or satisfie for 40
them themselves: for they are freed by him from a threefold bur-
den. First, from the burden of ceremonies (and so consequently

of humane lawes and ordinances) which were a yoke (as Peter saith) which neither we, nor our fathers were able to beare. *Act. 15.* Secondly, from the burden of miseries, or crosses, which befall men in this life. He doeth ease vs of this burden, by his word and spirit, either in remoouing them away, *Psalm. 81. 7.* or in giuing strength and patience to beare them, *2. Cor. 11. 9.* or in mitigating and proportionating them to our strength, *1. Cor. 10. 13.* Thirdly, from the burden of sinne, as well original as actual, in being made sinne, that is, accounted a sinner, and made a sacrifice for sinne, for vs; as also by easing them that are heauy laden, in pacifying the perplexed conscience, *Matth. 11. 28.* It will be said, If Christ beare the burden of our sinnes, euery man shal not beare his owne burden. *Answ.* Both be true, and may well stand together: for Legally, euery man is to beare his owne burden, the Law requiring personall obedience, or satisfaction, or both. *Euangelically*, Christ, our suretie doeth beare the burden of them, and satisfe the iustice of God for them, *1. Pet. 2. 23.* no to sinners? A. beare the burden of our sinnes, and thus we are freed. Hence we learne, first, that no man can pay a ranfome for his brother, or redeeme his soule from death, or satisfe the iustice of God for his sinne, seeing that euery man by the tenor of the law, is to beare his owne burden: and by the Gospel, none can be our suretie, but Christ. Secondly, here we see the nature of sinne, that it is a burden to the soule: for it is heavier then the grauell of the earth, and the sand of the sea. It is a burden to the wicked angels, for it weighed them from the highest heauen, and made them fall like thunderbolts into the lowest hel. To man: for as *Daniel* saith it is like a grievous burden, yet heauy for him to beare. *Psalm. 84.* To God, for the hypocritical and ceremonial service of the Jewes, was such a burden into him, that he was weary to beare it. *Isa. 63. 4.* Behold, I am pressed under you, as a cart is pressed that is full of sheaves. *Amos. 2. 13.* To the creatures, who groane vnder this burden, being by many sinnes subiect to vanitie and corruption, *Rom. 8. 20. 21.* Hence it followeth then, that those which feelee not the weight, and burden of their sinnes, are dead being aliue, as *Paul* speakes in another case, *1. Timoth. 5. 6.* Thirdly, we are not to wonder, that sinne being so heauie a burden, should be made so light a matter by carnall men: for it is a spirituall burden, and therefore not maruell, though it be not felt of them that are all flesh, and no spirit.

Fourthly, this shewes that the more a man doeth feare the burden of his sinnes, the greater measure of grace, and spiritual life he

hath: and the lesse he feeleth it, the more he is to suspect himselfe, that the graces of God doe want, and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth feelee the burthen of his owne corruptions, the more grace he hath.

Fifthly, by this we see, that the greatest part of the world are dead in their sinnes, in that they have no sense nor feeling of this heauie burden. There is indeede great crying out of the stone in the reynes, because it is felt to bee a great torment to the bodie: but there is little or no complaining, of the stone in the heart, because men want spirituall life, and sense to discern it. All men can take pitié vpon a beast, if he lie vnder his burden, and will be readie to helpe him y^e againe. But all haue not the like sight and sense of this spirituall burden of sinne, nor sympathy of the miserie of their bretheren, groaning vnder it.

Sixthly, whereas *Paul* saith, *Every man must beare his own burden*, he meeteth with the prophaneities and Atheisme of our time, when men make a mocke at the day of iudgement, and the strict account that every man is to giue for himselfe. The Iewes were woone to jest at the threatnings of God, denounced by the Prophets, and to call the visions of the Prophets, *onus Iebone*, the burden of the Lord, in a merriment, vsing it as a by-word. I haue by signifying that the threatenings of God, were but y^e bugle, or caw-crowes, which might perhaps terrifie children, but could not hurt them. I be like prophaneities, infidelity, atheisme, hath crept into the mindes of many, who otherwise profess the Gospel, which they relisse by their speeches: in saying, they are sure sinne is nothing so ougly, hell is not halfe so hotte, nor the deuill halfe so blacke, as preachers say they are: as if they bee, they are sure they shall not goe loaden alone, with the burden of their sinnes, but shall haue company, and shall perhaps abide the burthen as well as their fellows. But alas, they know not that the burden of sinne is intollerable, that it will eternally presse he down to the gulfe of hell, so that they shall neuer be able to be rid or eased of it. Seventhly, we are here admonished to take heed of every sinne, for there is no sinne so small but hath his waight, and such a waight, as will presse downe to the bottomelesse pit, Ro. 6. 23. And though some be greater then others, and sinke a man deeper into condemnation, yet many small sinnes will as easily condemne, as a few great. Like as sands, though but small in quantity, yet being many in number, will as soone sinke the ship, as if it were laden with the greatest burden.

Eightly, seeing the guilt and punishment of sinne, is so heauie a burden, we are to ease and disburden our selues thereof. And that we may doe this, we must labour to feele the intollerable weight of it, pressing, and oppressing the conscience. Therefore as thole who
 5 in their sleepe are troubled with the *Ephialtes* or *mare*, feeling (as it were) a great mountaine lying vpon them, & pressing them down, would give all the world, the weight might be remooued: So wee feeling the weight and burden of our sinnes, are to labour to bee disburdened and eased therof: and this we shall doe by our repen-
 10 tance toward God, and faith in Christ, *Matt. 11. 28. Come vnto mee, all ye that are weary, and laden, and I will ease you.*

6 Let him that is taught in the word, make him that hath taught him, partaker of all his goods.

13 In these words the Apostle laieth downe an other rule, touching the maintenance of the ministerie, and competencie of allowance for the Ministers of the word: for it seemeth that the Ministerie among the Galatians, was at that time much neglected, at least, not
 10 so respected as it ought.

In handling of the rule, I will first shew the meaning of the words; secondly, the reasons of the rule: thirdly, the obiections against it: lastly, the doctrine, and vles, that are to bee gathered from it.

13 The meaning.

Let him that is taught] The word translated *taught*, signifieth
 him that is catechized, or taught familiarly by word of mouth, or lively voyce, as when children are taught the first principles of religion. But heere it hath a larger signification (as *Occum-*
 30 *inus* hath well obserued) for him that is any way taught and instructed, whether it bee in the first principles, and rudiments, or in points of greater difficultie; whether plainely and familiarly, (as Catechizers vse to doe:) or more profoundly, for the instruction of the learned.

35 Taught in the word] What needes this addition (may some say) is there any catechizing without the word? *Ans.* The Apostle addeth *in the word*, to shew that hee meaneth not so much the doctrine of Christian religion, contained in the Scriptures, as the doctrine of the Gospel, which by an *exoché*, or peculiar excellency, is
 40 called the word, *Act. 16. 6. They were forbidden of the holy Ghost to preach the word in Asia*: which is expounded, *v. 10.* to be the preaching of the Gospel. Thus it is vsed, *Act. 14. 25. when they had preached the*

Hebr. 4.2.

word in *Perge*. *Marke* 4. 14. *The sower soweth the word*. And so in sundry other places. And it is further called *the word of the kingdom*, *Mattheu* 13. 19. because it teacheth what is the kingdom of grace, and glory: and because it being beleueed, or (as the Apostle speaks) *being mingled with faith in our hearts*, doth make vs free denizens of the kingdom of grace in this life, and doth aduance vs to the kingdom of grace in this life, and doth aduance vs to the kingdom of glory in the life to come. Secondly, it is called *the word of God*, because he is the authour of it, and no creature, man, or Angel, *2. Theff.* 3. 13. Thirdly, *the word of saluacion*, *Actes* 13. 26. 10 because it shewes the way and meanes of attaining saluacion. Lastly, *the word of life*, *Actes* 5. 20. because it doeth not onely shew the narrow way, that leadeth to eternall life, but is in it selfe a lively word, and mightie in operation, *Hebr.* 4. 12. For as the powerfull word of God in the beginning, did giue being to things that were not; so the Gospell (being the power of God to saluacion to every one that beleueeth,) doeth make new creatures, by the immortall seed of the word.

Make him that taught him.] *q. d.* catechised him. Yet as before, it must be taken generally for any kinde of teaching, or instruction; for so the word is vsed else where in Scripture, as *Luke* 1. 4. *Al.* 18. 25. *Romanes* 2. 18. *1. Corinth.* 14. 19. so that this text giueth vs no iust occasion to speake of the originall, manner, vse, and profit of catechizing.

*⁊ goods, iuxta
modum.*
Occumen.

Partaker of his goods] By goods he vnderstandeth food raiment, lodging, bookes, and other necessities, without the which a Minister of the word cannot follow his calling; for *Paul* calleth these goods, according to the common opinion, which so iudgeth of them. *Luke* 12. 19. *Soule, thou hast much goods laid vp for many yeeres.* *Luke* 19. 25. *Sonne, remember that thou in thy lifeisme receivest thy good things.*

Make them partaker] That is, communicate, afford, giue vnto them these temporall things, seeing they giue you spirituall.

Of all his goods] Not in giuing all away, but imparting to their teachers what they stand in need of, accounting nothing too deare for them. The Papists vpon this ground, take tithes of all, as the Priestes did in the Leuiticall law: whereas *Paul* speakes nothing of tithes.

There are foure principall duties, which the people are to performe to their Pallour, three of them are recorded elsewhere in 40
Scripture. The first is, to heare them as Embassadors sent of God, 35
Hebr. 13. 17. with reuerence. The second is, to obey them, & submit themselves 40
1. Theff. 5. 13

vnto them in the Lord. The third, to loue and honor them for the works sake. The fourth, the Apollle speakes of in this place, to giue them not onely countenance, but also maintenance.

The reasons of this rule are many and weightie.

5 Wee are bound (euen by the bond of nature) to maintaine our parents if they be in want, because they maintained vs, and gaue vnto vs our being: Paul saith, *It is an honest thing and acceptable before God, for children to recompense their parents and progenitors, 1. Tim. 5. 4.* Now if this bee so, men are bound by the same right to maintaine their spirituall fathers in Christ, that haue begotten them anew by the preaching of the word: as Paul saith, *Hee travelled in paines of the Galatians, till Christ was formed in them, Gal. 4.* and that he begate Onesimus in his bonds, *Philem. v. 10.* And, *1. Cor. 4. 15.* *In Christ Iesus I haue begotten you through the Gospell.* Hence Paul commendeth the Galatians, *Gal. 4. 15.* for that if it had been possible, they would haue plucked out their eyes, and haue given them him. And surely, wee owe vnto our spirituall parents, and fathers in Christ, not onely this temporall trash, but euen our selues, as Paul saith to *Philem. verse 19.* *Albeit I doe not say vnto thee that thou owest vnto mee,*
 10 *euen thine owne selfe.*

11. It is a law of nations, and a conclusion grounded vpon common equitie, that those that watch, labour, and spend themselves, as a candle, to giue light to others, and that for the common good of all, should bee maintained of the common stocke by all.
 15 And the Lord chargeth all the twelue Tribes, euen all Israel, *Deut. 11. 1.* *Beware that thou forsake not the Levite, so long as thou liuest on the earth.*

111. Every trade, calling, and condition of life, is able to maintaine them that liue therein (as experience shewes:) therefore wee
 30 may not thinke that the ministry, being the highest calling, should be so hafe or barren, as that it cannot competently maintaine them that attend thereupon.

1V. The Ministers are the Lords souldiers, his captaines, and
 35 *1. Cor. 9. 7.* standard-bearers, and therefore are not to goe a warfare at their owne cost: the Lords labourers in his vineyard, and therefore are worthy of their wages, and ought to eate of the fruite of the vineyard: the Lords shepheards, set ouer the flocke of Christ to feed his sheepe, and therefore ought to eate of the milke of the flocke. And seeing it was forbidden, that no man should muzzle the
 40 mouth of the ox, that treadeth out the corne: shall we thinke that God would haue those that thresh in his floore, and separate the
 45 *Deut. 25. 4.* wheate from the chaffe, the precious from the vile, to be muzzled, *2. Cor. 9. 9, 10*

or not to live upon their labours? For they are worthy double honour, that is, all honour, reuerence, helpe, and furtherance, which labour in the word and doctrine, 1. Tim. 5. 17.

V. The Ministers are to give themselves wholly to reading, exhortation, doctrine, and to continue therein. 1. Tim. 4. 13, 15, 16. they are wholly to devote themselves to the building of the Church, and to the fighting of the Lords battels: and therefore not to be entangled with the cares of this life, 2. Tim. 2. 4. Therefore they are to have their pay, and their allowance, that so they may attend upon their callings, without distraction. 10

VI. It is the ordinance of God (as Paul saith, 1. Corinb. 9. 14.) that they which preach the Gospell, should live of the Gospell: therefore those that doe not their endeavour, and inlarge not their liberality to uphold and maintaine the Ministry in good estate, they withstand (as much as in them lieth) the ordinance of God: besides, they waste and make hauocke of the Church of God: and are guiltie of the blood of all that perish for want of instruction.

I adde further, it is the will of God, that the Ministers which labour in the word and doctrine, should be plentifully and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purses, as the Pope and Church of Rome have done into their coffers, of whom it is truly verified, *Religio peperit diuitias, sed filia deuorauit materem.*) which I prooue from the Leuitical law: for the whole land of promise, being no bigger in compasse then Wales, or the fourth part of England: yet yeelded vnto the Levites, at the appointment of God, besides the share which they had out of the sacrifices, besides tenths, first fruits, &c. fortie eight cities with their suburbs.

It may here be demaunded, whether the Ministers of the word are now to be maintained by common contribution, and liberality of the people, or not?

Answer. We must consider, that if the Ministers be sufficiently provided for, by set stipends, as by some foundation, or by the reuenues of the Church, men are not bound to contribute vnto them, and make them partakers of all their goods; although in regard of thankfulness, they owe vnto them, even themselves, as Paul telleth Philemon; but onely such as haue not else wherewith to maintaine themselves. And we mu't consider the reason why Paul commandeth all that are instructed in the word, to make them that instructed them, partakers of their goods, to wit, because in Pauls time, and long after, the Church was not endowed with lands or goods.

goods, whereby the Ministerie might be vpholden; neither had it publike Christian Magistrates, but was vnder cruell tyrants in persecution: and therefore those that were taught in the word, were to maintaine their teachers by liberal contribution, otherwise they might starue: but now the Church beeine greatly enriched, they may without contribution be sufficiently maintained of the Church goods.

And that it is much more conuenient for the Ministers to bee maintained by set stipends, arising from goods proper to the Church, then by voluntarie contribution, it may appeare by this, in that it cuts off sundry inconueniences, which in voluntary contributions, either cannot be, or are hardly auoyded. First, flatterie, and suspition of flatterie, in beeine thought to haue some persons in admiration, because of aduantage. Secondly, the poorer sort are no way disgraced by this meanes, as they should bee in contributions, except they did giue ratably as the rest. Thirdly, dissembling and deceite, in making as though they receiued little, when as they haue much, is cut off in a set stipend. Fourthly, the euill disposed would not so easily cast off their Minister, and seeke a new that would teach for lesse, or would giue nothing at all, if they were touched to the quicke, and galled for their sinnes. Fifthly, ostentation in some, in giuing much, and disdainning those that giue lesse. Sixthly, suspition of couetousnesse and filthy lucre in the Ministers, in seeming to take of those to whom they ought to giue. Seuenthly, disgrace of the Ministry, in gathering themselves, or sending others to gather the peoples liberalitie from doore to doore. Lastly, a set stipend comes nearer the order appointed by God, in maintaining the Priesthood vnder the Leviticall law.

In the next place, I will answer the common obiections that are made to the contrarie, by such as thinke it as easie a matter, to say Service in the Church, as to doe seruice in the house: to stand at the Altar of God, as to followe their masters plough; to preach in the Pulpit, as to talke in the chamberne.

1. Obiect. 2. Thess. 3. 10. *They which will not worke, must not eate.* But Ministers neuer plow, nor sowe, nor hedge, nor ditch, nor vse any painefull labour: for of all men they haue the easiest liues: their greatest paines is to reade ouer a few bookes, or to speake a few words, once or twise a week. Therefore they are not to be maintained. Answer. There is a twofold labour, one of the bodie, another of the minde: now albeit the Ministers doe not weary themselves

selues in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceed the labours of the body: they are more painefull, they spend the spirits more, they consume naturall moisture, and bring old age sooner. The holy Ghost calleth the ministry *the worke of the ministerie*. Eph. 4. 12. *say, a worthy worke*. 5 1. Tim. 3. 1. therefore Paul saith, that *those Elders are worthy double honour that labour in the word and doctrine*. 1. Tim. 5. 17. and he exhorts the Thessalonians that they would know them that labour among them; and that they haue them in singular loue for their worke sake, 1. Thess. 5. 12, 13. Hence it is that the Scripture doth vially 10 compare the worke of the ministry, to the most toylefome labour that may be, as to the worke of the husbandman, to setting, to plowing, to sowing, to reaping, to the labour in the vineyard: and the minister to a builder: to a shepheard, that watcheth his flocke, to a souldier that fighteth in the warres, &c. Againe, we may not 15 iudge of the painefulnesse of the calling, by the outward appearance: for so a man would thinke a King had the easiest life of all, when as the truth is, the toyle which he takes, and the cares where-with he is possessed, doe exceede all other cares: if a man knew the 20 trauaile that is required to the weilding of a scepter, and the paine that is taken in wearing of a heauy crowne, he would hardly stoope downe, to take the one into his hands, or to set the other vpon his head. The Master builder doth not hew the stones, nor worke the mortar, nor carry the rubbish, nor any such drudgerie, but onely standeth by, and directeth the workemen; and yet his 25 labour is double to any of theirs. The Master of a ship (a man would thinke) were idle; and did nothing: he standeth not to the tackling, he stirreth not the pompe, he driueth not the oares, he soundeth not the deepe, he rideth not the ropes, but onely sitteth still at the sterne, and looketh to the pole starre, and guideth the compasse; 30 yet his labour passeth all the rest: were it not for him, the shippe would runne her selve vnder the water, or strike vpon the rockes, or be split vpon the sands, or fall foule with another (as mariners speake). Euen so for all the world fareth it with the Ministers of the word: they seeme to sit still, to be at ease, to doe nothing; and 35 yet their labour is double and treble to other mens bodily labour, except they bee vnfaihtfull, and doe the worke of the Lord negligently.

11. Obiect. Paul laboured with his hands in making of Tents, 2. Thess. 3. 8. that hee might not be chargeable to any, 2. Cor. 12. 13. Therefore Preachers are to maintaine themselves, by their handy labour, and not be chargeable to the Church, Ans. Pauls example 40 proueth

5 with not, that the minister ought to liue by the labour of his hands:
 for first, himselfe received a contribution of the Philippians, when
 he was absent from them, *Philp. 4. 16. When I was in Thessalonica, ye
 sent once, and afterward againe for my necessitie.* Therefore if Paul re-
 ceived exhibition from other Churches, where he did not labour,
 it is lawfull for the Ministers to receiue of those whom they doe
 instruct. Secondly, consider the reasons why *Paul* wou'd not take
 wages of the Church of Corinth, and some others. I. lest he should
 be a burden vnto them. *2. Thess. 3. 8. We wrought with labour and tra-*
 10 *uail, day and night, because we would not be chargeable to any of you. 2. Cor.*
11. 9. In all things I keepe and will keepe my selfe, that I should not be grie-
uous vnto you. 11. That hee might giue a president or example to o-
thers to tread in his steppes. 2. Thess. 3. 9. Not but that we had autori-
tie, but that wee might make our selues an example to them to follow vs.
 15 *11. 1. That he might manifest what his end was in teaching the*
Gospel, not to seeke himselfe, but the saluation of his hearers. 2. Cor.
11. 14. I seeke not yours, but you. And verse 19. We doe all things for your
edification, Philp. 4. 17. Not that I desire a gift, but the fruit which may
further your reckoning. 14. That he might confound the false Apo-
 20 *stles which taught not freely, but received wages for their labour,*
 whereas he received none: or lest they should slander him and his
 ministry, if he should receiue wages: that he did it for filthy lucre.
2. Cor. 11. 12. But what I doe, that will I doe, that I may cut away occasion
from them which desire occasion, that they might be found like vnto vs in
 25 *that wherein they reioyce.* Therefore *Pauls* example is altogether im-
 pertinent, and proues nothing. For first, he himselfe tooke wages:
 secondly, when as he refused it, it was vpon speciall consideration:
 thirdly, he did not onely permit, but also command that the Mini-
 sters should be maintained.

30 *III. Obiect, Mathew 10 8. Freely ye haue received, freely giue:* there-
 fore as it was vnlawfull for the Apostles to take any reward for
 their labour, so is it for preachers at this day, *Answe.* First, this text is
 specially to bee vnderstood of the extraordinary gift of working
 miracles, which Christ hauing freely bestowed vpon them, bee
 35 would haue them to vse freely, not seeking thereby to enrich them-
 selues by exacting or taking any thing, or to winne reputation and
 glory among men. Secondly, if wee vnderstand it of the whole mi-
 nistry, as well of preaching, as of working miracles, it is to be taken
 as a precept forbidding onely filthy lucre, that they should not
 40 make merchandize of the word of God, setting it to sale, in pre-
 aching the word with purpose to benefit themselves, to feede their
 bellies, or to get a name and reputation in the world, which is, for-
 hidden

bidden in other places, as *1. Tim. 3. 3. Tit. 1. 7.* but for the glory of God, the discharge of their duties, and the saluation of their hearers. Great reason there is of this precept. First, because the graces of God exhibited vnto vs in the preaching of the word, are so pretious, that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the wise man saith; therefore Peter said to Simon Magus, *Thy money perissh with thee, because thou thinkest that the gift of God may be obtained by money, Act. 8. 28.* 2. Because it is not in mans power to sell them, seeing he is not Lord ouer them, but steward and dispenser of them, *1. Cor. 4. 1.* 3. Because that which God hath given freely, ought not to be sold basely: seeing by that meanes, that is made saleable, which God would haue free, which kind of merchandize is vsed in the Church of Rome at this day, in their Indulgences, wherein they sell pardons for remission of sinnes, and set euen heauen it selfe to sale, for a small summe of money. Thirdly, this text must so be expounded, as that it crosse not other precepts in this commission, and that Christ be not contrary to himselfe, which he should be, if it were vnlawfull for preachers to take any thing for their paines: for in the 10. verse he saith, *The workeman is worthy of his meate*: therefore hee may receiue it: and verse 11. he enioynes them to enquire in euery towne where they came, who is worthy, and there abide. Therefore they were not vterly barred from taking all necessaries, for they might take their lodging, their food, their raiment, with this they were to bee content, and more then this they might not take, though it were offered them, or forced vpon them. Thus *Elizeus* refused the gift offered him by *Naaman*, for curing his leprolie, lest Gods gifts should be made a gaine, or lest that which was giuen to set forth Gods glory immediatly, should be an occasion of satisfying mens greedy desires.

IV. Obiect. Math. 10 9. The Apostles are forbidden by Christ, to possesse gold, or siluer, &c. *Answer.* We may not precisely vrge the letter of the text, for so we shall make the Apostles practise contrary to Chrills precept: and so he should condemne himselfe, for he had his bagge, which *Indas* bare. He had besides his vpper garment, *John 13. 4.* and coate without seame. *John 19. 23. Luke 22. 36.* Peter had sandalls, *Act. 12.* Paul had a cloake, *2. Tim. 4.* Yea Christ afterwards saith vnto them, *But now hee that hath a bagge let him take it, and likewise a scrippe, &c.* Secondly, it was a temporary precept given them in commission onely for that present, and their going without gold, siluer, a scrip, two coates, shooes, a staffe, signifies, that they should goe in haste, committing themselues wholly to the proui-

dence of God, not caring for provision or victuals, which is signified by a scrip, by silver and gold: nor of change of raiment, signified by two coates: nor of defending themselves against violence, by the staffe.

5 *Vs.* Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in scripture teachers and hearers. The ground of this distinction, is taken from the good pleasure of God, who hath ordained that man should be taught by man, partly because of mans weakenesse, who could not endure the glory and maiesty of God, speaking vnto him: partly, that nothing might be ascribed to the excellency of the instrument, in the conuersion of men, but that God might haue all the glory of it, as the Apollle speakes, 2. Corin. 4. 7. *We haue this treasure in earthen vessels, that the excellency of that power, might be of God, and not of man.* There is set downe, Deut. 5. verse 23. &c. a notable ground for the institution of the holy ministry by man, in stead of Gods liuely voice from heauen. And it was one of the ends which God had in giving his law in so great maiesty, to teach vs, that it is for our good, that he doth not instruct vs with his owne liuely voice from heauen, and speake vnto vs in his owne person: and that therefore we should be content, nay desirous rather to be taught by man. For when the people desired that they might not heare the voice of the Lord any more, but that *Mose* might speake vnto them, The Lord answered, *They haue done well to say so, I will raise them up a Prophet from among their brethren like vnto thee, and I will put my words in his mouth, and he shall speake vnto them, all that I command him.* Deut. 18. verses 17. 18. This crosseth the curiosity of those, who not contenting themselves with the word of God deliuered by the ministry of man, desire that God would speake vnto them with his owne mouth from heauen. For the Israelites found it by experience, that it was a fearful thing, full of horrow and astonishment to heare the voice of God, therefore they desire they may heare it no more, lest they die. Deut. 18. verse 16. But the Anabaptists obiekt that vnder the N. T. *all shall be taught of God.* 1oh. 6. verse 45. and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord. Therefore the publike ministry is now needlesse. *Ans.* The words must not be vnderstood simply, but comparatively, and synecdochically. Comparatively, that there shall be farre greater knowledge vnder the new Testament, then was vnder the old. 1. 2. 11. 9. The Apollle saith not, that there shall be no teaching at all (for Christ hath giue some to be Prophets, others Pastors & teachers, for the work of the

Ier. 31. 34.

Heb. 8. 11.

the ministry, and the edification of the body of Christ. *Eph. 4. 11, 12.*) But that there shall be no neede of this kind of teaching, to catechize them in the first rudiments, as to teach them what God is. *Synecdochically*, not of perfect and absolute knowledge, for we all know but in part, *1. Cor. 13. 12.* But of initiate, or inchoate knowledge, which shall be consummate in the life to come.

2 Further, vpon this distinction followeth, that hearers are not not to intermeddle with the publike duties of the ministry, for euery man is to abide in the calling wherein God hath placed him, and therein to liue contented, *1. Cor. 7.* For no man may take vnto himselfe this honour, but he that is called, as was *Adam, Heb. 5. 4.* For albeit it be true which *Ambrose* writeth, that in the beginning of the preaching of the Gospel, and founding of the Church of the New Testament, all Christians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither male nor female in Christ, but we are all one in him. *Gal. 3. 28.* namely, in receiving of the Gospell: yet in dispensing of it, there is great difference: it being vnlawfull for a woman to preach, or publicly to teach. *I permit not a woman to teach, 1. Tim. 2. 12. Let women keepe silence in the Churches, for it is not permitted vnto them to speake, 1. Cor. 14. 34. Apocalyps 2. 20.* This condemneth the fantastick opinion of the Anabaptists, that all men may speake publicly without any difference, according to the instinct of the Spirit, and measure of his gifts.

3 Again, when *Paul* saith, *He that is taught in the word, &c. him that taught him in the word, &c.* he shewes what the duty of the Minister is, that lookes to liue by his ministry, namely, not to feede his auditory with Philosophy, or fables, or lying Legends: nor to preach Poeticall fictions, Thalmudiacall dreames, Schoolemens quiddities, Popish decrees, or humane constitutions, or to tickle the itching eares of his auditory with the fine ringing sentences of the Fathers (for what is the chaffe to the wheate?) But he must preach the word of God: for there is no word nor writing in the world besides, that hath a promise to be the power of God to saluation, *Rom. 1. 16.* able to make men wise to saluation. *2. Tim. 3. 15.* to give an inheritance amongst them that are sanctified, *2. Pet. 1. 4.* To be liuely and mighty in operation, sharper then any two edged sword, entering through, euen to the diuiding asunder of the soule and the Spirit, the ioynts and the marrow, and to be a discerner of the thoughts and intents of the hearts, *Hebrewes 4. 12.* and that can make the man of God absolute to euery good work. *2. Timoth. 3. 17.* but onely this word

word given by diuine inspiration. It beeing not onely the seede by which we are begotten and borne anew, but the foode by which we are nourished: both milke for the babe, that is, a nouice in religion, and strong meate for him that is of yeares: and therefore being perfect nourishment, the bread of life for him that is hungry, and the water of life for him that is thirsty, what needes there any more? Besides no word nor writing hath the property of fire saue onely the word of God, to dispell the darkenesse of ignorance by enlightening the minde with the sauing knowledge of the truth, and to heate, yea to enflame the affection with a zeale of Gods glory, by burning vp the corruption of nature. Againe Diuinity is the Mistris, all liberall arts, tongues, histories, &c. are but hand-maids to attend vpon her: now when the mistris is speaking, it is good manners for the maide to hold her peace. To this word alone the Prophets were tyed by their commission: *What I shall command thee, that shalt thou say.* And the Apostles, *You shall teach what I haue commanded you.* Christ himselte taught nothing but that which hee had heard and receiued of his Father. *Ioh. 8. 28. Paul* deliuers nothing but that which he receiued of Christ, *1. Corin. 11. 23.* and taught nothing but that which *Moses* and the Prophets had written. *Act. 16. 12. Paul* commands *Timothie* to charge the Pastours of Ephesus, *that they teach no diuers doctrine,* either for matter or manner, for substance or circumstance. Yet here we must take heede of extremities, for in some cases it is lawfull in preaching to vse Philosophy, the testimony of prophane writers, and quotations of the Fathers.

1. Tim. 1. 2.
nec aliud, vt
Beza, nec aliter, vt vulg.
editio.

I. When we haue to deale with heathen men (who will not be easily moued with the authority of the Scriptures) wee may conuict them by the testimony of their owne writers, as *Paul* did the Athenians, Epicures, and Stoikes, by the testimony of *Aratus*, *Act. 17. 28.* and the Grecians by the testimony of *Epimenides*, *Tit. 1. 12.*

II. In preaching to a mixt congregation, where some are infected with Poperie, or some other heresie, and will not receiue the doctrine deliuered, nor yeeld vnto the truth, except it haue the consent of the Fathers of the Church.

III. In handling of some controouersall point of diuinitie, shewing, that the doctrine we teach is no new doctrine, but that which was taught in the Primitiue Church, especially in speaking to the weake, who haue not as yet left their old superstition wherein they were nuzzled.

IV. To cut off the calumniation of the malicious aduersaries, who

who must needs have their mouthes stopped by some other means then by the Scriptures.

V. In the necessary unfolding of the meaning of certaine places of Scripture, which without Philosophy cannot be conceived. In such a case we may vñe humanity in descending to the reach and capacite of the auditory, and so teach heavenly things; by earthly things, as our Sauour Christ taught regeneration by the similitude of the wind, *Iob. 3.* Yet all these must be vsed, first, sparingly, secondly, when there is iust cause, thirdly, without ostentation, fourthly, deliuering nothing to the people, the ground whereof it is not in the word.

This shewes, that the maine scope of the ministry, is to preach the word purely, and to apply it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drosse, in peruerting it with aguish and sottish conceits, in wresting it with allegories, tropologies, and anagogies, & in wringing the text til they make it bleede, and so (as an auncient writer saith) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milk they drinke nothing but blood. This teacheth the bearers likewise to rest contented with the bare word, without hanging after new doctrines, as the Athenians after newes, or beeing drawne away from the simplicity that is in Christ, by the subtilty of seducers, or by deuices and quiddities of mans braine. Let those therefore which loth *Manna*, and long for Quails, remember that if God giue them their desire, hee will also giue them their desert. Let them take heed lest he punish them with a famine, not of bread, nor a thirst of water, but of hearing the word. *Amos. 8. 11.* And let those that haue *itching eares*, in heaping vp to theselues a multitude of teachers, take heed also that they haue not *tingling eares*, when they shall heare of the iudgements of God for the contempt of his word.

Further, whereas Paul saith; *He that teacheth is to be maintained: it is a good thing* for all idle drones that will not labour, and all dumme dogges that cannot barke, they may not expect the maintenance which is due vnto the Ministers: for it is generally true of all men, and much more true of the Minister, that *he which will not labour, must not eate.* And great reason it is that he which looketh for his hire, should doe his worke: he that would liue of the sacrifice, should minister at the altar: he that lookes to be fed with corporall bread, should breake vnto his hearers the bread of life: hee that would reape carnall things, should sow spirituall things, he that would

Volusian e-
pist. ad Ni-
chol. c.
Scripturarum
mammillas
dum durius
preferunt,
sanguinem
pro-lacte
biberunt.

2. Tim. 4. 3.

2. Sam. 3. 11.

2. The. 3. 10.

1. Cor. 5.

would not haue his mouth muzled, should thresh out the corne: he that would drinke of the wine, should plant the grape: hee that lookes for milke, should feede the flocke: that is, hee that will liue of the Gospel, should teach the Gospel. It is a maxime not only of the *Canon Law*, but grounded vnto the law of nature, that *beneficium postulat officium*, a benefite requireth a duty, or more plainly, a benefice requireth an office, and diligence in the office. They therefore that care not so much for the feeding of the sheepe, as for the feeding of themselves, and feare not so much the losse of the flocke, as the losse of the fleeca, doe not onely violate the law of God, but euen the law of nations, and the law of nature.

Againe hence I gather, that those that labour in the word and doctrine, may lawfully take wages, albeit they haue sufficient of their owne to maintaine themselves: it is the very equitie of this text. For if they that are instructed in the word, are to make those that instruct them, partakers of their goods: then it is lawful for them which instruct and teach, to receiue something in recompence of their labour, seeing that *the labourer is worthy of his wages*. Yet this one caueat must be remembred, that if receiuing of wages be a hinderance to the Gospell (as it would haue beene in *Paul*) it is not lawfull: for we may not so vse our libertie, as that wee thereby hinder the free courle of the Gospell.

We may here further perceiue the greate want of deuotion, which is in most men of these daies. For as the cry of the poore in the streetes, and at our doores, is an argument that there is no mercie, no bowels of pittie and compassion: So, in that there are so many needy poore wandring Leuites, which would gladly serue for a morsell of bread, or a sute of raiment, it is a pregnant prooffe there is very small deuotion in men for the maintenance of religion, especially in those which are so straight laced, and short sleeued in bellowing any thing for the good of the Ministry, and yet in keeping of hounds and hawkes, and worse matters, in maintaining players, iesters, fooles, and suchlike, are very lauish and profuse, to their great cost. This hath beene the practise of the world, and the contemptible estate of the Ministerie in former times. Foure hundred false Prophets were richly provided for at *Iezabels* table, 1. *King*. 18. 19. whereas the true Prophets of God in the meane time were faine to hide their heads, hauing scarce bread and water, and that not without danger. Well, her practise shall condemne a number of professors; nay, our forefathers zeale and forwardnes, (notwithstanding they liued in blindnesse) shall condemne our coldnesse, in this behalfe: what speake I of our forefathers? euen

the stones in the ruinated Abbeyes, and other religious houses, shall rise vp in iudgement against vs: for those places could maintaine thirtie or fourtie idle bellies, which did nothing but nuzzle men in superstitious idolatrie: whereas now the same place will not competently maintaine one or two to instruct them in the way to eternall life. And no maruel: for we take from the Church, as fast as they gaue it. In old time they were wont to say *What shall we giue the man of God?* 1. Sam. 9. but now with the sacrilegious churchrobbers, they say, *Come and let vs take the houses of God in possession.* Psal. 83. 32. The Lewes were exceeding forward and liberall in their contribution to the Tabernacle, some brought gold, others silver, lilke, pretious stones; the meaner sort, rams skins, goats haire, &c. so that more then enough was offered by them, in such sort that *Moses was forced to cause a proclamation to be made to stay the people from offering.* Exodus 36. 5. 6. This their example in beeing so forward to contribute to the materiall temple, shall condemne our backwardnesse in conferring so little to the Ministers, who are the living temples of God, and to the ministration which is in the place of the altar: for looke by how much God hath diminished the cost of the altar, and the charges of the ceremoniall worship vnder the old Testament, by so much more doth he require the Ministery to be maintained, and spirituall worship furthered in the New.

7. Lastly, if they that doe not put too their helping hand to uphold the Ministery, are to be condemned; what condemnation trow we then belongs to sacrilegious persons that rob the Church of her reuenues, and deuoure holy things?

7. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reape.

Here the Apostle preventeth sundry secret obiections against the former precept, verse 6. For the Galatians might pleade for goods: theselues in this manner. Whereas thou enioynest vs to make for, those which instructed vs in the word, partakers of al our alas, we cannot doe it. It is vnreasonable that thou exactest of vs: as for some of vs, we haue a great family and charge to looke vnto, wife and children to provide for: and for them we must provide, otherwile wee denie the faith, and are worse then infidels. 1. Tim. 5. 8. Others are poore and needy, fitter a great deale to receive then to giue: and those that can giue are not so to giue, that others may be ease, and they themselues pinched. 2. Corin. 8. 13. And as for the Ministers themselues, many of them are couetous and insatiable, and therefore it is euill spent that is bestowed vpon them: some of them

them neede, not, and therefore we neede not to giue: and why doe not those that are needy, follow *Pauls* example, who laboured with his hands and got his liuing by making of tents, because hee would not be chargeable vnto any? or why doe they not leade a single life (as in former times they did) that so they may bee lesse burdensome to the Church, and more beneficial to their brethren? Besides all this, God hath promised, he will be the portion and inheritance of the Levites, and therefore we neede not be so haultie to share with them in all our goods.

- 10 To these and all other vaine and frivolous excuses of the same kinde, made by worldlings of corrupted minds, the Apostle answereth in these words, *Be not deceived, God is not mocked*, as if he should say, I know right well, you are very cunning in seeking out shifts and pretending reasons to excuse your faults, and to exempt your
 15 selves from the performance of the former duty, and so to couer the cursed covetousnesse of your hearts with colourable excuses: But, be not deceived brethren, they are but figge leaues, you doe but dance in a nette, you cannot bleare the allseeing eyes of God: howsoever these reasons may perswade you, and goe for current
 20 with men, yet they are but counterfeit in Gods ellimate (with whom you haue to deale,) who is not mocked, nor can be deceived, neither will be deluded with such vaine excuses: therefore take heede lest in going about to deceiue them, you deceiue your
 25 selves: for looke how you deale with them, God will deale with you: and with what measure you mete vnto them, the same he will measure to you again, for as you sowe, so shall you reape. So that in these wordes the Apostle doth summarily comprise these three things. First, a dissuasion from this their vaine reasoning, and wicked practise, laide downe by way of preuention, *Be not deceived*. Secondly
 30 a reason of the dehortation, shewing that these their excuses are but frivolous and vaine, *God is not mocked*. Thirdly, a confirmation or prooffe of his former reason, for what soeuer a man soweth, so shall hee reape. The dissuasion is laide downe in these words, *Be not deceived*. The like phrase of speech we haue in sundry other places, as in that
 35 advertisement which *Hezekiab* giueth the Levites, 2. *Chro.* 29. 11. *Now my finnes bee not deceived*: And *Paul* the Corinthians, 1. *Cor.* 6. 9. *Be not deceived, neither fornicators, &c.* 1. *Cor.* 15. 33. *Be not deceived, as all speeches corrupt good manners*. Now men erre and are deceived sundry waies, both in diuine and humane things (which appertaine not to this place.) Touching the deceit here mentioned,
 40 we are to know that a man may be deceived, and that by himselfe, two waies. First, through ignorance, in iudging that to be sinne which,

Mal. 2. 17.

which is a sinne, as when a man is perswaded that God is to bee worshipped in an image: that when hee persecutes the Saints of God, he doth God good service. Secondly, when men are so wickedly wilfull, that they wittingly deceiue themselves, in thinking they can deceiue God himselfe, and so cunningly handle the matter, that he shall not know their words, nor see their workes, nor vnderstand their thoughts: that whether they doe good or euill, giue to the Ministerie, or not, liue according to the flesh, or according to the spirit, it is all one, seeing he considereth it not, and so promise to themselves impunitie, though they sinne willingly, as *Eue* did in putting a peradventure, where Gods threat was peremptorie. Both these sorts of deceit are here vnderstood, specially the latter.

Yf. Hence we may obserue the deceitfulness of sinne, which maketh men thinke all is well with them, and that there is no danger, &c. when the case is farre otherwise. This shewes that the heart of man is deceitfull aboue measure (as the Prophet saith) who can finde it out? or who can sound the depth of the deceit of his owne heart? or who knows the infinite windings and turnings which are in this intricate Labyrinth? Now this cometh to passe, partly by reason of originall corruption, which the Apostle saith is deceitfull, *Heb. 3. 13. Take heede lest any of you be hardened through the deceitfulness of sinne:* partly, by reason of long custome in sinne, whereby the heart is insured to deceit, *Psal. 32. 2. Blessed is the man—in whose spirit there is no guile.* For from this double ground it cometh to passe, that men are so wittie in defrauding the Ministers of their due; in cutting them short of their allowance, in embezzeling and purloining from them what they can: and so ingenious in inventing probable reasons, and plausible arguments, to deceiue themselves withall, in accounting all to bee gained that is thus gotten. This teacheth vs, first of all, to pray instantly that God would open our eyes that wee may see our hidden corruptions, and that he would annoint them with the eyesalue of his Spirit, that we may clearly see, and rightly discerne of things that differ, considering that sinne doth often apparell it selfe with the cloake of vertue. Secondly, wee are to suspect our selues of our secret sinnes, and to aggrauate our knowne sinnes by all circumstances, seeing wee may so easily deceiue our selues, in flattering our selues to be cleare of this or that sinne: or at least not to be so grieuous sinners: as in truth we are. Thirdly, that it is the dutie of the Minister to warne the people to take heede that they be not deceived, as *Paul* doth *Eph. 5. 6. Let no man deceiue you with vain words: for for such things.*

things commeth the wrath of God upon the children of disobedience.

Againe hence I gather, that in the prime of the Church, in the Apollles daies, when the Church of the New Testament was but in founding, the Ministry was in contempt: and (as it may appeare
 5 out of other places) the Ministers were not onely neglected, or contemned, but reuiled, persecuted, accounted as the filth of the world, and the offscouring of all things, 1. Cor. 4. 13. or where they were better intreated, they were but abused, scorned, reputed brain-sicke fellowes: as the Prophet was, 2. King. 9. 11. and Paul, Act. 26.
 10 14. This hath beene, and is the account which the world maketh of the Ministers of God, which must bee so farre from discouraging vs, that it should minister rather matter of ioy vnto vs, in that we are conformable by this meanes to Christ our head, who was not onely neglected of all, not hauing where to rest his head,
 15 Luk. 9. 58. but laughed to skorne, accounted a pot-companion, a drunkard, and a glutton, a forcerer, one that had a diuell, and was madde, Ioh. 10. 20. For, if we suffer with him, we shall be glorified with him. Rom. 8. 17.

Thus much of the dehortation: the reason followes to bee considered in the second place, in these words, *God is not mocked*, where the Apostle shewes that their excuses as but in vaine, because God is not mocked, nor will be deluded wth such pretences.

First here the Apostles dealing is worthy to be obserued, in that, reproouing them which neglected their duty to the Ministers
 15 of the word, he bringeth in God himselfe taking the matter into his owne hand, making the Ministers quarrell, his own quarrell: & this he doth, to the end we might see whom we haue to deale withall, & whom we doe abuse, when we abuse the Ministers of the word, to wit, that we abuse not man, but God. For albeit it bee true
 30 of all and euery sinne, which *Dauid* confesseth of his owne particular murther and adultery, that it is *against God, yea against him alone*, Psal. 51. 4. yet in these and such like cases which tend to the vndermining of his Church, and the decay of his religion & worship, hee taketh himselfe more directly aimed at, & more nearely
 35 touched. When the Israelites refused to haue *Samuel* and his sons to rule over them, the Lord saith, *They haue not cast thee away, but they haue cast me away, that I should not reigne over them*, 1. Sam. 8. 7. When the Leuites were defrauded of their due, the Lord by his Prophet telleth the people, *To haue spoiled me in tithes and offerings*.
 40 Mal. 3. 8. So, in this place, when the Galatians did wrongfully with hold and keepe backe that competent allowance, that was due to their teachers, he telleth th^e that it was a sin tending against God,

who is not, nor will not, nor cannot be mocked: for what wrong soeuer is done to the messenger that is sent, the same is done to his Lord that sent him: and whatsoeuer disgrace or indignitie is offered an Embassadour, the same redounds to the Prince, whose Embassadour he is. This ought to be a *Caveat* vnto vs, to take heed how wee contemne or neglect the Ministers of God, seeing whatsoeuer wrong is done them, Christ takes it as done to himselfe, *Mat. 25. 45. Act 9. 4.* This lets vs see the haينous sinnes of many that professe the Gospel, specially in this kind, who, now at this day (if euer) are ingenious in defrauding, and eloquent in de-claiming against the Ministers of the word: in laughing them to skorne, as they did our Sauour Christ, *Mark. 5. 40.* and abusing them in tearmes and taunts, calling them bald priests, as young children called *Elizans bald pate*, (no doubt following the example of their parents, of whome they learned it) *Ascend thou bald pate, ascend thou bald pate, 2. King. 2. 23.* That they are full of the spirit, as they derided the Apostles, in saying, *they were full of new wine, Act. 2. verse 13.* In making them their table talk, making songs of them, as the drunkards did of *David*, and *Ieremie*. In scourging them with the whippe of the tongue, as the Stoicks called *Paul* a babler, *Act. 17. verse 18.* and *Festus* a madde man, *Act. 26.* Now in that they thus scornfully abuse his Ministers, and so indignely, and disdainfully intreate his messengers, and Embassadours; what doe they els but abuse Christ Iesus himselfe, and through their sides, wound and crucifie him againe? When *Sanchereb* King of Ashur reuiled Ierusalem and *Hezekiah* the King: what sayes the Lord? *O virgin daughter of Sion, he hath despised thee, and laughed thee to skorne: O daughter of Ierusalem, he hath shaken his head at thee. Whom hast thou railled on, and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel. Esay, 37. v. 22, 23.*

The vse. Hence we learne, that God hath an exact knowledge of all our actions, and cannot be deluded, *Prov. 15. 11.* Hell and destruction are before him, how much more. &c. *Psal. 11. 4.* His eyes consider, his eie liddes trie the children of men. *Psal. 139. v. 2.* Hee knowes our thoughtes long before they be. *Hebr. 4. 12.* All things are naked and bare in his sight. Reason it selfe shewes, that he which made the eie, cannot but see, hee that made the heart and minde, cannot but vnderstand the frame and motion thereof, *Psal. 94. vers. 9. 10 &c.*

11. This shewes the madnesse of those which say, God heareth not, seeth not, vnderstandeth not, or which say in their hearts, How

How should he heare? is there knowledge in the most high? or can he see through the thicke cloud?

III. Hence we are taught in our praier, to powre forth our hearts before the Lord, without concealing so much as the least sinne, seeing we may easily delude men, and deceiue our selues, but God we cannot deceiue.

IV. It ought to be a bridle to vs to curbe and keepe in our corruptions, considering his eies pierce the darkenesse, the most secret and hidden places, yea euen the secret closets and cabinets of our hearts.

Thus much of the reason: I proceeed to the confirmation or prooffe of his reason, in these words, *For whatsoeuer a man soweth, that shall hee also reape.* Where the Apostle prooues, that God will not be mocked with vaine excuses; seeing hee will render to every man, according to his workes, which is signified by this allegoricall speech of *sowing* and *reaping* so often vsed in Scripture, as 1. Cor. 9. 11. 2. Cor. 9. 6. in which places, labour and cost in doing good, and beeing beneficiall, specially to the Ministers of the word, is compared to *seedes*, the workers to *seedsmen*; the Ministers to whome this benefit is conferred, to *the tilled ground*: the *gaine* that accrewes vnto them thereby, to the *haruest*, where with God will reward them, and that according to their workes, in the generall day of retribution. This metaphor of *sowing*, doth elswhere signifie all the morall actions of a mans life, whether they be good or euill. Of good actions Salomon saith, *he that soweth brightnesse, hath a sure recompence*, Proverbs 11. 18. Of euill actions hee saith, *hee that soweth iniquitie shall reape affliction*, Proverbs 22. 8. But here Paul restraines it, to those good workes of liberalitie, which are performed in the maintenance of the ministration. And he calleth that which is bestowed vpon the Ministers of the word, *seedes*, which beeing sowne, doth recompence the cost, 30. sixty, an hundred fould: that so they might not think their labour lost, nor their cost bestowed in vaine, seeing they were to receiue that which they laid forth, with advantage.

But here it may be said, This proverbiall sentence is not alwaies true: for sometime men sowe much, and gather but little. Dent. 28. 30. Agg. 1. 6. nay sometime they sowe, and reape not. Mich. 6. 15. Again experience shewes, that, that which is sowne, may degenerate into another kind. Ans. It is not necessary that proverbiall sentences should be true at all times; and in euery particular: if they be true for the most part, or in that for which they are brought, it is sufficient, as that, *Matth. 13. 57. A Prophet is not accepted in his owne*

countre, is for the most part true, though not alwaies. So, whatfoeuer a man soweth, the same commonly, and vsually, he doth reape.

But it will be said, how can a man reape that which he soweth? seeing that Christ affirmeth it to be a true saying, that one soweth, and another reapeth? *Iohn 4. 37. Ans.* In that one soweth, and another reapeth, it is not to be imputed to nature, but to the speciall providence of God: the words are to bee vnderstood of the prophets, who were the seedes men, in sowing the seedes of the Gospell, and of the Apostles, who were the reapers, whose plaine and powerfull preaching of the Gospell, did as farre exceed that of the prophets as the haruest doth the seede time. Thus the time vnder the law, is resembled to childhood, and infancie: that vnder the Gospell, to mans estate. *Gal. 4. 1. &c.* Again, it may be said the husbandman soweth not the bodie that shall be, *1. Cor. 15. 27* therefore he reapeth not that which he sowed. *Ans.* He reapeth not the same indiuidually, but yet the same speciall bodie. It may further bee doubted of the truth of that which is signified by this proverbiall sentence, namely, whether every man shall receiue according to his workes, for so every man should be condemned. To which answer, that it is not vniuersally true, for if the righteous commit iniquity all his righteousness shall be no more remembered: and, if a wicked man turne from his sinne, none of his sinnes that he hath committed shall be mentioned vnto him. *Ezecke. 33. 13. 16.* It must therefore be restrained thus. He that doth wickedly, and perseuereth therein to the end: He that doth well, and continueth in his well doing, shall receiue according to his workes, the seedes of his former sinnes, shall not grow vp to the haruest of condemnation. For it is the priuiledge, yea the happinesse of a righteous man, so to haue his sinnes couered with the robes of Christ his righteousness, as that they shall neuer be vncouered to his shame. *Psal. 32. Esay, 43. 25* Again, it may bee hence prooued, in that sanctification in death, is perfected, originall corruption being vtterly abolished: and therefore though the booke of a regenerate mans conscience bee opened at the day of iudgement, yet nothing shall be found in it, but his good workes, which follow him till the resurrection. *Apoc. 14. 13.* Besides this, in the last sentence pronounced by our Sauour Christ, *Matth. 25.* only their good workes are mentioned: *Come ye blessed of my Father, inheris the kingdome prepared for you, for I was hungry, and ye fedde me, &c.* their sinnes and imperfections, not so much as once named, but concealed and passed over.

11. *Obiect.* It may be said, that neither the good nor the badde doe reape that which they haue sowne: the godly for the seedes of

of good workes reape nothing but affliction: the wicked for the cursed seedes of damnable life, comfort and contentation. To which I answer, that it is not true, if we restraine it to the tearme of this life, for so all men reape not as they haue sowne: but it is undoubtedly true of the life to come, for the iustice of God requires that all should be rewarded according to their workes. *Romaines 25* Hence therefore wee may gather, that seeing men must reape as they sowe, and yet doe not reape, nor receiue their reward in this life: that there is another life after this, in which God will giue to every one as his worke shall be, and therefore there shall be a iudgment. And because the bodie was partaker with the soule either in doing good or euill, it is iust likewise it should be partaker either of misery or felicity: and therefore there shall be a resurrection.

III. *Object.* The whore of Babylon must be rewarded double. *Apoc. 18. 6.* In the cuppe that shee hath filled to you, fill her the double. And the Saints pray thus to God, *Reucl. 16. 19.* Render to our neighbours seven fold in tathers boosome. *Psalms. 79. 12.* Therefore it seemeth that some men shall not be iudged according to their workes, because they are punished above their deserts. *Answer.* Shee is rewarded double, yet not above, but according to her deserts: *giue her double according to her worke, v. 6.* The meaning is not, that she should be punished twice as much as shee had deserved, (for it is the law of God that the malefactor should be beaten with a certen number of stripes, not above, but according to his trespassse. *Deut. 25. 2.*) but that she should be tormented, twice as much as shee had tormented others. Again, these phrases and formes of speech of rewarding double, or sevenfold, signifie, that God will pay wicked men home to the full (a definite number being put for an indefinite) as *Gen. 4. 15.* Doubtlesse, who soeuer slayeth Cain shall be punished seven fold. The meaning is not, that the murderer of Cain should be punished seven fold more then he was punished, for killing his brother Abel, (for it should not haue beene so great a sinne for a man to haue killed him, as it was for him to kill his brother) but that hee should be most seuerely and grievously punished.

IIII. *Object.* Infants haue no workes wherby they may be iudged, seeing they doe neither good nor euill, as the Scripture speaketh of *Iacob* and *Esaie*, *Rom. 9. 11.* Therefore all shall not be iudged according to workes. *Answer.* These phrases of Scripture, *As a man sowes so shall he reape: every one shall receiue according to his workes, &c.* are not to be extended to al, but must be restrained to such as haue workes, and knowledge to discern e betwixt good and euill, which infants haue not. For besides that they are destitute of workes, they

they also want the use of reason : and therefore they shall not be iudged by the booke of conscience, but by the booke of life. For to lay, as *Hugo de S. will.* doth, vpon the *Rom. quest.* 59. that they shall be condemned for the sinnes which their parents committed in their conception and natiuity, as though they themselves had actually committed them, is contrary to that *Ezek. 18. 20. the Sonne shall not beare the iniquitie of the father.*

V. Obiect. But how shall they be pronounced iust, who beeing come to yeares of discretion, yet haue no good workes, as *Lazarus* and the theefe vpon the crosse, who liuing leudly all his life long, was conuerted at the last gaspe? *Ans.* That *Lazarus* had no good workes, whereby he might be declared iust, it cannot be proued: the contrary rather may be gathered out of Scripture: and that the good theefe had no good works, it is flat against the text, *Luk. 23. 40. 41.* where he maketh a notable confession of Christ, and rebuketh his fellow, labouring to bring him to the faith, which was a memorable fact of Christian charity. Secondly, though it were graunted that they had no good works in action, yet they were full of good workes in affection, and by these they were to be iudged, God accepting in his children the wil for the deed, *Lazarus* by reason of his extreame pouerty, and the theefe by reason of the shortnes of time which he had to liue in the world, could not be plentiful in good workes, thereby to giue sufficient testimonie of their vsained faith: yet God accepteth a man according to that which he hath, and not according to that which he hath not, accepting the wil for the deede, as he accepted the willingnes of *Abraham* to sacrifice his sonne, as though he had sacrificed him indeede, *Gen. 22.*

VI. Obiect. God doth not proportionate the reward to the work, because he doth reward workes which are finite and temporall, with infinite and eternall punishment. *Ans.* Sinne beeing considered in respect of the act, as it is a transient action, is finite. But in a threefold consideration, it is infinite. First, in respect of the obiect against whom it is committed: for beeing the offence of an infinite Maiesty, it doth deserue infinite punishment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfeiteth the broad seale of England, or the Princes priuy seale, ought to die as a traytour, because this disgrace tendeth to the perlon of the Prince: much more ought he that violates the law of God, die the first and second death, seeing the breach thereof doth not only tend to the defacing of his owne image in vs, but to the perlon of God himselfe, who in euery sinne is contemned, and dishonoured. Secondly,

condly, sin is infinite in respect of the subiect. For seeing that the soule is immortall, and that the guilt of sin and the blot together, doe staine the soule, as the crimlon or skarlet die the filke or the wooll, and can no more be seuered from the soule, then spots from the Leopard: it remaineth that sinne is infinite in durance, and so deserueth eternall punishment. Thirdly, it is infinite in respect of the mind, desire, & intent of the sinner, whose desire is still to walk on in his sins, and except God should cut off the line of his life, neuer to giue ouer sinning, but to runne on in *infinium*, committing
 10 of sinne euen with greedines.

Thus hauing the meaning of the words, let vs come to the doctrine and vse, There be two principall reasons which hinder men from being beneficiall and liberall to the Ministry. The first is, because they thinke all his lost that is bestowed that way. The second is, because they are afraid lest themselves should want. To both which the Apostle makes answer in this place, comparing our beneficence in the pholding maintrining, countenancing of the Ministry to seed, to teach vs that as the husbandman doth sow his corne in the ground, neuer fearing the losse thereof, but hoping for a greater increafe: not doubting his owne want, but assuring himselfe of greater plenty. So we in sowing the seeds of good workes, must neuer dreame of losse or cost, considering the more we sow, the more we shall reape: we must neuer feare want, seeing we shall receive an hundred fold. *Mark. 10. 30.* If men could be perswaded
 25 of this, that the time of this life is the seed time; that the last iudgment is the haruest; & that as certainly as the husbandman which sowes his seed lookes for increafe, so we for our good workes, a recompence to the full; O how fruitfull should we be, how plentifull, how full of good works: But the cursed roote of infidelity, which
 30 is in every man by nature, doth dry vp the sap of all Gods graces in vs and make vs either bad or barren trees, either to bring forth sowre fruits of sinne, or no fruit at all, but to become vnprofitable both to our selues and others. For the reason why men are so cold in their liberality, so fruitlesse, so vnprofitable, is, because they doe
 35 not beleue the promises of God, that he is true of his word, that whatsoever they giue to the poore, or the Ministers of his word, they lend vnto the Lord, and whatsoever they lay out, the Lord will restore to them againe. *Prou. 19. 17* For if they were as wel perswaded of a recompence at the last day, as the husbandman is of a haruest, they
 40 would be more frequent in duties of charity, and more plentifull in good workes, then commonly they be.

Further let it be obserued, that though these words be but generally

rally expounded in the verse following, where the *Aposlle* saith, *He*
that soweth to the flesh shall of the flesh reape corruption: he that soweth to
the spirit, shall of the spirit reape life everlasting: yet are they more par-
ticularly and distinctly set downe else where in Scripture: as 2. Cor. 9
6. He that soweth sparingly shall reape sparingly, and he that soweth liberal-
ly shall reape liberally: that is, the harvest shall not onely be answerable
to the seed, and the reward to the worke; but greater or lesse ac-
cording to the quantity, and quality of the worke. For euery man
shall receiue his reward according to his proper labour. 1. Cor. 3. 8. For the
more the husbandman sowes, the more he doth vsually reape (ex-
cept God blow vpon it, in curling the land, as he did the Israelites
who sowed much and gathered little) and the lesse he sowes the
lesse shall his crophe be. Euen so, the more plentifull we are in sow-
ing the seeds of good works, the more we shal reape: and the more
sparing we are, the lesse shall our harvest be. Hence I gather First,
that there are severall degrees of punishments in Hell, according
to the greatnes and smallnes of sinnes: for some sinnes are but as
motes, others as beames, Matth. 7. 4 some as goats, others as ca-
mels, Matth. 23. 24. and therefore some shall be beaten with many
stripes, some with few, and it shall be easier for them of Sodom
and Gomorrhah at the day of iudgement, then for them of Caper-
naum. Secondly, that there are sundry degrees of glory & felicity
in heauen, proportionall to mens works: for all men doe not sow
alike, neither are their works equall; but haue sundry degrees of
goodnes in them, and therefore there are answerable degrees of glo-
ry wherewith they are to be crowned. This truth is taught els- where
more plainly, as Dan. 12. 3. They that be wise shall shine as the brightnesse
of the firmament: and they that turne many to righteousness, shall shine as
the starres for euermore. Therefore as there is a greater brightnes in
the star, then in the firmament; so there shall be greater glory in
one then in an other. 1. Cor. 3. 8. Euery man shal receiue his reward, ac-
cording to his owne labour, therefore seeing all mens labours are not
alike, their reward shall not be alike. This is further confirmed by
the parable of the talents, Luk. 19. where the master of the seruants
doth proportionate his wages to their worke, making him that
had gained with his talent, five talents, ruler ouer five cities; him
that had gained ten, ruler ouer ten. And whereas it may be said, that
all the labourers in the vineyard, receiued an equall reward, name-
ly a penny; as well as those that wrought but an houre, as those
that bare the burden and heate of the day. I answer, it is true of ac-
cidental glory, all the elect shall haue equall glory: but it is not true
of accidentall glory, therein all shall not be equall. Take sundry yel-
fels

fels of diuerse bignesse, and cast them into the sea, all will be filled with water, though some receive a greater quantity, others a lesse: So, all shall haue fulnesse of glory; that is, the same *essentiall* glory: though in respect of *accidental* glory, some shall haue more, and some lesse. Secondly, the scope of the parable is not to shew the equality of glory, in the world to come, but that they which are first called, ought not to insult over their brethren, which are not as yet called, seeing they may be perferred before them, or (at the least) made equall with them. It remaineth therefore for a conclusion; that there shall be degrees of glory in heaven, as there are degrees of torment in hell, and that as mens labours differ in goodnes, so their rewards shall be different in greatnes. Now mens labours differ in goodnesse, three waies; in the *kind*, in the *quantity*, and in the *quality*. In the *kind*, in that some are more noble in their kind, some more base; as to cure the maladies of the soule is a more excellent worke in it kinde, then to cure the diseases of the body: & therefore it hath a greater degree of glory promised. *Dan. 12. 3.* They that turne many to righte conuersion, shall shine as the stars for euermore. In the *quality*, or manner, in that some are done with greater loue, some with lesse: some with greater zeale, some with lesse: some with greater care & conscience to discharge our duties, some with lesse. Now, those that are performed with greater loue, zeale, care, and conscience, shall receive a greater reward: those that are done with lesse, a lesse: for so is the promise, *Every man shall receive his wages, according to his own labour. 1. Cor. 3. 8.* In the *quantity*, in that some labour but an houre, others beare the burden and heate of the day, and so according to the greatnes or smalnes of their paines, they shall haue a greater or lesse reward. He that had so carefully employed his talents, that he gained with it ten others, was made ruler over tenne cities: and he that had taken lesse paines, and gained but five, was made ruler but over five, that is, had his reward, yet a lesse reward fitable to his worke.

Further, as God doth reward the good workes of his seruants, according to the *kind*, the *quantity*, and *quality*: so he rewardeth sinners not onely according to their degree (as we haue heard) but also in the same manner, according to the nature & quality of the sinne. 1. *Thess. 1. 16.* It is a iust thing with God to recompence tribulation to them that trouble you. Thus he threatneth, that to the forward he will shew himselfe forward. *Psal. 18. 26.* And, he that sheddeth my blood, by man shall his blood be shedd. *Gen. 9. 6.* And, all that take the sword, shall perish by the sword, *Matt. 26. 52.* And, he that stoppeth his eares at the cry of the poore, shall cry unto the Lord; and

and he will not heare him, *Pro. 21. 13.* And, indgement merciflesse shall be to him that shewes no mercy, *Iam. 2. 13.* And, *Was he to shew that spoilest, and wast not spoiled, and doest wickedly, and they did not wickedly against thee; for when thou shalt cease to spoile, thou shalt be spoiled: and when thou shalt make an end of doing wickedly, they shall doe wickedly against thee. Esa. 32. 5*
1. For with what indgement men iudge, they shall be iudged, and with what measure they mete, is shall be measured to them againe. Matth. 7. 2. Neither doth God barely threaten this, but he doth it in deede; in handling sinners in their kind. *Gen. 2. 17.* Because thou hast eaten of the tree, cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life. Thus God punished the filthy Sodomites in their kinde, in that, for their burning lust he rained vpon them fire and brimstone from heauen. *Gen. 19. 24.* *Nadab and Abihu* censuring with strange fire, were consumed with fire from heauen. *Leuit. 10. 1, 2.* The like may be said of *Adonibezek*, for as he caused seuentie Kings hauing the thumbs of their hands, & of their feet cut off, to gather crummes vnder his table, so the Lord rewarded him. *Iud. 1. 7.* As *Agag*, sword made women childelesse, so his mother was made childelesse among other women, beeing hewen in peeces before the Lord in *Gilgal. 1. Sam. 15. 33.* Thus God punished the adultery and murder of *David*: for as he defiled an other mans wife, so his owne sonne *Abolom* defiled his wiues in the sight of all *Israel. 2. Sam. 16. verse 22.* and his murder in slaying *Uriah* by the sword of the children of *Ammon*, in that the sword did neuer depart from his house. *2. Sam. 12. 10.* Because the *Grecians* accounted preaching foolishnes: it pleased God (as a fit & iust punishment of this their sin) by the foolishnes of preaching to saue them that beleue. *1. Cor. 1. 21.* Thus as *Chrysost.* hath obserued, the rich glutton was mette with in his kind: for whereas he would not giue *Lazarus* a crumme of bread to slake his hunger, God would not giue him a drop of water to coole his thirst, *Luke 16.* and therefore he saith, *Hic non seminavit misericordiam, vnde astas & nihil messis.* Thus he punisheth spiritual fornication, with bodily pollution, because the *Israelites* went a whoring from God, therefore their daughters became harlots; and their spouses whores. *Hos. 4. 12. 13.* And this is verified in the Church of Rome at this day: for as he gaue vp the heathen to reprobate minds, by reason of their idolatry; so hath he giuen them vp, as we may see in their vncleane cloysters, their Sodomitticall Stewes, their beastly brothelhouses, and the like. So they that delight in looking at the rednesse of the wine, shall haue red eyes, as a punishment of their sinne. *Pro. 23. 30.* Thus God punished the pride of the women of *Ierusalem*: for in stead of a sweet saueur, there was a stinke, in stead

Epist. 3. ad Cy
 riac. Micas
 cadentes de
 mensa non de-
 dit, quid miru
 si aguz gutta
 non accepit?

stead of a girdle, a rent, instead of dressing of the haire, balines, instead of a stomacher, a girding of sackcloth, and burning, instead of beauty. *Esa. 3. 24.* And thus the Lord shut vp every wombe of the house of *Abimelech*, because of *Sara* *Abrahams* wife. *Gen. 20. 18.* Thus the wife of *man* saith, Because the *Israelites* worshipped serpents: which had not the use of reason, and vile beasts, the Lord sent a multitude of unreasonable beasts among them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished. *V's'd. 11. 13.* And this manner of punishing sinners in their kinde, *Iob* acknowledgeth to be most iust. When he saith. If mine eares haue bene deceived by a woman, or if I haue laid waite as the dore of my neighbour: let my wife grind vnder another man, and let other men bow downe vpon her. *Iob. 31. 10. 11.*

Y/e. First, here we see the iustice of God in awarding the last sentence, may his bounty and severity: his bounty, in recompencing men aboue their deserts; his severity, in punishing sinners according to their deserts. For as he will deny any thing in iustice that denied to *Diues* a drop of water to coole his tongue, *Luk. 16. 24. 25.* so he will recompence a cup of cold water. *Matth. 10. 42.* This integrity in iudgement without partiality, is signified by the white throne, *Reu. 20. 11.* and it serues as a patterne and example for all Iudges and Magistrates to follow, in laying iudgement to the rule, and righteousness to the ballance. *Esa. 28. 17.* that is, in hearing causes indifferently, and determining equally, examining them (as it were) by line and square, as the mason or carpenter doth his worke, The *Grecians* placed iustice betwixt *Leo* and *Libra*, thereby signifying that there must not onely be courage in executing, but also indifferency in determining. The *Egyptians* expresse the same by the hieroglyphical figure of a man without hands, winking with his eyes; wherby is meant our vncorrupt Iudge, who hath no hands to receiue bribes, nor eyes to behold the person of the poore, or respect the person of the rich. And before our tribunalls we commonly haue the picture of a man, holding a ballance in one hand, and a sword in the other, signifying by the ballance iust iudgement, by the sword, execution of iudgement. For as the balance putteth no difference betweene gold and lead, but giueth an equall or vnequall poise to them both, not giuing a greater waight to the gold for the excellency of the metall, because it is gold, nor a lesse to the lead for the basenes of it, because it is lead. So they were with an even hand to way the poore mans cause as well as the rich. But it is most notably set out by the throne of the house of *Dauid*, mentioned *Psal. 122. 5.* which was placed in the gate of the city towards the sun

sun rising in the gate, to signifie that all which came in and out by the gate of the city, might indifferently be heard, the poore as well as the rich, and might haue accesse and regresse, too and from the iudgement seate. *Towards the rising of the sunne*, in token that their iudgment should be as cleare from corruption, as the sun is, cleare in his chiefest brightnes.

Secondly, this confutes the common opinion of the Schoolmen, who as they truly affirme that God rewardeth his Elect, *supra meritum*, above their desert, so they erroneously teach that he punisheth the reprobate, *citra condignum*, lesse then they haue deserued. For 10 God powreth vpon the wicked, after this life, the full violls of his wrath, punishing them in the rigour of his iustice, without all mercy, not onely according to their works, in regard of nature and quality, but in respect of the measure and quantity.

Lastly, this doctrine seriously considered and thought vpon, that 19 we shall drinke such as we brew, reape such as we sow, & that men shall haue degrees of felicity, or misery, answerable to their works, answerable to the kind of their worke, to the quantity and quality thereof, will make vs more carefull to auoid sinne, and to be more plentifull in good workes, then if with the Papiists, we should teach 20 iustification by workes.

Againe, in that every one shall reape as he soweth, that is, shall be rewarded not according to the fruit and successe of his labour, but according to his labour, be it more, or lesse, better or worse: it serues (first of all) to comfort the Ministers of the word, which 29 are set ouer a blinde ignorant people, who are alway learning, and neuer come to the knowledge of the truth: they must not be discouraged, though after long teaching, there be little knowledge or amendment, after much paines taking, little profiting, but rather a coldnesse, a backwardnesse, a declining in all sorts & degrees. 30 They must remember, that if their Gospell beeing deliuered with such simplicity, with such assiduity, with such euidence & demonstration of the spirit, be hid, *it is hid to them that perish, in whom the god of this world hath blinded the mindes of the infidels, that the glorious Gospel of Christ should not shine vnto them.* 2. Cor. 4. 3, 4. Besides, let the 35 consider that though they seeme to labour in vaine, & to spend their strength in vaine, and that their words take no more effect then if they were spoken in the winde; yet that their iudgement is with the Lord, and their worke with their God. Isa. 49. 4. remembering that God will giue to every man according to his worke, according to the 40 kind, the quantity, the quality thereof: and not according to the fruit, or successe of his worke.

It may serue also as a cordiall to every man that is painefull and faithful in his calling, though neuer so base and seruite, as to a shepheard which watcheth his flocke, or a poore drudge that attendes vpon his masters busines: he is to comfort himselfe with this, that though he see no great good that comes by his labour and travell, yet if he be obedient to him that is his master according to the flesh in all things, not with eye-seruice as men pleasers, but in singlenesse of heart, seruing God; and whatsoeuer he doth, doing it heartily as to the Lord, and not to men: let him know, and assure himselfe, that of the Lord he shall receiue the reward of inheritance, *Coloss. 3. 22, 23, 24.* And the promise is more generall, *Eph. 6. 5.* Know ye, that whoso serueth good thing any man doth; he same shall be receiue of the Lord, whether he be bond or free.

It serueth further, as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the godly lie in contempt and misery; for the time shall come, when every one shall reape euen as he hath sowe. When God will punish the sins of the reprobate with eternall torment, according to their desert; and crowne the good workes of his seruants, with an eternall weight of glory, about their desert: for piety shall not alway goe unrewarded, neither shall impiety alway goe unpunished, for as the *Psalmist* saith, *The patient abiding of the righteous shall not perish for ever.* And againe, doubtlesse there is a reward for the righteous, doubtlesse there is a God that iudgeth the earth.

Psal. 10. 18.
Psal. 58. 11.

Again, this condemneth the damnable opinion of Atheists, who thinke all things come to passe by nature, or fortune; & that domes day is but a dreame: and that sticke not to say, *It is in vaine to serue God, and what profit is it, that we haue kept his commandments, and that we haue walked humbly before the Lord of boasts: as though good workes should neuer be rewarded, nor sinne punished: albeit the Lord hath said, Behold I come quickly, and my reward is with me, to giue euery one as his workes shall be.* *Apoc. 22. 12.*

Malach. 3. 14.

Besides, it meeteth with the practise of those men, which sowe nothing but cockle, and yet expect a crop of wheate: or nothing but darnell, and yet looke to reape a barly haruest: that is, such as sow nothing but the cursed seede of a damnable life, and yet looke to reape the haruest of eternall life: for as a man soweth, so shall he reape: such as he breeth, such shall he drinke; *Euery one shall eate the fruites of his owne waies, and be filled with his owne deuices.* *Prov. 1. 31.*

It doth further detect the folly of those which fraught the shippe of their soule, with nothing but faith, resting (in carnall presumption) vpon a vaine opinion of faith, and neuer caring for good

works: against whom *S. James* writeth, chap. 2. 14. *What availeth it, though a man say he hath faith, when he hath no works? can the faith save him? 20. With them understand, O thou vaine man, that faith which is without works, is dead? We must therefore sow the seeds of good works in this life, if after this life we looke to reape the haruelt of eternal life: and give all diligence by good workes, to make our calling and election sure, that as it is sure in it selfe in Gods vncchangeable decree, 2. Tim. 2. 19. so wee may make it sure to vs, 1. Pet. 1. 10. and so lay vp in store a good foundation against the time to come, that we may obtaine eternal life, 1. Tim. 6. 19.*

Lastly, it crosseth the wicked conceit and imagination of those men, that sing *requiem* to their sooles, in promising to themselves an immunity from sinne, and an immunity from all the iudgments of God, notwithstanding they go on in their bad practises; and all because God doth not presently take vengeance on them for their *sinnes*. For they doe not consider, that their sinnes are as seedes, which must have a time to grow in, before they come to maturitie, but being once ripe and full eared, let them assure themselves God will cut them downe with the sickle of his iudgments, as we reade *Gen. 15. 16*. They remember not what the Lord saith by *Ieremie*, 20 that he will not weary himselfe with following after these wild asses, vsed to the wildernes, which snuffe vp the wind by occasion at their pleasure, and none can turne them back, *but wil seeke for them, and finde them in their moweths*, that is, when their iniquity shall beat the full, the Lord will meet with them.

8 For, he that soweth to the flesh, (shall of the flesh reape corruption: but hee that soweth to the spirit, (shall of the spirit reape life euerlasting.

Heere *S. Paul* specifieth that in particular, which before he had deliuered in generall, viz. what he meant by sowing, & reaping. And this hee doeth by a distribution, or enumeration of the kinds of sowing & reaping: shewing, that there are two sorts of seedes which men sow in this life, good and euill. Two kinds of sowers, spirituall men, and carnall men. Two sorts of ground, in which this seed is sown; the flesh and the spirit. Two sorts of haruelt, which men are to reape according to the seed; corruption, and life: as *Paul* saith, *If yee liue after the flesh, yee shall die: but if ye mortifie the desires of the body by the spirit, ye shall liue, Rom. 8. 13*. These two sorts of haruelt, being answerable to the seed: corruption and death, being the haruelt of the seed sown to the flesh: life and immortalitie, of that to the spirit.

5 *Tacianus* the heretike, and authour of the sect of the *Encratites*,
 doth gather from this and the like places, that mariage is in it selfe
 simply euill, because it is a sowing to the flesh. To him we may ad-
 10 ioyne the Popes holinesse, *Syricus*, who reasoneth after the same
 manner, to prooue that Priests ought not to marrie, because (saith
 he) *they that are in the flesh, cannot please God, Romanes. 8. 8.* where he
 condemneth all marriages as vncleane, both in the Cleargie, and
 the Laitie. *Distinct. 82.* (Vnderstanding, as though *Paul* should
 speake properly of seed, and of the flesh.) But worthily was *Tacianus*
 15 his opinion confuted, and he condemned for an heretike: for
 the Apostles speaketh not of the works of nature, but of corrupt
 nature, which ouerturneth the diuine order which God set in na-
 ture, in the creation. Besides, the Apostholike writer saith, that mar-
 riage is honourable among all men; (not the first onely, but also the se-
 20 cond, third, &c. and among Cleargy men as well as others:) and
 therefore the marriage bed being vndefiled, that is, being vsed in
 holy manner, is no sowing to the flesh, but to the spirit, as Popish
 * doctours are enforced to confesse. Lastly, *Paul* saith not, *Hee that*
soweth to the flesh, shall of the flesh reape corruption: but, *he that soweth to*
 25 *his flesh, &c.* Now no man (except hee be worse then a bruite beast)
 doth abuse himselfe by sowing to his owne flesh, (as *Ierome* saith
 vpon this place.) Others, by sowing to the flesh and spirit, vnder-
 stand the following after the fruites of the flesh and of the spirit,
 mentioned in the former chapter, ver. 19. 22. But this exposition
 30 cannot stand in this place, because the illatiue particle (*for*) in the
 beginning of the vers, sheweth evidently, that these words depend
 vpon the former, as an exegesis, or exposition thereof, where *Paul*
 spake not generally of all, but particularly of those workes which
 serue directly to vphold the ministry.
 35 By sowing to the flesh therefore the Apostle meaneth nothing
 els, but to liue in the flesh, to walk in it, to take pleasure in it, to fol-
 low the desires of it, and to fulfill the lusts thereof. More plainly, it is
 wholly to giue & addict a mans selfe to the pleasures, profits, ho-
 40 nours, and preferments of this life, & to spend himselfe, his strength,
 and wit in compassing of them, having little or no respect of the
 life to come, how he may compasse the rich purchase of the king-
 dome of heauen: which who so doth, shall reape nothing at the har-
 uest, but corruption; that is, shal haue for his reward, eternall death,
 vnderstanding by corruption, the corruption of good qualities,
 not of the substance. On the contrary, to sow to the spirit, is to liue
 in the spirit, and to walke according to the spirit, and to mortifie
 the deeds of the flesh by the spirit, and to doe those things, which

zambard
 addition
 vpon
 the
 2. q. 3.

Hebr. 1. 3.

* Catharinus
 in Comment.
 in hunc locū.

otherwise we would neuer doe, if we were not moued and ledde by the spirit; as to bestow a mans goods, his labour and trauell, his strength, his wit, and all, in those things that may further true religion and pietie, with relation to eternall life: which whosoever doth, shall reape life everlasting, as a iust recompence of his worke, according to the mercifull promise of God.

Chatharinus
in ver. 10. Rhe-
men. in v. 9.
Bellar. de iu-
stif. cap. 3.

Here some obiections are to be answered, for the clearing of this text. First, the Papists reason thus. Workes are seedes; but seedes are the proper cause of the fruite: therefore good workes are the proper cause of eternall life, and not faith onely. So that as there is a hidden vertue in the seedes, to bring forth fruite: so is there a dignitie in good workes, to merit eternall life. First, as in a parable, so in a similitude, whatsoeuer is beside the scope and drift thereof, (as this their dispute is) prooueth nothing. The scope of the similitude is this, that as he which soweth wheate, shall reape wheate: so he that soweth to the spirit, shall of the spirit reape life everlasting; and as he that soweth tares, shall reape nothing but tares: so he that soweth to the flesh, the cursed seedes of a wicked life; shall of the flesh reape nothing but corruption: and as he that soweth plentifully either of these, shall reape a plentiful harvest of either of them: so he that soweth the seede of a godly, or wicked life, in plentiful manner, shall reape a plentiful increase, either of miserie, or felicitie. When the Papists therefore reason thus: Seedes are the cause of the fruite, and haue in them a hidden vertue, whereby they grow, and bring forth fruite: therefore good workes are the proper cause of life, and haue a dignitie and excellency in them, whereby they are worthie of eternall life: they misse of the drift, and intent of the Apostle, and so conclude nothing. Besides, this their collection, and discourse, is contrarie to their owne doctrine. For they teach that good workes are meritorious by merit of condignitie: which may be vnderstood 3 waies, either in regard of the dignitie of the worke alone; or in regard of the promise of God alone and his diuine acceptance: or partly in regard of the dignitie, and excellencie of the worke, partly in regard of the promise of God. Now albeit some of them hold, that good workes doe merit in respect onely of Gods promise, and mercifull acceptance, as *Scotus*, *Arminius*, *Durandus*, *Vega*, *Bundorini*, *Coster*, and the like: others, in respect partly of their owne worthinesse, partly of Gods promise, and acceptance, as *Bonaventure*, *Biel*, *Driedo*, *Clingius*, *Iansenius*, *Bellarmines*, &c. it beeing the common receiued opinion among the Schoolemen (as *Benseldius* witnesseth) yet none of them (excepting onely *Caetan*) affirme that they are meritorious only in regard

of the dignitie of the worke: which notwithstanding the Rhemists, and others, labour to prooue out of this similitude, vrging the analogie betweene *seed* and *good worke*, contrary to the current and streame of their own Doctors. Thirdly I answer, that good works are seeds, yet faith is the root of these seedes: and in that good works are made the seedes of eternall life, it is to be ascribed to Gods mercifull promise, not to the merit of the worke: for in that we, or our works, are worthy of the least blessing, it is more of Gods mercy, then our merit. Fourthly, the Apostle sheweth onely who they are that shall inherite eternall life; and the order how life is attained: but not the cause wherefore it is given. It will be said, not only the order, but the cause is set downe, as it may appeare by the *anabasis*: for as sowing to the flesh, is the cause of destruction, so sowing to the spirit, is the cause of eternall life. *Ans.*

It is true in the one, but not in the other. For first, sinnes or works of the flesh, are perfectly euill, as being absolute breaches of the law, and deserue infinite punishment, because they offend an infinite maiestie: whereas works of the spirit, are imperfectly good, hauing in them wants, and imperfections, (there being in every good worke a sinne of omission,) comming short of that perfection that is required in the law: they being good and perfect, as they proceed from the spirit of God; imperfect and vicious, as they come from vs. Euen as water is pure, as it proceeds from the fountain: but troubled, as it runneth thorow a filthy channel; or as the writing is imperfect and faultie, as it comes from the yong learner, but perfect, and absolute, as it proceedeth from the Scriuener which guideth his hand. So that if God (setting aside mercie) should trie them by the touchstone of the word, they would bee found to be but counterfeit. And if he should weigh them in the ballance of his iustice, they would be found too light. Secondly, there is a maine difference betwixt the workes of the flesh, and the works of the spirit, in this very point, in that the works of the flesh are our owne works, and not the workes of God in vs: and so wee deserue eternall death, by reason of them, they being our owne wicked works: whereas good works proceed not from vs properly, seeing we are not sufficient of our selues to thinke any [good] thing as of our selues, 2. Cor. 3. 5. but from the spirit of God, who worketh in vs both the will and the deed, and are his workes in vs: therefore being not ours, wee can merit nothing by them at the hands of God. Thirdly, obserue, that it is not said, he that soweth to the spirit, shall of that which he hath sown, reape life euermlasting, but, shall of the spirit reape life euermlasting. Where wee see the Apostle attributes

nothing to our works, but to the grace of Gods spirit. Lastly, *Rom. 6. 23.* the holy Ghost putteth manifest difference betweene the works of the flesh, and of the spirit, in respect of merit, when hee saith, *The wages of sinne is death: but eternal life is the gift of God.* Hee saith not, that eternal life is the reward of good works, but *the gift of God.* Now in the reward of sinne, there is merit presupposed: in the gift of eternall life, nothing but grace and fauour.

Obiect, II. God giueth eternall life according to the measure and proportion of the worke, *v. 7.* *As a man soweth, so shall he reape,* *2. Corint. 9. 6.* *He that soweth sparingly shall reape sparingly, and he that soweth liberally, shall reape liberally,* *1. Cor. 3. 8.* *Euery one shall receive his proper wages according to his owne labour.* Therefore in giuing eternall life, he hath no respect of the promise or compact, but of the dignitie and efficacie of the worke. *Answer.* Fulnesse of glory, called by Schoolemen, *essentiall glory*, is giuen onely for the merits of Christ, in the riches of Gods mercie, without all respect of works. *Accidental glory*, (when one hath a greater measure of glory, another a lesse, as when vessels of vnequall quantitie cast into the sea, are all filled, yet some haue a greater measure of water, some a lesse) is giuen, not without respect of workes: yet so, as that it is not giuen for works, but according to works, they being infallible tellimonies of their vnfaigned faith in the merits of Christ. If it be said, that eternall life is giuen as a reward, meritoriously deserved by good workes, because it is said, *Come ye blessed: for I was hungry, and yee gaue mee meat,* *Math. 25.* I answer, it is one thing to be iust, another thing to be declared and knowne to be iust. We are iust by faith, but we are knowne to be iust by our workes: therefore men shall bee iudged at the last day, not by their faith, but by their workes. For the last iudgement serueth not to make men iust that are vniust, which is done by faith, but to manifest the to the world what they are in deed, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is by his sap, but by his fruite: neither are men knowne to bee iust by their faith, but by their workes. Indeed a tree is therefore good, because his sap is good: but it is knowne to be good by his fruit. So, a man is iust, because of his faith, but he is knowne to bee iust by his good workes: therefore seeing that the last iudgement must proceed according to euidence that is vpon record, (for the bookes must be opened, and men must be iudged of those things, that are written in the bookes) all must be iudged by their workes, which are euident and apparent to the view of all men, and not by their faith, which is not exposed to the sight of any. And hence it is that the Scripture

Psal. 1. 3.
Ierem. 17. 8.
Math. 3. 10.

Apoc. 10. 12.

ture saith, we shal be iudged according to our workes; but it is no where said, for our good workes. *Gregoris saith, God wil giue to euery one according to his workes: but it is one thing to giue according to workes, an other thing, for workes.* For workes are no way the cause of reward, but onely the common measure, according to which God giueth a greater or lesser reward. Take this resemblance. A King promiseth vnequall rewards to runners (the least of which would equall the riches of a kingdome) vpon condition, that hee which first cometh to the goale, shall haue the greatest reward; the second, the next, and so in order. They hauing finished their race, the King giueth them the reward according to their running. Who would hence but childishly inferre, that therefore they merited this reward by their running? And whereas they vrge that text, *Matth. 25. Come yee blessed, for I was hungrie, and yee fedde mee:* I answer, first, that the word [*for*] doeth not alway signifie a cause, but any argument or reason taken from any Topick place: as *Rom. 3. 22, 23 The righteousness of God is made manifest vnto all, and vpon al that beleene. For there is no difference: for all haue sinned, and are deprived of the glory of God.* Where sinne is no cause of the righteousness of faith, but only an antecedent, or adiunct, common to all men. So when we say, *This is the mother of the child, for she will not haue it diuided.* There [*for*] doeth not implie the cause, as though her refusing to haue it diuided, did make her the true mother of it: but onely the signe, that she was the true mother indeed. Secondly, be it granted that it implieth the cause, yet not the meritorious cause: for good works are said to be causes of eternall life, not as meriting, procuring, or deseruing any thing at the hands of God, but as they are the kings high way to eternall life, God hauing prepared good workes, that we should walke in them. If a King promise his subiect a treasure hid in the top of a steep and high mountaine, vpon condition that hee clime and dig it out: his climbing and digging is the efficient cause of enioying the treasure, but no meritorious cause of obtaining it, seeing it was freely giuen. If it be further said, that the word [*for*] doth here signifie the cause, as well as in the words following, *Goe yee cursed, — for I was hungry, and ye gaue me no meat:* seeing our Sauour Christ speaketh after the same maner, of the reward of the godly, and punishment of the wicked. I answer. The paritie of the reason stands in this, that as by good workes we come to eternall life, so by wicked works, we run headlong to perdition. The dissimilitude is this, that euill works are not only the way, but also the cause of death: good works are the way, but not the cause, as *Bernard saith, they are via regni, non causa regnandi.*

In Psal. 142.
Reddendum
cuius; secundū
opera, sed ali-
ud est secundū
aliud propter
opera reddere

Obiect. III. Here God promiseth eternall life to good works: therefore good works merit eternall life. *Answer.* There is a double covenant, *Legal*, and *Euangelicall*. In the *legall covenant*, the promise of eternall life is made vnto works. *Doe this and liue. If thou wilt enter into life, keepe the commandments.* But thus no man can merit, because none can fulfill the law. In the *Euangelicall covenant*, the promise is not made to the worke, but to the worker, and to the worker, not for the merit of his worke, but for the merit of Christ, as *Apoec. 2. 10.* *Be faithfull vnto the end, and I wil giue thee a crowne of life:* the promise is not made to fidelitie, but to the faithfull person, whose fidelitie is a signe that he is in Christ, in whom all the promises of God are yea, and Amen, that is, most certaine and infallible. Secondly, if any thing be due to workes, it is not of the merit of the worke, but of Gods mercifull promise. *Augustine* saith, *God made himselfe a debter, not by owing any thing, but by promising.* Thirdly, no reward is due to workes of regeneration, vpon compact and promise: first, because we are not vnder the covenant of works, in which God doth covenant with vs vpon condition of our obedience: but vnder the covenant of grace, the tenor of which covenant runneth vpon condition of the merits of Christ apprehended by faith. Secondly, though wee were vnder the legall covenant, yet we merit not, because our workes are not answerable to the law. Lastly, whereas the pillars of the Romish Church teach, that the promise made vpon condition of performing the worke, maketh the performer to merit, is very false. This is not sufficient to make a meritorious worke: it is further required, that the worke be answerable and correspondent in worth & value, to the reward: as if one shal promise a thousand crowns to him that wil fetch a little water out of the next well, it is debt indeed in the promiser, but no merit in the performer, because there is no proportion betweene the worke, and the reward.

Obiect. IV. Sowing to the spirit, is a good worke, and reaping eternall life, the reward: but reward presupposeth merit: therefore sowing to the spirit doth merit eternall life. *Answer.* There is a double reward, one of *fauour*, another of *debt*, *Rom. 4. 4.* *To him that worketh, the wages is not counted by fauour, but by debt.* So saith *Ambrase*, *There is one reward of liberalitie and fauour: another reward, which is the stipend of vertue, and recompense of our labour.* Therefore reward signifieth generally any recompence, or any gift that is bellowed vpon another, whether it be more or lesse, whether answerable to the worke or not, whether vpon compact, or otherwise: for the Scripture maketh mention of reward, where there are no precedent workes, as *Genesis 15. 1.* *Fear not Abram, I am thine exceeding*

In Psal. 71.
Non debēdo,
sed promit-
tendo, Deus se
fecit debitorē.

Bellar. de Iust.
lib. 5. c. 3.

*Alia est mer-
ces liberalita-
tis & gratia:
aliud virtutis
stipendium,
laboris remun-
eratio.*

grat.

III. Reward doth not alway presuppose debt, but is often free, for whereas it is said, *Math. 5. 46. If you love them that love you, what reward shall ye have?* It is thus in *Luke 6. 34. What thanks shall ye have?* by which we see that reward doth not alway signifie due debt, but thankfull remembrance, and gracious acceptance.

IV. *Colossians 3. 24.* Eternal life is called *the reward of inheritance*, whereby is signified, that it is not given, for our workes, but because we are the sonnes of God by adoption. *Bellarmino* answers, that it may be both *areward*, and *an inheritance*: *areward*, because it is given to labourers vpon compact: *an inheritance*, because it is given to none, but those that are children. But the word *areward* translated *reward*, signifieth a gift freely given without respect of desert, it being all one with *doni*, as *Basil* teacheth vpon the 7. psalme.

V. The Scripture teacheth that God giueth rewards foure waies. First, he giueth reward of due debt, in respect of merit: thus he giueth eternal life, as a reward due not to our merits, but to the merit of Christ: for none can merit at the hands of God, but hee which is God. Secondly, he giues a reward, in respect of his free and mercifull promise, and thus he rewards onely beleeuers. Thirdly, he giueth rewards to hypocrites, infidels, heathen, &c. beeing neither bound by his owne promise, nor by their merit, when they performe the outward workes of the law, and leade a ciuill life conformable thereto, as when *Ahab* humbled himselfe before the Lord, *1. King. 21.* And this God doth to the end he may preserve humane society, and common honestie, and that he may tellise what hee approoueth, and what he disliketh. Lastly, hee giueth good successe in interprises, and attempts, according to his owne decree, and the order of diuine providence: which metaphorically is called a reward, *Ezek. 29. v. 19. 20.* because it hath a similitude thereunto, as when wicked men through ignorance, doe that wickedly, which he hath iustly decreed shall come to passe, suffering them to fill their houses with the spoyle of the poore, which they haue for their worke, as a man hath wages for his honest labour. Thus the spoyle of Iudea, is called the hire or reward given to *Tyglath Pelsar* for his Syrian warre. *Isa. 7. 20.* and thus the spoyle of Egypt, is said to be wages giuen *Nebuchodonosor*, for his service against Tyrus.

Further, let vs here obserue the different maner of speech which the Apostle vseth, in speaking of the flesh and of the spirit. Of the former he saith, *He that soweth to his flesh*, &c. Of the latter, *He that soweth to the spirit*, not to his spirit, by which is signified, that what good

good soeuer a man doeth in being beneficiall to the Ministerie, in following the Gospel, &c. he doeth it not by any goodnesse that is in himselfe, but by the spirit of God, who in every good motion workes in vs the will, and in every good action the deed, *Phil. 2. 13.* therefore no man ought to flatter himselfe in this respect, or to thinke highly of himselfe, as though he had attained an extraordinary measure of sanctification, either for affecting, or effecting any thing that is good: seeing whatsoeuer good thing is in vs, is the gift of God, as *Ierem* saith. On the contrary, what euil soeuer a man doth, he doth it of himselfe, God being neither the author, the furtherer, nor the abetter thereof.

Et Primasius
in hunc locū.
Dei dona sunt
quæcunque
bona sunt.

Againe, we hence learne, that all v regenerate persons, are sowers to the flesh, because that before their conuersion they doe nothing but those things which are pleasing to the flesh: so that dying in that estate, they can reape nothing but corruption: therefore it hence followeth, that Philosophers, heathen, and all meere ciuill, and naturall men, being such as neuer sowed to the spirit, shal reape nothing but corruption, death, and condemnation, contrary to the opinion of some ancient, and moderne writers.

Further, obserue heere, that though there bee some that are *Neuters* in religion, luke-warme Gospellers, halting betweene two opinions, such as are neither fish nor flesh: yet in morall duties there are no *Neuters*, nor *mediators*: for all men are ranged into one of these two ranks, either they are sowers to the flesh, or to the spirit.

Here also wee see who are true worldlings indeed; to wit, *Phil. 3. 19.* such as mind earthly things, in spending themselves, their strength, and wits, vpon the world, having all their care for it, and all their comfort in it: in the meane time, having little or no taste of the ioyes of the world to come, because they make their Paradise here vpon earth, and neuer looke for any heauen after this life. As also who are spirituall men, namely, such as walke in the spirit, who though they liue in the world, in these houses of clay, yet are not of the world, because they set not their affections vpon it, but haue their conuersation in heauen, where Christ sitteth at Gods right hand.

This serues first of all, to discover vnto vs our owne estate, whether we be indeede carnall, or spirituall: for if we sowe to the flesh, that is, be alway poring, and digging in the earth with the mole, setting our affections vpon it, not referring the blessings of God, to his glory, and the furtherance of the Gospell, but to serue our owne corrupt desires: we are fleshly minded, (though we pretend
this,

this, and that, and protest neuer so much) and continuing in this estate, wee can expect nothing but the haruest of death and condemnation. Whereas on the contrary side, if we fauour the things of the Spirit, by setting our affections vpon them, and seeking those things that are aboue, eftsloones lifting vp our hearts by secret groanes and ejaculations, for the enioying of them, we are spirituall men, and shall vndoubtedly in due time reape the haruest of eternall life.

Luk. 17. 17.

Secondly, this bewraies the paucity off spirituall men, euen where the Gospel is professed: and how the world swarmes with multitudes of carnall, and fleshly minded men. For as in former times before the flood, *they eate, they drinke, they bought, they sold, they planted, they build,* that is, wholly addicted and deuoted themselves to these things: So in these latter daies (which our Sauour Christ prophesied should be a counterpaine of the former) the multitude generally in euery place doe wholly imploy and spend themselves, in thinking, in affecting, in taking, in seeking, in following of worldly things, seldome (God knowes) or neuer minding the kingdome of God, or the righteousness thereof, nor practising the Apostles rule, *to use the world as though they used it not.* 1. Cor. 7. 31.

Luk. 12. 20, 21

Againe, here we see how the wisdom of God is counted folly, among worldly wise men: and how the wisdom of the world is foolishnesse before God. For it a man sowe to the Spirit, in not following blind reason, nor corrupted affection, nor fashioning himselfe to the guise of the world, nor seeking his owne good so much as the good of others, but denying himselfe, forsaking all (in his affection) for the Gospel of Christ, and contemning this temporall trash, in regard of the heauenly treasure; he is accounted in the world but a *foole*: whereas God accounts him truly wise: for hee is the wise merchant man, *who hauing found a pearle of a great price, went and sold all that he had, and bought it.* Math. 13. 45. For the lesse he laieth vp for himselfe vpon earth, the more he treasureth vp for himselfe in heauen: and though hee seeme to sowe vpon the waters, yet after many daies he shall finde it againe. Whereas they that minde nothing but the world, in sowing to the flesh, are reputed *wise and prudent men*: when as God accounts them *stark fooles*: *Then foole, this night shall they fetch away thy soule, and then whose shall those things be which thou hast provided?* and then it followeth, *So is he that gathereth riches to himselfe, and is not rich in God.* For the more they treasure vp riches, the more they treasure vp to themselves wrath against the day of wrath. Rom. 2. 5. and sat themselves against the day of slaughter. 1. am. 5. 5.

Lastly,

Lastly, we are here warned to take heede of the Diuells sophistry. It is a notable policie, one of the cunningest stratagemes the Diuell hath, in good things commanded, to seuer the meanes from the end: and in euill things forbidden, to seuer the end from the meanes. He laboureth to seuer the meanes from the end, by perswading a man that he may come to the end though he neuer vse the meanes, that he may reape eternal life, though he neuer sow the seedes of the spirit in this life. But we must know, that as he which runneth not at all, can neuer gaine the garland: he which laboureth not in the vineyard, the labourers wages: he that neuer sowes, can neuer reape. So he that runneth not in the race of Christianity, shall neuer attaine the crowne of happines, and felicity: he that laboureth not in the Lords vineyard, the recompence of reward: he that in this life soweth not of the spirit, shall neuer after this life reape life everlasting. For we may not dream of a good harvest, without a good seede time, of sowing nothing to reape something, or sowing tares to reape wheate. Againe, he seuereth the end from the meanes, by perswading men that they may vse the meanes and neuer come to the end, that though they sow to the flesh, yet they shall not reape corruption. Thus he perswaded *Eue*, that though she did eate of the forbidden fruite, yet she should not die the death, nay shee should not die at all, but her eyes should be opened, and she should be as a God himselfe, knowing good and euill. But we are to be vndoubtedly resolu'd of this, that God hath linked with an yron chaine, the pleasure of sin, and the punishment thereof: that as he that followes a riuer, must needs at length come to the Sea: so he that followes the course and streame of his sinnes, must needs come at the length to the gulfe of eternall destruction.

9. *Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not.*

In these words, the Apostle expounds the ^{4. 8. 1102.} fift generall rule ^{35. 161.} appertaining to all sorts of men: and in it he ascendeth from the *hypothesis* to the *thesis*, that is, from the *particular*, to the *general*, shewing that we ought not to faint in any good course, either in doing good to them that labour amongst vs, and are ouer vs in the Lord, and admonish vs, nor yet in being beneficiall vnto others. And this verse dependeth vpon the former, (as the word *therefore* doth imply) by way of necessary illation, and consequence: for seeing that they which continue in well doing, in sowing to the spirit, shall of
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of the spirit reape life euerlasting. v. 8. therefore no man ought to be wearie of well doing. It consisteth of two parts: of a rule, or precept, in the former part of the verse, *Let vs not therefore be weary of well doing*; and a reason of the rule, or a motiue to incite vs to the performance thereof, in the latter part: *for in due season we shall reape, if we faint not*. In the rule, the Apostle speakes that plainly, which in the former verses he had deliuered more obscurely: for here he expounds himselfe, what he meant by *sowing to the spirit*, namely, *doing of good*, or (as it is in the next verse) *doing of good vnto all*, which may also appeare by that which followeth, *we shall reape, if we faint not*, that is, *we shall reape the fruit of that which we haue sowne to the spirit, if we faint not*: therefore to sow to the spirit, is nothing els, but to doe good. Now by *well doing*, the Apostle meaneth not onely the outward worke, whereby our neighbour is furthered, helped, relieved, but the doing of it also in a good manner, and to a good end; so, as it may be a good worke indeede, not onely profitable to our neighbours, and comfortable to our selues, but acceptable to God. This is a most necessary precept: for most men are soone weary of a good course, like to these Galatians, *who began in the Spirit*, but being weary of that walke, turned aside, and made an end in the flesh. 10. Gal. 3. 3. Like Ephraim and Judah, whose goodnes was as a morning cloud, and as the morning dew which vanisheth away. Hos. 6. 4. This wearisomnesse in well doing hath sealed vpon the most: euen vpon all drowsie professours, (which are the greatest part,) as may appeare by this, in that some, if they be held but a quarter of an houre too long, or aboue their ordinarie time, are extreame weary of hearing the word. And as for duties of mercie, and liberality, putting vp iniuries, and tolerating wrongs, they are ready to make an end as soone as they begin. And as for Praier and thanksgiuing, and other parts of the worship of God, most men say in their hearts with the old Iewes, *what profit is it that we keepe his commandements, and that we walke humbly before the Lord of hosts?* Malach. 3. 14. nay they count it a wearinesse vnto them, and snuffe thereat. Malach. 1. 13. Hence it is, that the Holy Ghost is so frequent in stirring vs vp to the performance of all good duties, with alacrity and chearefulness; and so often in rousing vs from that drowlines and deadnes, where-with we are overwhelmed. Luke 18. 1. Our Sauour Christ propounds a parable to this end, to teach vs, *that we ought alwayes to pray, and not to waxe faint*. Eph. 3. 13. I desire (saith Paul) *that ye faint not at my tribulations*. 2. Thess. 3. 13. *And ye brethren, be not weary in well doing*. And so in this place, *Let vs not therefore be weary of well doing*.

Now the reasons which make men so weary of well doing, are
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in generall these three. First, the strength of the flesh, which even in the regenerate is like the great gyant Goliath, in comparifon of poore David. Secondly, the weakenesse of the Spirit, and spirituall graces. Thirdly, the outward occurrences, and impediments of this life. In speciall they be these. First, men by nature are wolues one to another. *Esay 11. v. 6.* and so they continue, till this woluish nature be mortified, and renewed by grace, being so farre from helping, furthering, relieuing, tollerating one another, or performing any other duty of loue: that contrarily, they are ready to bite, and deuoure one another. *Gal. 5. 15.* Secondly, oftentimes it commeth to passe, that other mens coldnesse doth coole our zeale, their backwardnesse slacketh our forwardnesse. Thirdly, many thinke it a disgrace and disparagement vnto them, to stoop so low, as to become seruiceable vnto their inferiours. Fourthly, there are many things which discourage vs from well doing, either the party is vnknowne vnto vs, as *David* was to *Nabal* (for which cause he would not relieue him in his necessity:) or else seemeth vnworthy of our helpe, being such as through riot, harlots, lewde company, hath brought him selfe to miserie and beggerie. Or such as reward vs euill for good, hatred for our good will: or such as are querulous, alwayes complaining, though neuer so well dealt withall: all which make men cold in the duties of loue. Fifthly, some there be which faine dangers and easie perils, which hinder them from doing the good they should: *The sturkfull person saith, a lyon is in the way, &c.* Lastly, the manifold occasions and affaires of this life, doe so distract the minde, as that a man is soone wearied, yea in the best things. Besides, many see no reason why they should spend themselves, in doing good vnto others.

Now to all these obstacles, and pul-backs, we are to oppose the Apostles precept. *Let vs not be weary of well doing.* For verily, if the consideration of these small occasions, and rubbes that lie in our way, daunt and dismay vs, and so stoppe our course, wee shall neuer be plentifull in good workes: wee may haply put our hand to the plowe, but a thousand to one we shall looke backe againe: with *Lots* wife cast a long locke toward *Sodome*; and with the *Israelites* in our hearts turne againe into *Egypt*. For as *he that obserueth the winde shall not sowe, and as hee that regardeth the cloudes, shall not reape.* *Eccles. 11. 4.* So he that regardeth the ingratitude of some, the euill example of others, the manifold distractions, and occurrences of this life; and shall cast perils in carnall wisedome, of this, and that trouble, or inconueniencie, that may ensue, shall neuer doe his duty as he ought.

And assuredly, he that fainteth in a good course, and giueth it over before he come to the ende, is like vnto the slothful husband-man, who hauing plowed and tilled, and in part sowed his ground, giueth it over before he haue finished it; and so, either the parching heate doth wither it, or the nipping cold kill it, or the fowles of the aire deuoure it.

Now most men are sicke of this disease, which shewes the greatnesse of our corruptions, and that the best Christians haue a huge masse or lumpe of sinne in them, and but a sparke of grace, in that they are seldome or neuer wearie in scraping together of riches, in following their pleasures, in pursuing honours, and hunting after preferments: and yet are quickly wearie in duties of pietie, iustice, and mercie, albeit they haue an vspeakable reward annexed vnto them.

Well, whatsoeuer the corrupt practises of men be, let vs learne our dutie, to goe forward without wearinesse, may to do good with chearefulnesse, as Paul saith of himselfe, *Philippians 3. forgetting that which is behind, and endeavouring himselfe to that which is before.* Let vs consider that it is the propertie of a liberal minde, to deuise of liberal things, and to continue his liberality, *Esay. 32. 8.* Neither is this all, not to be wearie, or to persist and continue, but we must proceede on from strength to strength, and bring forth more fruite in our age, *Psal. 92. 14.* as the Church of *Tibatya*, whose workes were more at the last, then at the first, for which shee is worthily praised by our Sauiour Christ, *Reuel. 2. 19.* It was the motto of *Charles the first*, *Plus ultra*, and it ought to be every Christians motto, to strue to perfections, and as the Apostle exhorts vs, *To be steadfast, immouable,* and not to make stay there, but to be abundant alwaies in the workes of the Lord, *1. Cor. 15. 58.* And that we may doe this indeede, we must set this downe as a certaine conclusion, that we wil not recoile, nor giue backe, come what will come: and withall we must labour to quicken our dull and drowlie spirits, to girde vp the loynes of our mindes, to strengthen our weake hands, and our feeble knees, by publike and private exercises of reading, praier, meditation, conference, &c.

Thus much of the rule: now followeth the reason of the rule, or the motive to encourage vs to the performance of this dutie, for in due season we shall reape, if we faint not: as he should say more fully, thus, Let vs be assured of this, that continuing and increasing in well doing, our labour is not lost, nor spent in vaine. *1. Cor. 15. 58.* for though wee imagine that we labour in vaine, and spend our strength in vaine, (as the Prophet speaketh) yet our worke is with the

Lord

Lord and our labor with our God, *Esa. 49. 4.* And albeit we may seeme to our selues & others to cast away our goods, in being beneficial vnto some, and (as the wise man speaketh) to low vpon the waters, yet after many daies we shall find them again, *Eccles. 1. 1. 1.* In the motiue there be three things contained. First, the reason it selfe, which is a promise of reward, *We shall reape.* Secondly, the circumstance of time, when this harvest shall be reaped, wee shall reape in due season. Thirdly, the condition that is required on our parts, that wee may reape, if wee faile not. Of these in order, and first of the reason or promise it selfe.

Whereas the Apollle to the end we may not be weary of a good course, doth encourage vs to proceed on, by setting before our eies the promised reward, I gather that we may encourage, animate, and excite our selues to the performance of all good duties, by the consideration of the heavenly harvest, which we are to reape, and the crown of glory we are to receive after this life, as the husbandman doth sow, in hope that hee shall reape: and though seed time be painfull and chargeable vnto him, yet he giueth not ouer for all that, but comforteth himselfe with the expectation of the harvest, which will fully quite his cost, and recompence his labour. That this is a truth, it may appeare by sundry arguments: by precept, by promise, by practise, by reason. For precept: It is the commandment of Christ wee should make vs friends of vnrighious Mammon, or of the riches of iniquitie, that when we shall want, they may receiue vs in everlasting Tabernacles, *Luke 16. 9.*

For promise, besides this place (which is very pregnant to this purpose) Paul exhorteth seruants, that whatsoeuer they do, they would doe it heartily, as to the Lord, & not to men, knowing that of the Lord they shall receiue the reward of inheritance, *Col. 3. 23, 24.* And generally what good thing soeuer a man doeth, the same shall he receiue of the Lord, whether hee be bond or free, *Eph. 6. 8.* He that forsakes father & mother, &c. for Christ's sake, shall receiue a hundred fold more in this life, and in the world to come life everlasting, *Matth. 19. 29.* These and the like promises were to no purpose, if it were not lawfull for vs to looke for the reward, and if we might not by considering of it, incite and stirre vp our selues, to greater alacritie in the course of Christianitie, in making vs more seruent and frequent in the duties of pietie.

Thirdly, it may be prooued by the practise of the Saints of God: Abraham was contented to forsake his native countrey at the command of God, and to dwell in a strange land, yea, and that in tents, because he looked for a citie hauing a foundation, whose builder and maker is God, *Hebr. 11. 9, 10.* Moses esteemed the rebuke of Christ

greater riches then the treasures of Egypt, because he had respect unto the recompense of reward, verse 26. Christ (whose example is without all exception, being *exemplum in defectum*, as the Schoolemen speake) did sweeten the bitterness of the crosse with the consideration of the glorie which a little after hee was to enjoy; for so the Apostle saith, that for the ioy that was set before him, hee endured the crosse, and despised the shame, *Ebr. 12. 2*. The Colossians are commended by the Apostle, for that they continued and increased in faith to God, and loue to man, for the hopes sake that was laid up for them in heauen, *Col. 1. 5*. And Paul shewes this to haue bin the practise, and to be the dutie of all the Saints of God, so to run that they may obtaine, *1. Cor. 9. 24*.

Lastly, it may be prooued by reason. For first, that which is the end of our actions, ought to be considered of vs, as a meane to stirre vs vp to the attaining of this end: therefore seeing the end of our faith and hope, is eternall life, *Rom. 6. 22*. *To haue the fruit of life*, and the end eternall life, *1. Peter 1. 9*. *Receiuing the reward of your faith, the salvation of your soules*: Therefore wee may, say wee ought to cast our eyes vpon it, and to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good onely, but also with respect of his wages: bee that runneth a race, to attaine the garland: if the husbandman let and sow, plant and plow, in hope to reape a harvest, and to receiue some fruite of his labours: It is lawfull for Christians also to doe good in regard of eternall reward, for that is the Apostles reason, *1. 15 Cor. 9. 23*: *They that trie their seruises abstaine from all things, that they may obtaine a corruptible crowne, but we for an incorruptible*. It is *S. James* his reason, *James 3. 7, 8*. as the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former and the latter raine, *So must we be patient, and ferre 30 our hearts, for the coming of the Lord draweth neere*, and hee will recompence every man according to his workes. Thirdly, if it bee lawfull for a man to abstaine from sin, for feare of eternall punishment, and torment in hell; (as we know it is,) *Psalm. 118. 23*. then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the propertie of a mercenary hireling to looke for a reward. I answer, it is the property of a hireling to looke *only*, or principally for his hire, either not minding the glory and honor of God, or lesse respecting it, then his owne private advantage; so that when the hope of his gaine is gone, he leaueth his charge, and flieth away: like the Popish Monkes, who were right hirelings indeed: for they minded nothing but their owne commodity; according

ding to the old saying, *No penie, no Pater noster*. But to looke to the recompense of reward in the second place, after the glory of God, the performance of our dutie, and discharge of a good conscience, is no propertie of a hireling; seeing God hath promised to giue to them which by continuance in well doing, seeke honour, and immortall life; *eternall life*, Rom. 2. 7.

By this that hath bene said, we may see the impudencie of the *Rhemists*, who in their marginall notes vpon *Luke 14. 1. Ebr. 11. 26.* and *Apo. 3. 5.* doe notably slander vs and our doctrine, in auerring that we teach, that no man ought to do good in respect of reward: the like may be said of *Cardinall Bellarmine, Binsfeldius*, and others. For this is our constant doctrine, that we may, and ought, to stirre vp our dulnesse to all chearefulnesse, in the discharge of our dutie, by setting before our eyes the reward which is promised. Yet so, as that we ought not *onely*, nor *principally*, to respect the reward: for the zeale of Gods glory, the care and conscience wee haue to discharge our dutie, ought rather to moue vs to be plentifull in good works (in lieu of thankfulness vnto God for the riches of his mercy) then the greatnesse of the reward; seeing we ought to doe our dutie, though there were no heaven, no hell, no reward, no punishment, no deuill to torment; no conscience to accuse; the very *loue of God* ought to constraine vs, *2. Cor. 5. 14.* And heere wee must with thankfulness acknowledge the endlesse loue and mercy of God towards vs, seeing that when hee might exact strict obedience without any promise of recompence for our labor: nay, when he might shiner vs in pieces with his yron scepter, yet as *Ahasuerus* did to *Queene Esther*, hee holdeth out his golden scepter vnto vs in the preaching of the word, that wee might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne vs by gifts: to incite vs by rewards, to allure vs by promises, in giuing his word, that if we giue, we may look to receiue (though not for our merits, yet through his mercy:) if wee bestow transitory goods, wee shall receiue a durable substance; if a cup of cold water, Gods kingdom, *Matth. 10. 12.*

The second generall point, is the circumstance of time, when we shall reape, to wit, *in due time*. This due time may be vnderstood in part, of this life: for godlinesse hath the promise of this life, as well as of the life to come, and the workes of mercy haue bin euen in this life recompensed to the full. The widow of *Zarepta* for entertaining the Prophet *Eliab*, was miraculously sustained in the dearth: *the meale in her barrell did not waste, and the oyle in her cruise did not diminish*, *1. Kings 17. 16.* And so the *Shunamite*, for the like

De Iustificat.
l. 5. c. 8.
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mer. Sect. 4.
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kindnesse shewed to the Prophet *Eliensis*, being barren, obtained a sonne: and when he was dead, shee obtained him to life againe, *1 Kings 4.* as the widow of *Sarepta* did hers at the prayer of *Elisha*, *1 Kings 17. 23.* For as God doth alwaies giue to his children in this life the first fruits of his spirit: so he doth often giue them the first fruits of their labours, as a taste of their future felicitie, and an earnest of that happinesse which after they shall fully enioy. Our Saviour Christ saith, he wil reward them an hundred fold in this life, *Math. 19.* But *this due time* is properly meant of the life to come, which hath two degrees, the first is at the day of death, when the soule entreth into happinesse: the second, at the day of iudgment, when both soule and body (being reunited) shall be put in full possession of eternall glory and felicitie: for then they shall bee rewarded according to their workes, not so much as a cup of cold water which they haue giuen to relieue the Saints of God, but shall bee recompensed to the full, *Math. 10. 42.*

Ifc. Seeing God hath set downe a set and certain time when we are to reape, it is our dutie with patience to expect it, as the husbandman doth, who hauing sowed his field, doeth not look for a crop the next day, or weeke, or moneth: but patiently expecteth the haruest, that he may receive the precious seed of the earth. For he is too vnreasonable, who hauing sowed in September, looketh for a crop in October: hee must wait for the moneth of August, till the haruest, and in the meane time endure storme and tempest, wind and weather, snow and raine, haile and frost. So we must sow our seede, and sow plentifully, still expecting the fruite of our labour with patience, till the great haruest come, the great day of retribution, in which God will separate the wheate from the chaffe, gathering the one into his garners, and burning vp the other with ynquenchable fire, *Mat. 3. 12.* Let vs consider the example of God, who doeth patiently expect, and (as I may say) waits our leasure when we wil turne vnto him, that hee might haue mercy vpon vs, *Esa. 30. 8.* hee waiteth at the doore of our hearts, & standeth knocking to bee let in, *Apoc. 3. 20.* nay, hee calleth vnto vs standing without, *Open vnto me my sister, my loue, my done, my undefiled: for my head is full of dew, and my locks with the drops of the night, Cant. 5. 2.* Woe vnto thee Ierusalem, wilt thou neuer be made cleane? when will it once be? *Iere. 13. 27.* More particularly, Gods waiting and expecting is set downe in Scripture by sundry degrees. First, hee waiteth all the day long, *Esa. 65. 2:* I haue stretched out my hand all the day long, to a disobedient and gnuising people. Secondly, 40. daies together, *1 Pet. 40. daies and 40. yeres* hee will be destroyed, *Ion. 3. 4:* I hirdly, all the yere long, as the husbandman doth

doth; I looked for grapes, and loe wilde grapes, *Esa. 5. 4.* Fourthly he expecteth our amendment, *many yeares together. Luk. 13. 7.* Behold, these three yeares: haue I come and sought fruit on this figge tree, and finde none. Fifthly, the Lord suffered the manners of the Israelites fourtie
 5 yeares in the wilderness, *Psal. 95. 10. Ait. 13. 18.* Sixtly, the long suffering of God (as *Peter* saith, *1. Epist. 3. 20.*) did patiently expect the
 conuersion of the old world, all the while the Arke was in preparing for the space of an hundred and twentie yeares. Seuenthy, he expected the Canaanites; and Amorites, for the space of foure hundred,
 10 yeares; yea he suffered all Gentiles to wander in their owne waies, & in the vanity of their minde almost for three thousand yeares together. *Ait. 14. 16.* Now if God bee so patient in expecting our amendment from day to day, from yeare to yeare; we ought to be patient in expecting the accomplishment of his promises day after day,
 15 and yeare after yeare, as we are commanded. *Habac. 2. 3.* Though the vision tarrie, yet waite for it, for it shall surely come, and shall not stay: and though it be long before we reape any fruite of our labours, yet let vs with patience expect it, for in due season we shall reape, if we faint
 20 not. For, if God wait vpon vs, not for his owne good, but for ours, what a shame is it, that we will not waite vpon him, in tarrying his good leisure, for our owne good? The dumme and senseles creatures may set vs to schoole in this point: for they expect with a feruent
 25 desire to be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. *Rom. 8. 19, 20.* and as the word signifieth, they expect with a longing desire, even with thrusting forth their heads, as the poore prisoner that is condemned doth, who eithersoon putteth forth his head out of the window, in a continuall earnest expectation of the gracious pardon of the Prince. It is our parts therefore to
 30 waite as *Dauid* did, who saith of himselfe, *Psal. 69. 3.* I am wearie of my crying, my eyes faile me whilst I waite for my God. For if we giue ouer our patient expecting, and faint in our minds, seeking to anticipate this
 35 DVE TIME, this period which God hath prefixed in his vchangeable will, (more immutable then the lawes of the Medes and Persians) a thousand to one but we runne for helpe, either to the witch of *Ender*, as *Saul* did, *2. Sam. 28.* or to the wizzard of *Pethor*, as *Balaak* did, *Numb. 22.* or to the forcerer or figure flinger of *Babel*, as *Nebuchadnezzar* did, *Ezek. 21. 21.* or if all these faile, (as commonly they doe) we either breake out into open blasphemie, as the King of
 40 *Israel* did, *2. King. 6. 33.* Behold this emile commeth of the Lord, should I ascend on the Lord any longer? or in the depth of discontent, we play the desperate part of *Razez*, and lay violent hands vpon our selues. *2. Macchab. 14. 41.*

quid in hoc uerbum.
Occumen.
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cum, & alij.

The third thing to bee considered, is the condition required on our part, that we may reape in due time, set downe in these words, *if we faint not*. The words in the originall are thus: we shall reape in due time, *not fainting*: which may be (and are of some) taken in a double sence: either as a *promise*, or as a *condition*. As a *promise*, thus, 9
If we be not weary of well doing, we shall reape in due season without all fainting and wearinesse, either to the body, or minde, that is, we shall reape with all ioy and comfort, as it is *Psal. 126. 5, 6. They that sow in teares, shall reape in ioy: and they that went weeping and carried precious seed, shall come againe with ioy, and bring their sheaves with them.* 10
As a *condition*, that if we continue constant in well doing to the end without fainting, we shall reape in the time that God hath appointed: and in this sence it is to be taken in this text, to wit, *conditionally*, as it is well translated, *if we faint not*.

Wee are further to consider, that there is a double fainting, one 15
of the bodie, another of the minde. The bodily fainting which cometh by labour, and toyling, is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sinceritie thereof:) but the spirituall fainting is that which is to be feared, because it maketh our labour 20
all in vaine. And this spirituall fainting is twofold: the first is, the slacking and remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, which left her first loue, *Apoc. 2. 4.* Yea all the Saints of God haue their *turbida internalla*, troubled and distempe- 25
red fits, sometime in the full, sometime in the wane, sometime zealous and forward in the seruice of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing, that we cleane giue ouer our course, of which *Paul* speaks, *2. Cor. 4. 16. Therefore we* 30
faint not, but though our outward man perish, yet the inward man is renewed daily. And the author to the Hebrews, we must consider *Christ*, who endured such speaking against of sinners, lest we should be wearied, and faint in our soules, *Hebr. 12. 3.* And againe, *v. 5. Despise not the chastening of the Lord, neither faint when thou art rebuked of him.* This fainting is 35
meant in this place.

Whereas *S. Paul* saith we shall reape, *if we faint not*: he signifieth, that wee must perseuere and continue to the end, otherwise wee cannot looke to reape the harvest of eternall happinesse. It is nothing but constancie and continuing in well doing, that doeth 40
crowne all our good worke. *Be constant* (saith our Saviour *Christ* to the Church of Smyrna, *Apoc. 2. 10.*) and I will giue thee the crowne of

Finis coronat
opus.
Of all vertues
it is only con-
stancie is
crowned.

life. *Ierome* saith, It is the propertie of true vertue, not to *beginne well*, but to *ende well*. *Paul* blameth these Galatians, for beginning in the spirit, and ending in the flesh: and *Christ* shewes what a shame it is to him that beginneth to build and cannot finish it: it is as good

Non coepisse,
sed perfectisse
virtutis est.

neuer a whit, as neuer the better: nay his condition is better that neuer began, then that of *Iudas*, whose ende was worse then his be-

ginning. *Leuit.* 3. 9. the taile of the sacrifice was commanded to be offered vpon the altar, by which was signified, that in euery good worke, we must not onely begin, but continue in it to the end, and

Or rather
forbidden
consuetudo
et sedulo
text.

sacrificeth the end of it to God, as well as the beginning: otherwise we lose our labour, and misse our reward, therefore *Saint Iohn* bid-

deth vs looke to our selues, that we lose not the things which we haue done, but that wee may receive a full reward, 2. *Iohn* v. 8. The labourers in the vineyard came at sundry times, some in the morning, others at

the third, others at the sixth, and ninth, others at the twelfth houre of the day, yet none receiued the labourers wages, but those that continued in the work to the end, *Mat.* 20. God is *Alpha & Omega*,

and therefore requireth a good end, as well as a good beginning, and it is our dutie not only to obey the commandement of *Christ*,

20 *Venite ad me, come vnto me, Mat.* 11. 28. but that also, manete in me, abide in mee, *Iohn* 15. 4. for he onely that continueth to the end, shall be

saued, *Math.* 24. 13.

Further, whereas the Apostle saith, *Wee shall reape, if wee saine not*: It may be demaunded, whether the Saints doe so faint at any

time, that they finally fall away? To which demaund I answer in a word, that they doe not, nay, they cannot totally and finally fall from grace. For first, if any thing should make them fall a-

way, it is sinne; but they cannot sinne, because the seed of regeneration and grace remaineth in them, 1. *Iohn* 3. 9. And though

the Church sleepe, yet her heart waketh, *Canticles* 5. 2. And if any thing make them faint, it is affliction and persecution; but these

and all other crosses worke together for the best vnto them, that loue God, *Romanes*, 8. 28. And therefore these are no hinderances, but furtherances rather to their saluation. Secondly, they are built

and founded vpon the promise of God, I will put my spirit into their hearts, so that they shall not depart from me, *Ierem.* 32. 40. Therefore *Christ* doeth so preserve them by his power, prevent them by his

grace, guard and guide them by his spirit, that they shall neuer fall away, and that none shall plucke them out of his hand, *Iohn* 10. 40 I adde further, that they are built vpon the truth and fidelitie of his promise, God is faithfull, and will not suffer you to be tempted aboue that you be able, but will give the issue with the temptation, that ye may

bee able to beare it, 1. Cor. 10. 13. Thirdly, vpon the prayer of Christ, who prayed, that they might bee kept from euill, Iohn 17. 15. that they might bee one in the Trinitie, as bee in the Father, and the Father in him, verse 21. that they may bee with him, and see his glorie, ver. 24. Now Christ was alway heard in that which hee prayed for, 3 Iohn 11. 42.

Lastly, vpon the life of Christ, which is communicated to all his living members, Gala. 2. verse 20. *When Christ which is their life shall appeare, then shall they also appeare with him in glory, Col. 3. 4.* *Quest.* If they cannot altogether saint and fall away, why doeth the holy Ghost make a doubt of it, as though they might? *Answer.* It is the will of God to mooue vs to perseuerance, and to stirre vp our dullnesse by such speeches, that we should not be wanting to our selues in the vse of the meanes.

10 *While we haue therefore time, let vs do good vnto all men, but specially to them which are of the household of faith.*

In these words the Apostle doeth iterate the conclusion propounded in the sixth verse, as also in the ninth verse immediatly going before, that wee should doe the good wee can, while we haue time; and withall hee doth illustrate it both by the obiect to whom we must doe good, & by the circumstance of time, how long we must continue therein. And herein he answereth a secret demand, which might be made vpon the former rule, for whereas it might be thought that the Gentiles which professe not the same religion with vs, were to be neglected, or at least, not so respected (as we reade, *Acts 6. 1.* the Grecians were neglected of the Ebrews in their daily ministry) the Apostle answereth, that we must not restraints our bountie and goodnesse only to those that are of the same religion with vs, but enlarge it vnto all, *We must doe good vnto all men, but specially to them of the household of faith.*

In the words we may consider three things. First, the dutie it selfe, *Let vs do good.* Secondly, the obiect or persons to whom wee must do good, which is laid downe comparatively, *we must do good to all, specially to those that are of the household of faith.* Thirdly, the circumstance of time, when and how long we are to doe good, *whilest we haue time;* of these in order, and first of the dutie.

This generall dutie of doing good, is recommended vnto vs by sundry arguments. The first may be taken from the maine end and scope of a mans life in this world, which as Paul signifieth in this place, is nothing else but to doe good: and this doing of good

good standeth in three things: the first concerneth God, in praising, magnifying, and adoring his holy name. *David* had an eye to this end, whē he desired to live for no other end, but that he might praise God, *O let my soule live, and it shall praise thee.* The second concerneth our selues, in seeking the kingdome of God, and the righteousnesse thereof, by making our calling and election sure by good, 2. *Peter* 1. 10. This end of a mans life *Salomon* intimateth, when hee saith, *Let vs beare the ende of all, feare God, and keepe his Commandements, for this is the whole dutie of man, Eccles.* 12. verse 13.

The third concerneth our brethren, in doing good vnto them so farre forth as possibly we can in the compasse of our calling: for it is the end of euery mans calling, in seruing of men to serue God, and this is that which *Paul* vrgeth in this place, *to bee beneficiall vnto all.*

The second may be taken from the example of God himselfe, *We must doe good to them, that hate vs, that wee may bee the children of our heavenly Father, Matthew* 5. ver. 44. 45. For we are more conformable vnto God in doing good vnto others (it being an essentiall propertie in God to doe good to euery man, seeing that euery creature doeth drinke, or at the least taste of the sweet cuppe of Gods goodnesse, *Psalm* 145. v. 9.) then in receiuing good from them: for he receiveth nothing from vs, as *David* saith, *My goodnes reacheth not to thee, Psalm* 136. 2. To the example of God we may adde the example of godly kings. The chiefest praise and commendation of *Hezekiah* and *Iosiah*, is noted by their goodnes. Concerning the rest of the acts of *Hezekiah*, and his GOODNESSE, they are written — 2. *Chro.* 32. 32. Concerning the rest of the acts of *Iosiah* and his GOODNESSE, doing as it is written in the Law of the Lord, behold, they are written — 2. *Chron.* 35. 26, 27. And this excellent name of goodnesse, or bountifullnesse, was (as it may seeme) by the law of nations, ascribed to Princes and Potentates, in that it best be seemed them, as in name, so in the vertue it selfe, to expresse the diuine nature of God by, and therefore they were called, *εὐεργεταί*, that is, bountifull benefactors, or gracious Lords,

Luke 23. 25.

The third is drawne from testimonie, diuine and humane. Our Saviour *Christ* saith, *It is a blessed thing to giue, rather then to receiue.* * *Orat.* 27. *After* 20. 3. that is, to doe good, rather then to receiue good. * *Nathan* saith, that a man doeth resemble God in no propertie so much, as in doing good. And the heathen Oratour *Demosthenes* could say, that (a) doing of good, and speaking the truth, makes vs most like to God himselfe.

But

Bonum prophylacticum
vel conseruatium:
congregatum: communicatum.

But to consider this more particularly, *Goodnesse* is threefold, *Preseruing, Vniting, Communicating*: in all which particulars we are to practise this dutie. And first, for the *preseruing goodnesse*: we must do good not onely to our selues, but to others also, in labouring to keepe and preserue them from the contagion of sinne, from falling from grace, or back sliding from their holy profession, by all good meanes, as by good example, and by gracious speeches seasoned with salt, &c. as Barnabas did, who comming to Antioch, and seeing the grace of God that was giuen them, was glad, and confirmed them therein, exhorting them, that with purpose of heart they would cleaue vnto the Lord, *Act. 11. 12.* and for this cause (as I take it) it is added, *v. 23.* that hee was a good man, and full of the holy Ghost, and faith.

The *Vniting goodnesse*, is likewise to be practised, in setting men at Vnity, in reconciling those that are at variance, in making peace and amity, where there is nothing but enmity and dissention: for, for this cause Christ calleth *peace-makers* the children of God, *Mat. 5. 10.* because herein they liuely resemble the goodnesse of God their heauenly Father, as any sonne doth resemble any quality or propertie in his naturall father: for he maketh men to be of one mind in an house, *Pal. 67.*

The *communicating goodnesse* (being especially vnderstood in this place) hath foure degrees. First, for *temporall things* we must communicate to the necessities of the Saints, *Rom. 12. 13.* And for *spirituall blessings*, we must remember the saying of Peter, *Let every man as he hath receiued a gift, so minister the same vnto others, as good disposers of the manifold fold grace of God, 1. Pet. 4. 10.*

Secondly, we must be plentifull in the works of mercy, not contenting our selues with this, that wee are beneficiall to some in relieuing them in their wants and necessities: but wee must be rich in good workes, *1. Tim. 6. 18.* Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good workes, ready to distribute and communicate. Wee must bee like *Tibitha* (or *Dorcas*) who cloathed the poore with the garments which shee made at her owne proper cost and charges, *Actes 9. 39.* and for this cause the holy Ghost giueth this testimonie of her, that shee was rich or full of good workes and almes which shee did, verse 36. liketo the vertuous woman, *Proverbes 31. 20.* who openeth the palme of her hands to the poore, and stretched out her hands to the needy: like *Isaiah* of whom it is said, that the loines of the poore blessed him, *Isa. 31. 20.*

Thirdly, wee must bee much in goodnesse (as the Scripture speaketh of God) that is, abundant in goodnesse, in communicating

vnto

vnto others abundantly those blessings which the Lord hath stored
vs withall: not onely in louing our brethren, for which the Thessa-
lonians are commended, that their loue one towards another did
abound; but in a liberall supplying of their wants, as Paul exhorts
the Corinthians, that as they did abound in faith and loue, so they would
abound in rich liberality. 2. Cor. 8. 7. as good Obadiab did, in spending
his liuing, and ventoring his life, in hiding an hundred of the Lords
Prophets, from the furious rage of wicked Iesabel. 1. King.
18. 13.

10 Lastly, we must be exceeding or superabundant in goodnes; in ex-
ceeding measure (if it may be) in doing good: like the poore wid-
dow who had rather want her selfe, then be altogether wanting in
contribution to the treasure of the Lords Temple: and therefore
though it was but two mites which shee cast into the *Corban*, yet
15 Christ preferred it before all the rich mens offerings being put to-
gether, in that they gaue of their *superfluitie*, but shee of her *penurie*,
cast in all that shee had, euen all her liuing. Luk. 21. 4. It is well said
by S. Ambrose: We must relieve the wants of others according as wee are
able, and sometimes euen above our ability, as Paul witnesseth of the Co-
20 rinthians: to their great commendation; that to their power, and beyond
their power they were willing. 2. Cor. 8. 2.

Further, in doing good, we must obserue these rules. I. We must
doe good of that onely which is our owne: for we may not cut a
large and liberall shiue of another mans loafe (as the common say-
15 ing is) we may not steale from one, to giue to another: or deale vn-
iustly with some, that we may be mercifull to others: or robbe Pe-
ter, to cloath Paul. The Lord abhorreth euen burnt offering, if it be
of that which is gotten by rapine and (*) spoile. Esa. 61. 8. and hence
it is that David would not offer burnt offering without cost, of that
30 which was not his owne. 1. Chron. 21. 34.

II. We must doe good with chearefulnes and alacritie, for God
loueth a chearefull giuer. 2. Cor. 9. Ambrose saith fitly and finely to this
purpose, *Well doing ought to proceede from well-willing: for such as thine*
affection is, such is thy action. Therefore if we giue, we must doe it free-
35 ly, otherwise it is no gift: for what more free then gift? therefore
wee may not play the hucksters in doing good, for that doth most
blemish the excellencie of the gift: for as Lactantius saith, *Danda*
beneficia non facienda.

III. Wee must so doe good, as that we doe not disable our
40 selues for euer doing good; but may continue in well doing, and as
the Psalmist speaketh, *bring forth more fruite in our age.* Salomon com-
mands that the streames of our wells should flow to others, yet so,

Offic. l. 3. c. 13
Necessitates
aliorum quan-
tum possumus
iuvare debe-
mus, & plus
interdum
quam possi-
mus.

o holocaustū
de rapina.

Offic. l. i. c. 30
Beneficentia
ex benevolen-
tia manare
debet, affe-
ctus tuus no-
men imponit
operi tuo.

Instit. diuin.
lib. 2. cap. 12.

Psal. 51. 14.

as that the fountaine be still our owne. *Psal. 112. 5.* A good man is mercifull, and lendeth, and will guide his affaires with iudgement, that is, he will so discreetly dispose and order all his actions, as that hee will keepe himselfe within his compasse; so beginning to doe good, as that he may continue: therefore the wise man saith, *In the house of the wise there is a precious treasure, and syntment, but a foolish man denouret it. Prov. 21. 20.* All the disciples that were at Antioch, sent succour to the brethren which were in Iudea, in the great famine that was in the time of *Claudius Caesar*, yet euerie man according to his abilitie. *Act. 11. 29.* for according to *Pauls* rule, we must not so giue, that others bee enfor, and we our selues pinched. *2. Cor. 8. 13.*

IV. We must doe all the good we can possibly within the compasse of our callings, and hinder all the euill. It will bee said, God (whose examble wee are to follow) doth not all the good he can, neither doth he hinder all the euill. Therefore we are not bound to doe all the good, or prevent all the euill we can. I answer, in this particular we are not to imitate the example of God, and that for three causes. First, because we are subiect to the law, *Thou shalt not doe euill that good may come of it. Rom. 3. 8.* whereas God is not bound not subiect to any Law, no not to his owne law, but is aboue it, and hath power to dispence with it. Secondly, because he is able to draw good out of euill, light out of darkenesse, which we cannot doe. Thirdly, because God is the *Generall* good, *we particular*. Now there is great difference betwixt these two, for it belongs to the nature of the *particular* good, to procure all the good that may be simply to every one, and to hinder all euill: whereas to the nature of the *generall* or *vniversal* good, three things appertaine. First, that all things should be good in some measure of goodnesse. Secondly, that some things should be better then others. Thirdly, that those things that are defectiue in goodnesse, that is, euills, should be ordained to the common good: as in a well ordered house, all the parts thereof are good in their kind. Secondly, some better then others, as *Paul* saith, *In a great house there are vessels of gold and silver, of wood and stone, some for honour, and some for dishonour. 2. Tim. 2. 20.* Thirdly, those that are destitute of goodnesse, as *sinks*, *draughts*, and other like places (seruing for bale, though necessary vses) are ordained to the common good of the whole house, which it cannot want. And therefore if the master builder (to prevent these particular euills) should leave them out of his building, hee should prejudice the common good of the whole house, which cannot be without them.

Thus much of the first part, namely the duty: Now I proceede to prosecute the second, which shewes first to whom we must doe good,

good, and secondly the order to be obserued therein. *Wee must doe good vnto all, but specially to those which are of the household of faith.* Touching the first; It may seeme, that some among the Galatians were of the Pharises minde, who thought they were bound to loue their friends, but not their enemies; or of this perswasion that they were not bound in conscience to doe good vnto the heathen amongst whom they liued, as being professed enemies of Christ, and open persecuters of his Church. But *Paul* teacheth them and vs another lesson, when he commands vs *to doe good vnto all; sutable to that of our sauiour Christ, Ioue your enemies, blesse them that curse you, doe good to them that hate you, pray for them that hurt you and persecute you, Math. 6. 44.* Let vs consider the good *Samaritans* practise: Albeit there was mortall hatred betwixt the Iewes and the Samaritans, *Iob. 4. 6.* yet he seeing his deadly enemy wounded and halfe dead, had compassion vpon him; poured wine and oyle into his soares, bound vp his wounds, set him on his owne beast, brought him to an Inne, and made prouision for him; the like ought we to doe, even to our enemies, as occasion shall serue, *Luk. 10. 30.* For if we must do good to our enemies beast, his oxe or asse going astray, in bringing him home againe; *Exod 23. 4.* Much more ought wee to doe good to our enemy himselfe. For the more beneficiall and communicative we shew our selues to bee, the greater goodnesse we shew to bee in vs, as the fountaine which powreth forth his streames vnto all, & the candle which standeth vpon a candlestick shineth vnto all, and not to it selfe being couered with a bushell.

The reasons why wee ought to doe good vnto all, (even to our enemies) are principally *four*. The first may bee taken from the grounds of loue and beneficence, which are in all men, even in the wicked themselves; now the grounds of loue are specially *three*: the first is the image of God, which beeing in all men, yea euen in prophane persons in part, ought to be the loadstone of loue to draw our affection vnto it. The second is communion and fellowship in the same nature, and therefore wee ought to bee beneficiall vnto men, because they are men; and though wee will not doe good *homini*, yet we must doe good *humanitati*, as the Philosopher said. The third is participation in the death of Christ, in that all men haue part in Christ as well as we (for any thing wee know.) Secondly God (whose example wee are to follow, as hath bene said) is good, and bountifull vnto all, causing his sunne to shine as well vpon the badde as the good, and his raine to fall as well vpon the ground of the vniust, as of the iust, beeing kinde vnto the vniuste and to the wicked. Thirdly, we must doe to others as wee would

Math. 5. 45.

Math. 7.12.

would they should doe to vs. Therefore if wee being in distresse, would be glad to receiue good at the hand of a wicked man, wee ought in the like case to doe good vnto him. Fourthly, our profession and thereward which we looke for, require this at our hands, for if we doe good vnto them onely that doe good vnto vs, or if we be friendly to those onely that doe good vnto vs, what singular thing doe we? for euen the Publicanes doe the like; and so hauing our reward here in this life, wee can expect none other after this life, *Math. 5.47.*

The second point, (which containeth the order to be obserued in doing good,) is laid downe in these words, *Let vs doe good to all, but specially to those which are of the household of faith.* By *them*, of the household of faith, wee are to vnderstand those which by faith are of the same family with vs, namely, of the same Catholike Church vpon earth; the house of God being often put to signifie the Church of God, as *1.Tim. 3.15.* The house of God is called the Church of God, the ground and pillar of truth, *Hebr. 3.2.* *Moses was faithfull in all Gods house,* that is, his Church: and thus this phrase is expounded, *Ephes. 2. 19. We are no more strangers and sojourners, but citizens with the Saints, and of the household of God.* So that by *them* of the household of faith, we must vnderstand onely the faithfull. Indeed among men, not onely children, but also manservants, and maidservants are counted to be of the family, but God accounts them to be of his house, that are Saints by calling, and sonnes by faith. The rest are bastards, and not sonnes, they are (it may be) in the house, but not of the house: for true saying faith, doeth characterize those that are of the familie of faith, euen as fanaticall dreames, fantastical opinions, allegorizing of the literall sense of the Scripture, denying the resurrection of the flesh, do characterize those that are of the Familie of Ioue.

Hauiug the meaning, consider the dutie, which is, to doe good principally to the faithfull, the Saints and seruants of God, that is, wee must doe good vnto them before others, and more then to others, which are not of the same family, as *Danid* saith, *My wel doing reacheth not to thee, but to the Saints that are in the earth, and them that excell in vertue, Psal. 136. 2, 3.* For it is all one as if the Apostle should haue said, As it is fit and conuenient, that they that are of the same family should be helpfull and beneficiall one vnto another, rather then to those that are of another family: So it is requisite, that those which are members of the same body, nay sons and daughters, brethren and sisters, hauiug the same God for their father, the same Church for their mother, Christ for their elder brother, be-

gotten

gotten of the same immortall seede, nourished with the same milke of the word, and looking for the same bleisfed inheritance: should rather be beneficiall one to another, then to those that are forrainers and strangers, no way linked vnto them by the bond of faith.

Now the reasons why we ought specially to doe good to them of the household of faith, may be these. First, because God loveth all his creatures, specially mankind, most especially the faithfull, vpon whom he doth bestow the riches of his loue, yea himselfe also: for though God be good vnto all, Psal. 145. 9. yet in a speciall sort his good to Israel, to them that are of a pure heart, Psal. 73. 1. He is a Saviour of all men, specially of those that beleeue. 1. Tim. 4. 10. Secondly, because whatsoever is done to one of Gods Saints, is done vnto him, *Matth. 25. 44.* Thirdly, in respect of the excellencie of their persons, in that they are *sonnes of God, heires of his kingdome, members of Christ, Temples of the holy Ghost, &c.*

Further, in that all the faithfull are called a household & a family, this teacheth vs, that as we haue one bed and one board, one bread to feede vpon, and one cop whereof all drinke: so we should haue one minde and one heart, we should cleaue together, and hold together: for if they of the Family of Ioue ioyn together, why should not we which are of the family of faith hold together? If those of the kingdome of darkenesse combine themseloes together, as it is *Ps. 2. 2. The kings of the earth band themselves, and the Princes are assembled together, against the Lord, and against his Christ, Act. 4. 27. Doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both Herod and Pontus Pilate, with the Gentiles and people of Israel gathered themselves together. Psal. 83. 5; 6; 7; 8. They haue consulted together in heart, and haue made a league against thee: The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims, Geball, and Ammon, and Amalech, the Philistims, with the inhabitants of Tyrus: Asnor also is ioyned with them: they haue bene an arme to the children of Lot.* How much more therefore ought the children of light to accompanie and comfort together? But the children of this world are wiser in their generation then the children of light. Nay the brute beasts may condemne vs in this point: for cartell heard together, sheepe flocke together, fishes shole together, and (as the prouerbes) birdes of a feather will flie together. What a shame is it therefore for vs, that are of the same family of faith, to fall out, making a rent in the coate, and a diuision in the body of Christ, by separating our selues one from another, in affection of heart, and practise of life?

Againe, this may minister comfort to all the faithfull beeing vnder the crosse, to consider that they are of Gods family; and therefore

fore neede not doubt of the providence of God, but that he will provide things necessarie for them, for he that provideth not for his owne, and specially for them of his family, hath denied the faith, and is worse then an infidell.

Lastly, in that the faithfull are called a *family*, it sheweth that they are but few, even a handfull in comparision of the world, for what is a familie to a countrie or a kingdome? Indeede I grant, if those of the family of faith, be considered by themselves, they are many. *Matth. 8. 11.* I say unto you, that *MANY* shall come from the East and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven. Nay they are innumerable. *Apc. 7. 9.* After these things I beheld, and loe, a great multitude, which no man could number of all nations and kindreds and people and tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. But being compared with infidels, which shall bee condemned, they are but few, *Matth. 7. 13. 14.* Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction, and *MANIE* there bee which goe in theras: Because the gate is strait, and the way narrow, that leadeth unto life, and *FEW* there be that finde it. *MANY* are called, but *FEW* chosen. Here they are called a family, and a little flocke. *Luke 12. 32.* and a remnant. *Rom. 9. 27.* Let the Papists therefore brag of their Vniuersalitie and multitude, as much as they list, in the meane time, let vs not feare to ioyne our selues to the little flocke of Christ, and with them to goe on in the strait way to eternall life.

The order which we are to observe in doing good to others, is elsewhere more distinctly set downe in Scripture, and it stands in these degrees. First, and principally, a man must do good to those of his familie, as to wife, children, servants, *1. Tim. 5. 8.* If there be any that provideth not for his owne, and especially for them of his household, he hath denied the faith, and is worse then an infidell. Secondly, after those of our familie, we must doe good to our parents and progenitors. *1. Tim. 5. 4.* If any widow haue children or nephews, let them (that is those children or nephews) learne first to shew godlinesse toward their owne house, and to recompence their parents. Marke, they must first doe good to their owne house, and then in the second place to their parents, that is, their fathers and mothers, if they be children; their grandfathers and grandmothers, if they be nephews. Thirdly, after the two former, we must doe good to our kinned. *1. Tim. 5. 8.* If any provide not for his owne—he hath denied the faith. &c. where by owne, we are chiefly to vnderstand, those poore widowers that are neare of blood, or kinned vnto vs, or generally all those that

pull, vnto, not well translated, Namely.

my, kin, not well translated Kinned.

are of our kinred in the flesh, who are therefore called *ours*, because they doe more neerely concerne vs, as being linked vnto vs by the bond of nature. They that are of our kinred, are to be respected, and relieved of vs in the third place, if they bee of the household of faith; otherwise the Saints of God, which are neither kith nor kinne vnto vs, are to be preferred before them. Fourthly, of strangers and forreiners, we are to doe good to the *faithfull* before others. Fifthly, and lastly, wee must be beneficiall *to all*, whether friends or foes, of our kinred, or stranger, of the house of God, or otherwise, as God in his providence shall offer them vnto vs: for so Paul saith, *We must doe good vnto all men*. It will be said, we are to loue all men alike (seeing we must loue our neighbours as our selues) and therefore wee must doe good to all men alike, not respecting the faithfull more then others. I answer, our love of our brethren, is lesse or greater, either in respect of the *object*, in wishing a greater or a lesse good vnto them: and thus we must loue all men alike, in wishing to them eternall life: or in respect of the *intention of our loue*, in hauing a greater desire of the good of some, then of other some: and thus we are not bound to loue, or to doe good to all alike. For as *S. Bernard* saith, *Meliori in uis affectus, indigentiori maior effectus tribuendus*,

This doctrine inuelted with the former examples, may shame the base, seruite, and beggerly liberalitie of the common sort of men, which professe the Gospel, whose hands are tied to their purses, and their hearts locked to their chests, who are so extremely miserable, that they neither doe good to others, nor yet to themselves. Secondly, it condemneth them which are so vnnatural, that they forget all dutie to their kinred and acquaintance in the flesh. Thirdly, those that will doe good to none, but to those that haue done good to them: this is right the Pharisees righteousnes, to loue our friends, and hate our enemies; the goodnes of the *Publican*, to lend to those, of whom they looke for the like. Lastly, those who are so full of the poison of malice and reuenge, that being once incensed, they can neuer be appeased, till they crie quit-
tance with those that offend them.

The third thing to be considered in the words, is the circumstance of time, *we must doe good to all, while we haue time*.

Here sundry points are to be obserued.

I. If wee must doe good while wee haue time, we must make a holy and profitable vse of our time, (the rarest iewel and greatest of all earthly treasures) because time will not alway last: and therefore wee must take time while it is time, seeing time and tide will

tarry for no man. Let vs consider what a shame it is, that the children of this world should be wiser in their generation then wee, who professe our selues to be the children of light. The Marriner or sea-faring man who obserues winde and weather, taketh the opportunity of the time: the traailer or way-faring man takes day before him, and trauielleth while it is light. The Smith striketh the yron while it is hot, for when it is cold, it is too late to strike. The Lawyer taketh his time, to wit, the Tearme time, for entertaining of his Clients, and following of his suits: for when the Tearme is ended, his time is gone. Now it is alway Tearme time with Christians, every present day, even this present time, is their Tearme time: therefore if wee will not shew our selues more carelesse and negligent, nay more absurdly foolish, or desperately madde then all men, we must take the opportunity that is offered to doe good, and vse the precious time which God in mercy affordeth vs, to his glory, our comfort, and the good of others. Time and opportunity of doing good, is hieroglyphically resembled by the head of a man that hath locks of haire before, which a man may take hold of, but hath none behind; whereby is signified, that when opportunity is past, there is no possibility left to doe good. We must not therefore let slippe any good occasion, but take hold of it at first, when it is offered. Hence it is that the Apostle, *Hebr. 3. 13.* biddeth vs *exhort one another, while it is called to day.* And the wise man, *Prov. 3. 28.* *Say, not to thy neighbour, goe and come againe, and to morrow will I give thee of thon now haue it.* For he may dye, and so cannot come againe, or by thy delaying of him, may be discouraged from comming: or thou maist be hardened against him, or maist with the rich man in the Gospel, bee suddainly taken away from thy riches, or thy riches taken from thee. Our Saniour biddeth vs *walk in the light, while we haue light.* *Joh. 12. 35.*

11. If we must doe good while we haue time, we must obserue the Apostles golden rule, *Ephes. 5. 16.* *Redeeme the time: which is nothing else, but so to employ it, and vse the benefit of it, as that we suffer it not to slippe away from vs without fruit or profit, either for sloth and idleness, or by reason of vaine and transitory pleasures, or other occasions of this life: but to gaine that time we formerly lost by negligence, with double diligence, yea to redeeme it with the losse of our ease, our pleasures, our profits. And we shall the better practise this dutie, if we consider that time is short, precious, irrevocable: it is short, and therefore to bee guided by diligence: it is precious, and therefore to be redeemed by an high estimate and account of it, in not being too lauish of it: in bestowing it upon*

our

Fronte capil-
lata est, post
est occasio
caluo.

our friends; not vpon our enemies : in placing it as a iewell in our golden age, and wearing it in our new garments, as the robes of Christ his righteousness, and not (as a pearle in a swines snout) in the rotten ragges of sinne and wickednesse. Lastly it is *irrenocable*, and therefore it is to be redeemed by taking the opportunity thereof.

III. *Paul* commanding vs to doe good while we haue time, would haue vs know times and seasons ; to obserue the shortnes of time, to number our daies that we may apply our hearts to wisdom. The not knowing and obseruing of time, is a sinne much inueighed against by our Saviour Christ, *Matth. 16. 3.* *O hypocrites, you can discerne the face of the skie, and can ye not discerne the signes of the times ? Luk. 12. 56.* *why discerne ye not this time ?* the Lord doth preferre the very brute beasts before his people, because they know their appointed times and seasons, whereas his people knew not the time of mercy and grace, which was offered vnto them. *Even the Stork in the ayre knoweth her appointed times, the turtle, and the crane, and the swallow, obserue the time of their comming, but my people knoweth not the iudgement of the Lord. Ier. 8. 7.* And Christ threatneth Ierusalem, that one stone should not be left vpon another, *because they knew not the time of their visitation, Luk. 19. 44.* And verily of all follies and ignorances, this is the greatest, not to know the day of our visitation, the acceptable time, the day of saluation, when God offereth mercy, by rising early and calling vs by the ministry of his word, and stretching out his hands all the day long, *Rom. 10. 11.* For if he stand at the doore of our hearts, and knocke by the sound of his word outwardly, by the motion of his Spirit inwardly, by his threatnings, by his promises, by his iudgements, by his mercies, by his tolerance and long suffering, and yet for all that we will not open nor listen vnto him, we shall stand with the five foolish virgins, and knocke at his mercie gate, and say, *Lord, Lord, open vnto vs, when it will be too late, when heauen shall be shut against vs. Matth. 25. 11, 12.* For, for this cause among others, they are called *foolish virgins*, because they considered not the time of the bridegroomes comming.

Here it will be said, obseruing of time is forbidden. *Gal. 4. 10.* *Ye obserue dayes, and times, and months, and yeares, I am afraid of you, lest I haue spent on you labour in vaine.* *Answer.* There is a twofold obseruing of time good, and euill ; lawfull, and vnlawfull. Vnlawfull and superstitious, is either *Iewish*, or *Heathenish*: the *Iewish*, and superstitious obseruation of times, is, when religion is placed in the keeping of them, in an opinion that they bind the conscience to

i Egyptian
dayes.

k Mense ma-
lum Maio nu-
bere vulgus
ait.

Διονις.

πλεονεξία
εργον.

the strict obseruing of them, as their Iubiliees, feasts of the Pas-
ouer, of weekes, of Tabernacles, Calends, new moones, &c. *Heate-
niss*, when times are obserued in respect of good, or badde successe:
as when men make two (i) vnluckie dayes in euery moneth, in re-
gard of health: when they count leape yeare ominous, as *Valen-
tine* did, who being newly created Emperour, would not come
forth and shew himselfe the first of Februarie. Not (k) to marry in
the moneth of May. To obserue Planetarie houres, and Clima-
tericall yeares; the Horoscope or time of a mans birth, and the posi-
tion of the heauens at that time. Both these kindes are forbidden. 10
Paul was afraid of the *Galathians*, first, because they obserued *dayes
and moneths and yeares*, that is, Iewish ceremonies, and beggerly rud-
iments. Secondly, because they obserued *times or seasons*, that is, hea-
thenish superstitions mentioned before. And assuredly, besides the
vnlawfulness of this practise, it is also vaine even in the lodgement 15
of the heathens themselves. *Alexander* the Great, commanded the
Macedonian souldiers (which had not bene accustomed to fight
in Iune, because it had bene ominous vnto them) that they should
call it *Iuly*, and so got the victorie ouer *Darius*. *Lucullus* beting to 20
fight with *Tigranes* vpon an vn lucky day, in which *Copia* was over-
come of the *Cimbrians*: I will (said he) make it fortunate to the Ro-
manes, and got the victorie. And who knoweth not that the selfe
same day hath bene fortunate or luckie to some (as they vie to
speake,) vnfortunate and vn luckie to others? The same day was 25
Crassus slaine by the Parthians, and *Pacorus* king of Parthia taken by
Ventidius. The same day was vnto *Pompey*, the day of his birth, and
the day of his death. The same day was to *Fredericke* the second,
his coronation day, and his funerall day. 30
The lawfull obseruing of time is two fold; *Humane*, *Diuine*, *He-
mane* is three fold; *Naturall*, *Ciuill*, *Ecclesiasticall*. *Naturall* is, the ob- 30
seruing of the motion of the sunne, the moone, & the starrs, whose
revolutions make times and seasons, dayes, moneths, yeares: the
obseruing of the foure quarters or seasons of the yeare, spring, sum-
mer, autumn, winter: The Eclipses of the sunne and moone:
the full moone, the wane, the change: The time of cutting timber, 35
of planting, sowing, &c. in obseruing wherof, a great part of Astro-
nomie, Philosophie, and husbandry is employed.

Ciuill is, when times are obserued in regard of pollicie, or of
the good of the Common wealth, as Faire-times, market times,
tearme times, &c. the Spring, as fit time for Kings to goe forth 40
to warre, 1. *Sam.* 4. 18. The keeping of Lent, Fasting dayes, Em-
ber weekes, all are in a ciuill respect for the breed of cattell, the
main-

maintenance of navigation, and the plentie of all things.

Ecclesiastical, when set times are obserued in the Church for order sake, without superstition, or opinion of worship: as among the Iewes the feast of Purim, *Eph. 9. 26.* the feast of the Dedication, *Iob. 10. 22.* Amongst Christians, festiuall daies: as the feast of the Natiuitie, of circumcision, of the resurrection, and ascension of Christ: these and such like solemnities, appointed for our thanksgiving and humiliation, are not vnlawfull, if they bee enioyned by lawfull authoritie, and kept in good manner.

Diuine is, when vpon the consideration of the shortnesse and vncertaintie of our liues, wee prepare our selues against God shall call vs, and so number our daies that we apply our hearts to wisdom. *Psal. 90.* Or, obseruing the day of Gods mercifull visitation, we take the opportunitie and vse the meanes that is offered, for our conversion and saluation. Or, obseruing the time of Gods visitation in iudgement and indignation, we hide our selues vnder the couert of his wings. *Prou. 22. 3.*

IV. Hence we learne, that there is no possibility of doing good, or being beneficiall vnto others after this life, for *Paul* biddeth vs doe good while we haue time, thereby insinuating, that after death, all possibilitie of doing good is cleane cut off. The time allotted to doe good, being included within the limits of this life, *The dead that dye in the Lord rest from their labours. Reuel. 14. 13.* Therefore no good workes are performed after this life. *Paul* being aged and readie to dye, the tearme of his life being almost expired, saith, *I haue finished my course, 2. Tim. 4. 7.* which could not be truely said, if hee were to performe any good workes after his death, *2. Corinth. 5. 10.* We must giue account for all things we haue done in the body, that is, in this life. Where it is to bee obserued, that the Apostle speaking of all the workes whereof wee are to giue account, doth confine them within the compasse of this life; therefore no workes can bee done after this life be ended. Let vs heare the testimonie of the auncient. *Cyprian to Demetrius. Quando istine excessum est, nullus locus penitentia est, nullus satisfactionis effectus. Ierome. Dum in presenti saeculo sumus, sine orationibus, sine consiliis inuicem posse nos condinuari, cum autem ante Christi tribunal venerimus, non Iob, non Daniel, nec Noe rogare posse pro quoquam, sed unumquemque portare onus suum.* And againe, *In hac vita, licet nobis quod volumus seminare: quum transferretur, operandi tempus auferetur, &c.* Hence I gather two things. First, that the doctrine of Purgatory is a meere fable, because there is no time after this life be ended, left to doe good, either to our selues or others, and therefore not to worke righteousnesse,

to repent, or to satisfie the iustice of God, which the popish sort say is done in Purgatory. But what should I stand to batter the paper walles of Purgatory with the canon of the Scripture, which were long agoe burnt to ashes, by the fire of the word?

Secondly, seeing all opportunitie, nay all possibilitie of doing good is confined in the compasse of this life, every man must follow the counsell of the wise man Salomon, *All that thy hand shall find to doe, doe it with all thy power; for there is neither worke nor inuention, nor knowledge, nor wisdom, in the grave whither thou goest, Eccles. 9. 10.* Dauid saith, *in the grave no man wil or can praise God.* And this is the cause wherefore Paul doeth so instantly vrge all men to take the present opportunitie, *Behold, now is the acceptable time: behold, now is the day of saluation, 2. Cor. 6. 2.*

V. Hence we are taught to account every day, even this present day, as the day of death, or the day of iudgement: for we must doe all the good we can while we haue time, now our time is the instant, or present time, for we are vncertaine whether we shall liue till to morrow or no, *I am 4. 14.* Therefore looke what we would doe at the houre of death, if wee were now at the last gaspe, panting for breath, or if we did see Christ comming in the clouds to iudgment, the very same thing we ought to doe every day, with like zeale and seruencie of spirit, to praise and magnifie the mercy and goodnesse of God, with like feare and trembling, to worke out our saluation, and to seeke reconciliation, with like loue and sinceritie of affection, to be beneficiall vnto our brethren, &c.

VI. This doctrine meeteth with all miserable minded men, who hauing great meanes and opportunitie of doing good, yet let slip, or rather cut off all occasions that might induce them thereto, who in a brutish mind like to the swine, neuer doe good, nor profit any, till their dying day. I speake not against the laudable custome of bequeathing goods to godly uses, by a mans last will and testament; but against those that do little or no good all their life long, till the houre of death: Let these men consider, that as the late repentance of malefactors, a little before their death, is commonly but a ceremoniall repentance: so the funerall beneficence of those who giue little or nothing all their life, is vsually no free, but a formall, and extorted gift: formall, in doing as others do: extorted, in that it is giuen to stop the mouth of an accusing conscience. The *vitall beneficence* is that which God accounteth of, and by so much to bee preferred before the other, but how much it doth euidently declare a more lively faith in the providence of God, and a more vnfeigned loue of our brethren. Againe, they giue testimony, that they

Who be men
of good wills,
but bad deeds

they trust not in vncertaine riches, but in the living God. Lastly, they haue the benefit of poore mens praiers, (to whom they are beneficial,) which otherwise they should want.

V I I. The circumstance of time hath heere the force of an argument, for it inforceth the exhortation much, that we should doe all the good wee can, and take the benefit of the opportunitie, because time will not alway last: the holy Ghost in sundry places of Scripture, from the consideration of the shortnesse of our time, enforceth the duties of faith, repentance, new obedience, as 1. Cor. 7. 10 v. 29, 30, 31. *And this I say brethren, because the time is short, hereafter that both they that haue wiues, bee as though they had none: and they that weepe, as though they wept not: and they that reioyce, as though they reioycd not.* Hebr. 3. v. 7, 8. *To day if yee will heare his voice, harden not your hearts: and v. 13. Exhort one another daily, while it is called to day.* The 15 godly in all ages haue practised this dutie. Peter knowing that the time was at hand, that hee was to lay downe his tabernacle, stirres vp himselfe to greater diligence in his calling, and saith, *I will not be negligent to put you in remembrance of those things, so long as I am, in this tabernacle, seeing I know the time is at hand that I must lay* 20 *it downe, as our Lord Iesus Christ hath shewed mee,* 2. Pet. 1. 12, 13, 14. The Church prayeth thus to God, *Teach vs to number our dayes,* that is, so to consider the shortnesse, vncertainie, and vanitie of our life, *that wee may apply our hearts to wisdom,* Psal. 90. 12. But wicked mens practise is cleane contrary, for they take occasion vpon the 25 shortnesse of their time, to liue as they list, to take their pleasures, and to follow the lusts of their hearts: therefore they say, *Let vs eat and drinke, for to morrow we shall die.* Esay 22. 13. *Our life is short and tedious, and our time is as a shadow that passeth away — Come therefore and let vs enjoy the pleasures that are present.* Wisd. 2. vers. 1, 5, 6. And 30 hence it is, that some spend their time in eating and drinking, and going gorgeously, and faring deliciously every day; other in gaming, carding, dicing, rioting, revelling, and (as the tearme is) in swaggering, wherein they follow their father the diuell, who is therefore more full of wrath, *knowing that hee hath but a short time,* 35 *Apocal. 12. 12.* To these wee may adde all such idle persons, as follow no vocation, or trade of life, but day after day, and yeare after yeare, are still deuising new pastimes (as they call them) to trifle the time away. These men hasten the iudgements of God, and pull it vpon them before God in flie it. It is a great iudgement of God for a man to bee in that case, that in the morning hee 40 shall say, *would God it were euening, and in the euening would God it were morning,* Dent. 28. 67. In this case is euery idle loiterer, who through

idlenesse is weary of himselfe, and grieved the time passeth away so slowly : and to these *qui nihil agunt*, wee may ioyne them *qui male agunt*, and those also *qui aliud agunt*, all which are condemned in this text ; and against them *Titus* the heathen Emperour shall rise in iudgement, and shall condemne them, because hee remembbring on a time as he sate at Supper, that he had trifled away the day in doing nothing, said, *Amici, hodie diem perdidi* : Friends, I haue lost this day.

11 Yee see how large a letter I haue written vnto you with mine owne hand.

Here beginneth the conclusion, being the third generall part of this Epistle, consistling of two parts : an *Insinuation*, in the 11. verse, and a *Recapitulation* in the verses following. He insinuateth himselfe into the minds of the Galatians by a twofold argument. First in the largenesse of his Epistle, *Yee see how large a letter I haue written* : secondly, from the instrumentall cause, in that he writ it with his owne hands where hee gives authoritie to it, and a kinde of eminencie aboue his other letters. And in both he commendeth his diligence, loue, and care which he had of them.

The word translated, *ye see*, is ambiguous, and may be taken either as a commandement, *See how large a letter I haue written* : or as an assertion, *Ye see*-. The like ambiguitie is in the word *quasi*, *Phil. 2. 5.* and may be read either thus, *amongst whom you doe shine* : or *see that you shine as starres*. It is not materiall in whether exception it be taken, seeing the sense is all one.

The first argument to moue the Galatians to attention, and acceptance of *Pauls* paines, and good affection, is taken from the largenes of his Epistle. The word in the originall translated *large*, is strangely wrestled by sundry interpreters, without cause. * *Hilary* referring it to the loftinesse of sentences : *Hyperius* to the profundity and depth of matter : *Ierome* to the greatnes of the character : *Cbrystostome* and *Theophylact*, to the badnes of his hand, as not being able to write well, *Haima* to the Hebrew character, in which hee wrote : whereas the word doth not onely signifie *quality*, but as properly *quantity*, as *Heb. 7. 4.* *Consider how great this man was*. And the word that answereth vnto it, signifieth as wel *quantitie*, as *quality*. *Coloss. 2. 1.* *I would ye knew what great fight I haue* — *I am* — Behold, how great a thing a little fire kindleth ? The plaine & simple meaning therefore of *Paul* is this, that he neuer wrote so long an Epistle with his owne hand vnto any Church, as vnto them. Hee writ indeed the Epistle to *Philemon* with his owne hand, but that was short in compa-

comparison of this. And he wrote larger Epistles to other Churches, as to the Romanes, Corinthians, &c. but by his Scribes, not with his own hand. Therefore seeing this is the longest, and largest letter that euer *Paul* writ with his owne hand, it ought to be more regarded, and better accepted: So that as his paines were greater in writing, our diligence should bee greater in reading and observing the same.

This shewes *Pauls* great care of the Churches, not onely when he was present, but when he was absent. How painefull he was being among them to winne them to the Gospel, how fearefull when hee was absent from them, lest their minds should bee leauened by false teachers: how faithfull both present and absent.

And it may serue as a president to all Pastours, hauing cure of soules, to vse the like diligence and conscience in their Ministerie; that being absent in body from their charge vpon necessary occasions (as *Paul* was) yet they would be present in spirit with them: & present by their letters; that so they may testifie to al the world, that they haue a greater care of the flocke, then of the fleece.

It further teacheth vs, that if the Minister being caried with discreet zeale for the good of the Church, goe further either in word, or writing, then he intended, or is thought fit by some: (as it seemes *Paul* did in this place, for what needs this large letter (may some say,) a shorter would haue done as well) that we are not to censure him, or limit & prescribe him. It had bin a great fault in the Galatians, if they had found fault with *Paul* for his large letter; and in the disciples and lewes if they should haue blamed his long Sermon, which continued at one time from morning to night, *Acts* 28. 23. at another time, from the closing of the euening til midnight, *Acts* 20. 7. And so it is in many hearers, who are too curious and strict in prescribing and limiting their teachers to the time, longer then which they cannot patiently endure. And in stinting them, in vrging this or that point, in saying hee missed his *Rhetorickes*, his *Epimone* was too long, he was ouerscene in dwelling so long vpon the point: it had bin better, a word and away, &c.

His second argument is taken from the instrumentall cause, that he wrote it with his owne hand. * *Haimo* saith, it is the opinion of the Doctors, that *Paul* wrote not this whole Epistle with his owne hand, but onely from hence to the end: which opinion is confuted by every text, *You see how large a letter I HAVE WRITTEN with mine owne hand*: speaking of the whole Epistle, in the time past: or if of any one part more then of another, of the former part, rather then of the latter. Secondly, his assertion is not.

* In hac Epistola sicut tradunt Doctores, ab hoc loco vsq; ad finem, propria manu scriptam.

h Vbi holo-
gra-pha mēus, fal-
ſum dici non
poceſt.
c In caeteris
ſubſcribebat
quidem, hic
verò totam
ipſe ſcripſit.
d Totam (vt
videtur) hanc
ſcripſit Episto-
lam.
e Eſt ſummi-
me appri-
me ſcribendi per-
itus: compulſus
ſum tamen vel
mea manu hanc
ad vos Epist.
ſcribere.
f Epistolam
iſtam ſcripſi
ego propria
manu.
g Non Notarii
manu, ſed mea.
h His verbis
omnes Epistolae
ſubſcribebat:
excepta Gala-
tarum, quam ex
integro manu
propria per-
ſcripſit.
i Intelligite
quàm non ti-
meam, qui lice-
tas manu mea
nuper ſcripſi.

not true, for (if we except *Ierome*) none of the Ancients (as I take it) are of that opinion. Not ^b *Ambrose*, who ſaith, *Where the whole writing is his owne hand, there can be no falſhood.* Not ^c *Chryſoſtome*, who ſaith, *To the reſt of his Epistles he did ſubſcribe, but this whole Epistle he writ himſelfe.* Not *Primasius*, vſing the word *perſcripſit*, that he writ it through with his owne hand. Not ^d *Theodoret*, affirming that it ſeemes *Paul* writ the whole Epistle. Not ^e *Theophylact*, who bringeth in *Paul* ſpeaking to them in this manner; *I am enforced to write this Epistle vnto you with mine owne hand.* Not *Occumenius*, who calls it, *id est, propriè ſcriptam*, an Epistle written with his owne hand. Not ^f *Anſelme*, who paraphraſing the text, ſaith, it is all one as if he had ſaid, *This Epistle I writ with mine owne hand.* And a little before, *Not with the Scribes hand, but with mine owne hand:* (albeit *Anſelme* cannot ſo preiudice his aſſertion, who liued long after him.) Not the author of the Commentary vpon the Epistles aſcribed to *Ierome*, *Tom. 9.* for he vpon the 2. *Theſſ. 3. 17.* ſaith plainly, & *With theſe words hee ſubſcribes all his Epistles, excepting that to the Galatians, which hee writ from the beginning to the end with his own hand.* And vpon theſe very words which we now entreat of, ^h *See how I am not afraid, which of late time haue written with mine owne hand.* (Where by the way, wee may ob- ſerue, that *Ierome* is not the author of thoſe Commentaries, being ſo contrary to himſelfe.) This I confeſſe is a light matter, and not to be ſtood vpon, were it not that ſome are too haſtie to ſwallow whatſoeuer comes in their way, vnder the title of the *Doctours*. It muſt therefore be as a *caueat* vnto vs, not to be too credulous in be- leeuing every one that ſhall auouch this or that to be the opinion of the Fathers, no though it be affirmed by a Father, eſpecially by ſuch a one as draweth neere the dregs, as *Haimo* doth.

It is ceren then, that *Paul* writ this whole Epistle with his own hand: the reaſons are theſe. Firſt, that it might appeare vnder his hand, that he was no changeling, but the ſame man that he was before, in that he did not preach circumciſion, or the obſeruati- on of Iewiſh ceremonies, as the falſe Apoſtles ſlandered him. *Gal. 5. 11.* Secondly, that this his letter was not counterfai- ted by another, and ſent in his name, as the falſe Apoſtles might haue obiected, and the Galatians ſuſpected. Thirdly, that he might teſtifie his ſincere loue towards them, and how he did (as it were) trauaile in paine of the, till Chriſt were formed in them, ſhun- ning no labour that might further their ſaluation.

We may hence further obſerue a threefold difference of the bookes of Scripture in the new Teſtament. Some were neither written by an Apoſtle, nor ſubſcribed: as the Gopel of *Marke*, and

Luke. Some subscribed, but not written : as the Epistle to the Ro-
 manes, and others. Some both written, and subscribed : as this Epi-
 stle, and that to Philemon, verse 19. *I have written it with mine owne
 hand : I will recompense it* —. Now that Paul subscribed euery
 Epistle with his owne hand, hee himselfe witnesseth, 2. *Thessalon.*
 3. 17. *The salutation of mee Paul with mine owne hand, which is a signe
 in euery Epistle* (that it is mine, and not forged in my name by ano-
 ther) *so I write* ; *The grace of our Lord Iesus Christ bee with you all.* In
 which place he warneth the Thessalonians againe of false teachers,
 and forged letters : for, 2. *Thessalon.* 2. 2. hee had besought them *they
 would not be troubled by spirit, nor by word, nor by letter, as though it came
 from him* —. And here he shewes how they may know whether the
 Epistle be his or not : if it haue this signe, it is mine, els it is counter-
 faite : for this note or marke is to bee found in all and euery one of
 my Epistles. Now these words [*which is a signe in euery Epistle*] cannot
 bee meant (as some are of opinion) of the former words onely, viz.
The salutation of mee Paul with mine owne hand. First, because hee saith,
 it is a signe in euery Epistle, whereas it is onely to be found. 1. *Cor.*
 16. 21. *Galat.* 6. 11. *Col.* 4. 18. 2. *Thess.* 3. 17. *Philem.* v. 19. and not in
 any other of his Epistles. Secondly, the words, *so I write*, should bee
 false, if they be referred onely to the former words, because that
 manner of salutation, is not to be found in euery Epistle, (as I haue
 already shewed.) And except they bee referred to the words follow-
 ing, *The grace of our Lord Iesus Christ, &c.* they haue either none, or a
 very hard construction. Thirdly, if Pauls salutation (which hee affir-
 meth to bee a certaine note of his Epistle) bee vnderstood of these
 words, *The grace of our Lord Iesus Christ, &c.* it agreeth vnto all (as
 Anselme confesseth) whereas being meant of the former words onely,
 it doth not agree to all, but to a few : and yet Paul makes it, a
 generall, infallible note, and signe of euery Epistle. Besides, Ambrose
 and Primasius, in their Commentaries vpon the place, as also the
 Author of the Commentaries which goeth vnder Ieroms name, af-
 firme, the signe whereby we may know Pauls Epistles from coun-
 terfeite, and forged Epistles, to consist in these words : *the grace of our
 Lord, &c.* Chrysost. and Theodoret likewise say, that Paul calleth the
 salutation, a benediction, or blessing, which is in the end of the Epistle : and
 a little after, Hence we learne that he was accustomed to write these words,
The grace, &c. in stead of adieu or farewell vnto them. And Haimo (long
 after) expounds these words, *so I write*, how? (saith he) *enem thus as it
 followeth, The grace of our Lord, &c.* I graunt it is probable that Paul
 writ his owne name in the end of euery Epistle (whether in the
 Greeke tongue, and in the Hebrew characters (as Haimo affirmeth)
 I leaue

Salutationem
 appellauit be-
 nedictionem
 quæ in fine fi-
 ta est.
 Hinc ergo di-
 scimus, quod
 hoc, Gratia
 Domini, &c.
 pro eo quæ
 est vale scri-
 bere confue-
 verat.

I leaue it as vncertaine) and that by the salutation or signe of his Epistle, his name written with his owne hand, is in part to bee vnderstood: yet it is not onely nor principally meant. The certaine signe therefore of his Epistles, is beside the subscription of his owne name, the farewell that he giues them in these words, *The grace of our Lord Iesus Christ be with you all*, or the like to the same effect, I say to the same effect, because these very formall words, are not to bee found in euery of *Pauls* Epistles. Therefore *Caietan* is farre wide, who taketh the entire and formall salutation, as it is litterally set downe. 2. *Thess.* 3. 17. to bee a note that the Epistle is his, so that if it want any one word, either the Epistle is not *Pauls*, or there is some defect in the text: for hereupon hee concludes that the Epistle to the Colossians onely, hath something wanting in the farewell or salutation, because it is said, *Grace be with you*: and not *the grace of our Lord Iesus Christ be with you*, as it is in all his other Epistles. But first, it is an vntruth, for they are not onely wanting in the Epistle to the Colossians, but also in the first to *Timothy*, and in that to *Titus*, where it is onely said, *Grace be with thee*, *Grace be with you all*. Secondly, it is a flat mistaking of the text, for *Pauls* meaning was not in euery Epistle to tie himselfe precisely to so many words and syllables: but to commend them to the grace of Christ: sometime making expresse mention of Christ, sometime concealing his name: yet so as that it is alway vnderstood, though not expresse.

Coloss 4. 18.

2. Tim. 6. 11.

Tit. 3. 25.

12 *As many as make a faire shew in the flesh, compell you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.*

From hence to the end, is laid downe the second part of the conclusion, which I call a *Recapitulation*, wherein the Apostle doth very artificially (as orators are accustomed) repeat those things which he would haue specially to be remembred, the maine points handled in the Epistle. First, that neither circumcision is necessary to iustification, nor the ceremoniall law to saluation. Secondly, that the false Apostles vrging the obseruation of the law as a thing necessary to saluation, sought not herein Gods glorie, or the edification of their hearers, but their owne ease, and freedome from the crosse, and persecution. Thirdly, that Christ crucified is the onely thing that iustifies a sinner without the workes of the Law. Fourthly, that the true religion standeth not in outward things, but in the renouation of the inward man.

In this verse and the next following, Paul describes the false apostles by five properties: three whereof are laid downe in this verse. The first is, that they make a faire shew. The second, that they compel them to the observing of their devised religion. The third, the end
 5 and scope they aime at, that they may always bee in the Sunshyne, living at ease, and having the world at will y^e inely because they would not suffer persecutions for the crosse of Christ.

First, the Apostle saith, that they make a faire shew in the flesh: which is taken diversly, for it signifieth sundry things: first, to
 10 make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of Abraham, &c. Of which boasting Paul speaketh, 2. Cor. 11. 18. Seeing that many glory after the flesh, I will glorie also. They are Israelites, so much so they are the seed of Abraham, so am I. Secondly, to please the Israelites, which are after the flesh,
 15 and to approve themselves unto them, which held the keeping of the ceremoniall law. Thirdly, to haue themselves to the Iewes, and then of the circumcision of the Galatians, whom they had circumcised in the flesh, as being made profelites, and wonne to their profession by their meanes. Lastly, to pretend great zeale
 20 and religion in outward observing of the law, standing in carnall rites and bodily exercises, as circumcision, meats, purification, and the like: which carnall rites the Apostle opposeth to spiritual worship, Rom. 12. 1. and to the new creature, 2. 16. of this chapter and bodily exercise (which profiteth little) to true piety, and the sincere
 25 practise thereof, which is profitable for all things, 1 Tim. 4. 8. The words may be taken in all these acceptions, though principally in the last.

Here wee haue a notable propertie of false teachers, which is, to set a faire face vpon the matter, to carrie all before them with
 30 a smooth countenance, and in outward appearance to excell. For as Satan, though a blacke devill, an angel of darkenisse, doeth change himselfe into a white devill, as though he were an Angell of light, so that a man can hardly distinguish his wicked suggestions from the good motions of the spirit of God, and therefore may
 35 say, as Iosua said to the Angel, Art thou on our side, or on our adversaries? Josh. 5. 13. So his instruments transforme themselves, as though they were the Apostles of Christ, and Ministers of righteousness, 2. Cor. 11. 13, 14.

In the olde Testament, false prophets were accustomed
 40 outwardly to conforme themselves to the habite and attire of the holy men of God, in wearing a rough garment, as Elisha, and the rest of the Prophets did, Zachar. 13. 4. Under the new Testament,

statements, in the time of Christ, the Pharisees in hypocrisie, vnder a shew of long prayer, deuoured widdowes houses, *Matthew* 23. 14. In the Apostles time, false teachers with their will-worship, as *Touch not, taste not, handle not*, (which had a shew of wisdom in voluntary religion, and humbleness of minde, and not sparing the body) did vndermine the Religion of God, *Colossians* 2. 21, 22, 23.

And after that, in the primitive Church, the heretikes called *Catharists*, vnder a shew of holiness, fasting, prayer, &c. did sowe most damnable heresies in the Church.

And as in former times, the Iewes vnder the glorious titles of the children of *Abraham*, the scholars of *Moses*, the Temple of the Lord, the Temple of the Lord, made many Proselytes by deceiving the soules of the simple: So, at this day, vnder the glorious titles of the Church, of Councells, Fathers, Antiquitie, Consent, Vniuersalitie, the pretended *Romane Catholikes* have ensnared many a simple soule: and no marvaile, considering that these are the times of which Christ foretold, that false prophets should deceiue (if it were possible) the very Elect, *Mat.* 24. 24. and of which Saint *Paul* prophesied, that Antichrist should come, through the efficacy of *Satan*, with all power, and signes, and lying wonders, and in all deceiueableness of wrighteousnesse, among them that perishe, *2. Thess.* 2. 9, 10. And all this is done by outward signes and semblances, which our Sauiour Christ teareth *serpes* clowthing, and it stands in these foure particulars. First, in great swelling titles, as the onely true Catholike Church, the Vicar of Christ, the Oecumenicall Bishop: most Profound, Illuminate, Angelicall, Seraphicall Doctors: Iesuites, the onely true followers of the doctrine, and example of Iesus, &c. Secondly, in pretended zeale, and deuotion, whereby they would perswade, that their religion is the onely true religion: all others, which swarue from it, are nothing but false and fabulous: and this they doethree wayes. First, *Memoria*, by hauing God alwaies in their mouthes, crying in hypocrisie with the false prophets, *Lord, Lord*, *Math.* 7. 22. or as the Iesuiticall faction doe, *Iesu, Maria*. Secondly, *inductoria*, with enticing words, consisting in probable reasons, and perswasive arguments, *Coloss.* 2. 4. Thirdly, *peruersion*, with faire and flattering words, to deceiue the hearts of the simple, *Romans* 16. 18. By which three meanes the Iesuits haue preuailed much in Princes courts, in these latter dayes, *Apo.* 16. 14. Thirdly, in the glorious outside of holiness of life and conuersation, in not sparing the body, by whipping of themselves, as *Ban* Priests launced themselves till the

Math. 7. 15.

the blood gushed out, 1. Kings 18. 28. in strict fastes, canonicall
 houres, hard fare, badde lodging, course apparell, and such like.
 lastly, in rare and excellent gifts of prophecy, tongues, eloquence,
 miracles, &c. And thus they make Pauls shew of godlinesse, 2. Tim.
 3. 5. to bee Peters cloake of wickednesse, 1. Peter 2. 6. so that as the
 diuell with faire words put Eve into a fooles paradise, till at length
 be had driven her out of the terrestriall Paradise, and made her
 also hazard the celestiaall. So his ministers false teachers, by faire
 and flattering speeches, deceive the minds of the simple, and cause
 them to fall from their owne stabilitie.
 By this wee may see how hypocrites and false teachers, stand
 especially vpon outward things, as externall rites and ceremonies,
 which are but drices and delusions of men, Matthew 23. 5. 9. The Pha-
 rises made much adoē about washing of the outside of the cup,
 and of the platter, whereas the inside was full of rapine and all vn-
 cleannesse, Matthew 23. 25. very curious about washing of their
 hands before meat, Mark 7. 3. and yet careless to wash their hearts
 from wickednesse, Ierem. 4. 14. precise in small matters, as in ty-
 thing of mint, annise, and cummine, but profane in the practise of
 the waightrier things of the law, as iudgment, mercie and fidelity,
 Math. 23. 23. whitened tombes, faire without, and filthy within,
 verse 27. Thus the Popish worship consisteth especially in out-
 ward things, which may please the senses of carnall men, as in
 vocall, and instrumentall Musicke, to please the eare: censings
 and perfumes to delight the smell: guilding and painting, with
 other sights and spectacles, to affect the eye. And at this day, in
 the Masse (which they account the very marrow of their Mattins)
 there is nothing but dumme shewes, histrionickall gestures, and
 trickes fitter to mocke apes withall, then to edifie the people. For
 whereas in former time they were wont to say, Let vs god beare a
 Masse: now the common saying in Italie is this; Let vs see (as a
 Masse. Let vs therefore trie the spirits before we trust them, and
 especially in matters of religion, follow Christs precept, not to
 iudge by the outward appearance, Iohn 7. 24. But to iudge of Prophets
 by the fruite of their doctrine, Matthew 7. 16. and of their doctrine
 by the touchstone of the word, Ista 8. 20. so that though the diuell
 transforme himselfe into an Angell of light, say, though an Angell
 from heauen preach any other thing, beside that we haue received
 from Christ, we must hold him accursed: and in so doing we shall
 follow Christ his practise, who was prudent in the feare of the Lord,
 and did not iudge by the sight of his eyes, nor reprove by the hearing of his
 eeres, Ista 11. 3.

The :

The second note and marke of these false teachers, is, that they *compell men to be circumcised*. The word *compell*, hath great emphasis, for it significeth, that they did not convince the iudgement, or persuade the will, and affection of the Galatians, but enforced them against their wills, for though circumcision bee nothing of it selfe (as *Paul* saith) yet to be compelled to receive circumcision, and to place iustification in the use of it, and sinne in the neglect of it, is the ready way to overturne *Christ*, the foundation of our salvation. *Gal. 5. 4.*

Here sundry questions are to be answered: First, it may be demanded, whether it be lawfull to compell men to embrace religion, as the false Apostles compelled the Galatians to circumcision? *Ans.* The Magistrate may and ought to compell obstinate Recusants to profess true religion: for he is *custos, vniuersę, tabulę*; and therefore is to haue care that true religion be professed, and the contrarieties thereof punished: An example hereof we haue in good King *Iosiah* who caused all that were found in *Ierusalem* and *Beniamin*, (that is, all his subiects) to stand to the covenant which he made with the Lord; may which is more, be compelled all that were found in *Ierusalem* to serve the Lord their God: *2. Chron. 34. 33. 34.* among which multitude many there were (no doubt) which did like better of Idolatrie, then of Gods worship, as the word *compelled* doth import: The King that made the great supper, commanded his seruants to compell the guests to come in vnto him: *Luke. 14. 23.* whence *Augustine* gathereth, that it is the Magistrates dutie to compell Recusants, schismatics, hereticks, and such like, to the hearing and professing of the word: But herethree things are commonly objected against this doctrine.

Obiect. 1. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists haue affirmed, that they would not forten thousand worlds to compell a Jew to sweare that there were a blessed Trinity, because hee should be damned for swearing against his conscience, although the thing were neuer so true. *Ans. 1.* If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience, why doe Popish Prelats, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselves to the Church of Rome, to sweare obedience to the Pope, to acknowledge Transubstantiation, and to heare Masse, which they know are directly against their conscience? *II.* If they will not compell men to doe any thing, (though neuer so good or godly,) because it is against their conscience: why should they not

be

be as scrupulous in restraining them from doing that which is vn-lawfull, because they are perswaded in conscience they ought to doe it? For if they compell men to omit that which they beleue to be good, because they know it to be euill, (as their owne practise prooueth, in that they will not suffer Protestants to pray publicly in a knowne tongue, nor receiue the Sacrament in both kinds, &c.) why doe they not compell them also, to doe that which they know to be good, though they thinke it to be euill? III. The Magistrate is to compell men to embrace true religion, or to punish the for their obduracy in not harkening to the word, because he is to vse the meanes to reclaimethem, & to win them to a loue and liking of the truth. Now so long as they are vrged to heare the word, there is hope they may be wonne againe: and experience shewes (as *Augustine* testifieth of the *Donatists*) that they which did professe religion at the first meerly by compulsion, may afterwards (by the mercy of God) professe it onely for deuotion. And what though some come not to learne, but to carpe and cauilt? yet God may cast the net of his mercy so farre ouer them, that contrary to their purpose they may bee caught. IIII. If the Magistrate who may compell them, and so reclaimethem, do suffer them to continue in their errors or heresies, without controulment, he is guilty of their sinne: but by compelling them, he hath discharged his duty: for albeit they beeing compelled, doe dissemble and play the hypocrites, doe lye, and forswear themselves, that is not the Magistrates sin, who intendeth nothing but their conuersion and saluation, it is their owne proper and personall sinne.

Objection. II. Men ought to be perswaded to embrace religion, and induced to beleue, but not compelled, for the wil can not be compelled. *Ans.* True it is, the will cannot be compelled; and as true is it likewise, that the Magistrate cannot compell any to beleue: for when a man doth beleue, and from his heart embrace true religion, he doth it willingly: notwithstanding meanes are to be vsed, to make them willing that are vnvilling, and the meanes is, to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement men should *prooue the spirits*, 1. *Ioh.* 4. 1. that so they may know the truth, and cleave vnto it. *Augustine* saith fitly, and finely to this purpose, *Quod autem vobis videtur, inuitos ad veritatem non esse cogendos, erratis nescientes Scripturas, neque virtutum Dei, qui vos volentes facit, dum coguntur inuiti.* Secondly, when Papists receiue the Sacrament, swear allegiance to their Prince, present themselves in our congregations, who knowest that they doe these things a-

Persuaderi
vult fides, non
cogi.

Contra Gau-
dent Epist. 2.
lib. 1. c. 17.

gainst their conscience? nay rather we ought in charitie to thinke that they are perswaded in conscience they may do them, when by oath and protestation they confesse so much. But be it, they did all in hypocrisie, shall the execution of godly lawes therefore cease, because hypocrites will not obey, but in dissimulation?

Obiect. III. The Magistrate, by compelling Recusants to the outward profession of religion, maketh them to play the hypocrites, to counterfeit, and dissemble. *Answer.* The Magistrate in executing the lawes, hath no such intent, but only that they might heare the word, beleue it, and be saved. Again, Protestant Recusants in other countreys, are not allowed by Papists, to alleadge their conscience for their refusal, but are compelled either to conforme themselves, or to vndergoe cruell torments: no more may such pretence of conscience excuse the Papists, or other heretikes, but that they should receiue the same measure which they mete to others.

Quest. II. How can it be truly said, that the false apostles compelled men to receiue circumcision, seeing Titus was not compelled to be circumcised? *Col. 2. 3.* *Answer.* That place maketh nothing against the text in hand: the meaning is, that Paul for his part was ready to haue circumcised Titus (as he did Timothee, *Act. 16. 3.*) rather then to offend the weak brethren. But when it came to this point, that they would vrge circumcision, as a thing necessary to saluation, Paul refused to doe it, for all the false brethren that crept in, *v. 4.* that is, notwithstanding they laboured by all meanes to bring it in vse againe. Neither did the Apostles vrge it, or require it, as a thing necessary to saluation.

III. It may be demanded, whether that circumcision being so vehemently vrged by the false apostles, might not haue bene vied? *Answer.* It might not. For albeit it be in it selfe a thing indifferent, and so it skilleth not, whether a man bee circumcised, or not, (as Paul saith) *Circumcision is nothing, and uncircumcision is nothing:* yet beeing vrged as a matter of absolute necessitie, as without which men could not be saved, *Altes. 15. 1.* it ought not to be vied. The like may be said of all indifferent things, if they be made essentiall parts of Gods worship, or necessarie to saluation, as the vse of meates and drinckes, obseruing of times and seasons, wearing this or that habit, or attire: forbidding of marriage to some orders of men. For when things indifferent are made necessarie, the nature of them is changed. Vpon this ground *Ezekiab* brake in pieces the brazen Serpent, when the Israelites began to worship it, *2. Kings 18. 4.*

First, let vs obserue out of these words, *they compell you to be circum-*
cised, that Paul doeth not onely vse Christian pollicie, but dealeth
 very rhetorically, excusing the Galatians, as though they were
 constrained against their wils to doe as they did: and laying all the
 blame vpon the false apostles: and so doeth closely alienate their
 affection from these seducers, who would haue them circumcised,
 either by voluntary submission, or by violent compulsion: the like
 godly pollicie we ought to vse in dealing against heretikes, & false
 teachers, that the peoples minds may bee stranged from them, and
 take no loue of their doctrine, nor liking of their persons.

Here we haue a second note of false teachers, which is, not onely
 to retaine ceremonies themselves, but to vrge them vpon others,
 and constraine men to the obseruing of them: for they were more
 earnest and forward in vrging circumcision (their owne device)
 then the keeping of the morall law: and so are all seducers. The
 Pharisees did vrge their owne ceremonies, as washing before meat,
 washing of potts, cups, and beds, &c. more then the commande-
 ment of God. And the Papists vrge the Lent fast more strictly, then
 fasting from sinne, which is the only true fast, *Isa. 58. 6.* And their
 owne stories doe shew, that men haue bin more severely punished,
 for eating flesh vpon good Friday, then for committing of simple
 fornication, or following of strange flesh. They stand more in vr-
 ging the outward worshipping of an image, or a piece of bread,
 then the inward spirituall worship. And as they haue made the
 Saints daies equall with the Sabbath daies, so haue they made the
 prophaniation of them an equall sinne, and haue punished it with
 equall punishment.

It is further to bee obserued, how they abuse circumcision; for
 whereas by Gods ordinance it was but a *scale of the righteousness of*
faith, *Rom 4. 11.* they peruerting the end of it, make it a meritori-
 ous cause of saluation; and therefore *compell men to bee circumcised*:
 it is Gods worke, they make it their owne worke, yea such a work
 as by which they hope to bee saued. And this their dealing may
 fitly bee paralleled by the Popish practise at this day, in making
 baptism, which is but a signe and seale of grace, to bee the proper,
 immediate, and physicall cause of conferring grace by the worke
 wrought. Almes, prayer, and fasting (which are but signes and tes-
 timonies of iustification) to be causes thereof. Nay their owne de-
 uises, of confession, satisfaction, supererogation, to be meritorious
 causes of iustification and saluation.

Lastly, see heere how the peruersenesse of the corrupt heart
 of man, doeth thwart the ordinance of God. As long as circum-

Apella Iudæ-
us.

cision was commanded by God, most abhorred it, for the heathen testified so much, that the Iewes were odious for it. But now being abolished, they take it vp againe, receive it, and vse it as a thing necessary to be obserued vpon paine of damnation. Where-as if God should enioyne it againe, they would (no doubt) account it as an heauy yoke, which neither they nor their fathers were able to beare. This improving of that which God commands, and approving that which he forbids, argues the great corruptiō of the heart, and that the wisdom of the flesh is not onely an enemy, but euen flat enemy against God, Rom. 8. 7. It must therefore therfore teach vs to captiuate our reason, and to subiect our wills, to the wil of God in all things.

The third property of the false Apostles is, the teaching of circumcision, that is, of false doctrine, because they would not suffer persecution for the crosse of Christ, that is, for preaching the true doctrine of the Gospel, concerning Christ crucified. It may be demanded whether it was necessarie that those which taught not circumcision, but spake against it, should be persecuted? To which I answer, that it was necessary, according as Paul affirmeth Gal. 5. 11. If I teach circumcision, why doe I yet suffer persecution? The reason was this. The Romane Emperour had given liberty to the Iewes to liue according to their owne lawes, and that without molestation or disturbance, in all places of the Romane Empire, so that if a Iewe became a Christian, he had the priuiledge of a Iewe, so long as he kept the ceremoniall law, and taught no departing from Moses: whereas they which taught, that ceremonies were abrogated, and that men were iustified onely by faith in Christ, wanted this priuiledge, and so were persecuted of no men more then of the Iewes, either by themselves, or by incensing others against them. 1. Thess. 2. 15. 16. The false Apostles therefore to auoide persecution, coyned a new Gospel, in matter of saluation, ioyning Christ and Moses, iustification by faith, and by workes. So that here we haue another character and marke of false teachers, which is, to labour by all meanes to enioy the world, and to eschewe the crosse, and rather then they will suffer persecution, to make a hotch-potch of religion, as we may see, not onely by this particular, but by the course of the history of the Church, and in latter times, by the Interim vnder Charles the first, and the sixe articles vnder Henrie the eight: by our mediators and reconciliators, who either (as it is said of old Con-siliator) labour to accord fire & water: or else like hocksters mixe wine and water for their owne aduantage: & by all neuters and mungrels in religion, who houer in the wind, because.

Hieron in
Comment. in
huic locum.

because they would stand sure for all assaies, or winne the fauour of great men, that they might not stand in the way of their preferment. This is the sinne of the multitude among vs, who desire to haue Christ, but they will none of his crosse: they would bee with him vpon mount *Tabor*, but not vpon mount *Caluarie*, crowned with glory, but not crowned with thornes.

Further, we may hence gather an essentiall difference of the true and false teachers: the one seekes the good of the Church, the other seeks themselves: the one the glory of God, the other their owne glory. It is obserued by Popish priests and others, that though the Iesuits pretend they doe all things *in ordine ad Deum*, yet they intend themselves, dooing all things *in ordine ad seipfos*: it beeing the marke they shoote at in all their Machiauelian plottes and pollicies, that they may haue *cum dignitate ocium*, a Lordly command, and a laisie life.

Againe, here we see that the loue of the truth, and of the world, the feare of the face of man, and the feare of God can neuer stand together. As also how dangerous a thing it is to be addicted to the loue of the world: for it hath beene alwaies the cause of reuolt, in that men neuer imbraced religion so, as that they could be contented to suffer persecution for the profession of it, nor lay downe their liues in the maintenance thereof. *Matth. 13. 21. As soone as tribulation or persecution commeth, by and by they are offended.* Whereas we ought to haue the same minde that *Paul* had, who knowing that bonds and imprisonment aboad him, yet passed not for them, neither was his life deare vnto him, *Act. 20. 23.* and was not onely ready to be bound, but to dye also, for the name of the Lord Iesus. *Act. 21. 13.* The reasons which should make vs willing to take vp our crosse and follow Christ, are these. First, it is a great mercy and fauour of God, that we are accounted worthy to suffer any thing for his sake. *Act. 5. 41. The Apostles departed from the councill reioycing that they were accounted worthy to suffer rebuke for his name.* Secondly, it is a meanes (by the mercifull promise of God,) to procure and obtaine the blessings of this life. *Mark. 10. 30.* Thirdly it hath blessednesse annexed to it, with a promise of assistance and helpe of Gods Spirit, *1. Pet. 4. 11. If ye be rayled on for the name of Christ, blessed are ye, for the Spirit of glory and of God resteth vpon you, which on their part is euill spoken of, but on your part is glorified.* Lastly, the end of the crosse, is glory vnspokeable, *If we suffer with him, we shall also be glorified with him. Rom. 8. 17.*

Further, whereas Saint *Paul* linketh together persecution, and the preaching of the crosse, we may see that the profession of the

Gospel, and persecution, doe either goe hand in hand, or do follow one another inseparably: for as many as will true godly in Christ Iesus, must suffer persecution. 2. Tim. 3. 12. *Adofer* is said to have chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season. Heb. 11. 25. Where wee see that affliction is the lot and portion of the godly. The reason hereof is two-fold. The malice of the Diuell who is alway nibbling at the heele, Gen. 3. 15. And the hatred of the malignapt Church (the diuels seede) ever maligning the Church and people of God. The diuell maketh warre with the remnant of the womans seede, which keepe the 10 commandements of God, and haue the testimonie of Iesus, Apoc. 12. 17. The malignant Church persecuteth the Church of God, as we may see in their types, namely, in *Cain* hating and persecuting *Abel*, *Ismael*, *Isaac*, *Esau*, *Jacob*. Which they did onely because they saw their owne workes to be euill, and theirs to be good. 1. Iohn. 3. 12. And if it be demanded, why those that preach the word plainly and powerfully to the consciences of men, in euidence of the spirit, are so extremely hated and maligne? *Ans.* It is for no other thing, but *even for the workes sake*, for which they ought to be reuerenced, 1. Thess. 5. 13. and because they prophesie not good unto them, but ill, 2. King. 22. 8. that is, preach not pleasing things, by sowing pillows vnder their elbows, and lulling them asleepe in the bed of securitie, but denounce the iudgements of God against them, and so disquiet and trouble their gunkie consciences. And what I beseech you is the reason why those that make conscience of sinne, are so maligne of the wicked world, and branded with the blacke names of *Puritans*, and *Precisians*, but this, which our Sauiour Christ giueth, Iob. 15. 19. *Because they are hate of the world, therefore the world hateth them?* Now all this commeth to passe, by reason of that enmitie which God hath put betwixt the woman, and the serpent, his 30 seede, and her seede. Gen. 3. 15.

This teacheth vs, first, that we should suspect our selues, that our hearts are not sound, nor our practise sincere, when all men speake well of vs: for true profession is alwayes accompanied with persecution. *Woe bee to you, when all men speake well of you.* Luke 6. 53. verse 26.

Secondly, that we must not bee discouraged in our profession, though there be neuer so many that make opposition, or so mighty that raise persecution against vs. Though they tell vs as they did *Paul*, Act. 28. 22. *Concerning this sect, we know that euery where it is spoken against: or take vs up with Nicodemus, Iohn 7. 52. Are thou also of Galilee? search and looke, for out of Galilee ariseth no Prophet.* In these

these blasts and stormes of temptations, wee ought to make that saying of Christ our anker hold; *Blessed is hee that is not offended in mee, Math. 11. 6.*

Lastly, that we thinke it not strange when we find affliction, or meet with persecution, 1. Pet. 4. 12, 13.

13 For they which are circumcised, keep not the Law, but desire to have you circumcised, that they might glorie in your flesh.

10 Let us the Apostle preventeth an objection, which might be made against the former conclusion, verse 12. For it might be said, Paul did them wrong in slaundering them, to vrge circumcision onely because they would auoid persecution, when as they did it, as zealous observers of the law. To this he answereth negatively;

15 that whatsoeuer they did pretend, they intended no such thing. And he prooeth his former assertion, by two arguments, and with all describeth the false apostles by two other properties. His first reason may be framed thus: If they did vrge circumcision as being

10 zealous of the law, and having conscience of the obseruing therof, they would keepe it themselves, as well as compell others to the keeping of it. But they keepe it not themselves. Therefore they vrge it not in conscience to haue it obeyed, but for some sinister end. The second reason is this. They that propound no other end

15 to themselves, in vrging of circumcision, but vantage and boasting in the flesh: they seek not the obseruation of the law. But these seducers, vrge circumcision, and other ceremonies, that they might glory in the flesh. Therefore they seek not the obseruation of the law. So that here we haue two other properties of false

30 teachers. The first is, *to compell men to the obseruing of that, which they will not obserue themselves.* For thus these seducers vrged the ceremonial law. Resembling herein the Scribes and Pharisees, who bound heauie burden, and grieuous to be borne, and laid them on mens shoulders, whereas they themselves would not moue them with one of their fingers, Mat.

35 23. 4. The Popes and Prelates of the Romish Church, are notorious in this kind, in vrging men to make conscience of that, which they themselves will not keepe, to practise that which they will not performe, and to beleue that, which they count false; and fabulous. For first, they strictly require regular obedience to be

40 performed of their nouices, and others, to their Generals or gouernours, specially to the Vicar of Christ, and See of Rome; whereas they will not be subject to the higher powers as they

ought, *Rom. 13. 1.* nor obedient to gouernors, as it is required, *1. Pet. 2. 13, 14.* Nay, their practise is notorious in these foure particulars. First, in freeing children from obedience to their parents. Secondly, in exempting their shauelings from subiection to the ciuill Magistrate. Thirdly, in freeing subiects from their oath of alleageance to their Soueraignes. And lastly, by aduancing that man of sinne above all that is called God, or worshipped, and giuing him power to depose Princes, to dispose of crownes and kingdomes, and to impose lawes which shall properly binde the conscience; yea to tread Kings and Emperors vnder his feet, and cause them like vassals to hold his stirrop. Againe, they compel others to fast, especially in Lent, when as they in the meane time feast, their fast being to eat fast, and drinke fast, in mortifying the flesh with their Indian capons, and peacocks, and that vpon Good Friday, whereas to eat white-meates vpon that day, should bee in others a mortall sinne. Forther, they beare the poore people in hand, that Indulgences are meanes to remit sinnes; and that those that are excommunicated by the Pope, are in a damnable estate: whereas many of them, account Popes Bulles to be but *bulle*, meere trifles, and such as buy them, starke fooles; witnesse the speech of the Duke of Valence, banished to Pope *Alexander* the sixth, who hauing lost certaine thousand crownes at a throw at the dice, *Tush* (said he) these are but the sinnes of the Germans. And that of *Charles* the fifth (though a pious and maintainer of the Romane religion) who being menaced by Pope *Paulus* the third, with excommunication, if hee would not yeeld vp Playfance into his hands, let him vnderstand by his Embassador, that he would thunder at *S. Angelo*, with his canons and artillery, if he would needs be thundring out his excommunications. Lastly, they vse confession of Purgatory, almost as an article of faith, whereas some of them are so farre from beleeuing it, as that they thinke there is neither heauen, nor hell, witnesse the speech of Pope *Leo* the tenth to Cardinall *Bembo*: *O Bembo, what riches haue was gotten by this fine fable of Iesus Christ?* By this wee are contrarily admonished to practise that we professe: the Ministers of the word especially, ought *uerba uertere in opera*, (as *Ierome* speaketh) that is, to turne words into workes, that their liues may be reall Sermons to the people: for otherwise they pull downe with one hand, as fast as they build with another. Let vs consider how *Peters* bad example, is said to haue compelled the Gentiles to liue as the Iewes, *Gal. 2. 14.* For actions abide, and are of force, when words passe as the wind.

O Bembe,
quantum nobis
proluit fabula ista de
Christo?

Moreouer, vpon this dependeth another propertie of seculers, which

which is, to set a faire glosse vpon the matter, and to make the world beleue, they doe these and these things, for such and such ends (as these false teachers did, pretending religion & conscience, but intending freedome from the crosse, and their owne vaine glory) whereas they meane nothing lesse: like *Herod*, who made shew of worshipping Christ, when his purpose was to haue destroyed him, *Matth. 2.* This propertie and practise is, and hath bene vsuall, specially in the Church of Rome. For generally, they would haue the world beleue, that the Popes triple crowne and Hierarchie of that See, is for the maintenance and defence of the Gospell: whereas all the world knowes, it is onely to keepe their kitchen hote, to vphold their Persian pompe, and ambitious tyrannie. Particularly, there be two politike practises of theirs, which proue the point in hand: First, it is well knowne, that Popes haue neuer ceased from time to time, to sollicite the Princes of *Europe*, to maintaine the holy warre, (as they call it) pretending the recoverie of the holy land out of the hands of the *Turkes* and *Saracins*: (when as (at least in the beginning) they intended nothing lesse, but that by this meanes they might set the East and West together by the eares, whilst they played their parts at home in Italy. The second is, their shrift, or auricular Confession, which they practise for this ende (as they say) that they may pacifie distressed consciences, by absolving them of their sinnes: when as the truth is, they first brought it into the Church, and doe still continue it in a politicke respect, as being the onely way in the world, to know all the secret purposes, plots, pollicies, and practises, that are either in Church, or Commonwealth.

We are therefore here admonished to take heed of dissembling, in making Christianitie a cloake of impietie, or to pretend one thing, and intend another, like the heart pointing vpward, and poising downward, for that will be a farre fowler solacisme then that which the heathen committed with his hand, in pointing to heaven, when hee spake of the earth. But let vs alway labour for sinceritie, to be at least that which we pretend to be, or rather like *Salomons* Temple, whose windowes were larger within then without, and not like the glow-worme, making a faire glittering shew of that which we haue none.

14. But God forbid that I should glory, save in the crosse of our Lord Iesus Christ, whereby the world is crucified to me, and I unto the world.

In these words Paul comes to the Reddition of the dissimilitude betwixt him and the false Apostles, his glorying and their. In them we may consider two generall points. First, wherein hee would not glory in nothing, *saue in, &c.* Secondly, the thing wherein he would glory, *In the crosse of Christ*; whereof he renders a reason; in the words following, taken from the effects which the crosse wrought in him, *For, by it, the world was crucified to him, and hee unto the world.*

For the first: To *glorie*, implies three things. First, to reioyce, exult, and triumph in a mans selfe, in regard of some good thing, or to some supposed good. Secondly, to bewray this great exultation, by speech, or action, or both. Thirdly, by boasting of it, to looke for praise and applause of men; which glorying (according to the nature of the object, and the end) is either good or euill. For if it haue a right object, namely, *the crosse of Christ*: and a right end, *the glorie of God*, it is good; otherwise it is euill: such as was this glorying of the false Apostles, and all other carnall glorying, which is not in the Lord: for it is nothing else but *vainglory*. *Vaine* I say, first, in regard of the things wherein men glorie, which are either such as are not, as when a man boasteth of that which hee hath not, but would seeme to haue: or such as hee hath not of himselfe. *1. Cor. 4. 7.* or such as haue no continuance, but are transitorie and fading, as all earthly things are, seeing man himselfe is but *as grass*, and all the glorie of man, but *as the flower of the field*. *1. say, 40. 6.* Secondly, it is *vaine* in regard of man, from whom we looke for glorie, and admiration, seeing his iudgement is erroneous. Thirdly, in regard of the end, in not referring it to the maine and proper end, the glorie of God, and the good of his Church. The Prophet reduceth all those things, wherein we ought not to glorie, to three heads: *wisdomes, strength, and riches*: all which we haue receiued, and therefore ought not to boast of them, as though we had not receiued them. In particular, wisdomes is not to be gloried in, seeing it is very defective, whether we speake of speculatiue wisdomes, standing in contemplation, or practically, consisting in action: For in arts and sciences, as also in the secrets of nature, our ignorance is greater then our knowledge. He that knowes not that he knowes nothing in these things, let him reade the booke of *Iob*, chap. 28. and 37. and 38. And as for wisdomes in diuine things, *We know nothing as we ought to know*. *1. Cor. 8. 2.* For *hee knowes but in part*; and *you but as in a glasse, darkely*. *1. Cor. 13. 12.* And as for practically wisdomes, standing in pollicie, it is not demonstratiue, but meere conjectural; and therefore we cannot build vpon it, considering in it there is the concurrence

rence of so many causes that are casuall, and of so many mindes which are mutable. *Salomon* the great politician had experience hereof, for he thought that by ioyning affinity with his neighbor Princes round about him, and taking their daughters to bee his wives, hee should establish his owne house, strengthen his kingdom, and draw the heathenish Idolaters to the worship of the true God. But all things fell out contrary to his his plot and protect: for it was so farre from winning others to imbrace true religion, as that it drew him to idolatrie: and so farre from stablishing his house, or strengthening his kingdom, as that it was the cause of the rending of the one, and the ruinating of the other. *Constantine the Great* was persuaded, that by building the citie of *Constantinople* in the confines of Europe and Asia, and there placing one of his sonnes, as his Lieutenant to keepe his court, hee should fortifie his Empire with a wall of brasse. But he was deceived, for the building of new Rome, was the decay of the old, and the diminishing of the Empire, was the destruction thereof: So that it is truly said, *Pollicie is often the overthrow of pollicie*.

Now if wisdom may not be gloried in, much lesse may strength, seeing that *wisdom is better then strength*, *Ecclesi. 9. 16.* seeing that the greatest strength of man, is not comparable to that of *Behemoth*, *Iob 40.* and other brute beastes: seeing it is but the strength of flesh: seeing no power nor might, can deliver from wrath in the day of wrath. Of all the puissant princes, and plotting politicians, the *Psalmist* saith, They are so vaine, that if they bee laid vpon the ballance, euen vanitie it selfe will weigh them downe, *Psalm. 62. 9.*

And as for riches, besides that they make vs neuer a whit the better, (nay oftentimes much worse) they are also vncertaine. *Salomon* saith, *They make themselves wings like an Eagle, and flee away*, *Pro. 23. 5.* They may not vnfitly be compared to *Ionas* his gourd, which flourished in the morning, yeelding him content and delight, but shortly after (to his great griefe,) it was stricken by a worme, and withered away. The like may be said of honour, and pleasures. For what more vaine then to glorie in honour, which is not in a mans power, seeing as the Philosopher teacheth, *Honour is not in him that is honoured, but in him that honoureth*: and therefore Courtiers are compared to counters, which stand sometime for pounds, sometime for pence, beeing now aduanced, now debased, according to the pleasure of the Prince. *Haman* to day highly honoured in the court at *Shushan*, the next day hanged vpon a tree. To omit the examples of *Iob*, and *Nabuchodonosor*, (in whom

Procopius.

we may see the mutability of worldly dignitie.) Consider it in the glasse of these examples. First of *Gelimers* a puissant Prince of the Vandals, who was brought so low, that he was enforced to request his friend to send him a loafe of bread, a sponge, and a harpe: a loafe, to slake his hunger: a sponge, to drye vp his teares: a harpe, to solace him in his misery. Of *Beldisarius*, (for prowes and honour, the onely man then living,) who came to that miserable estate, that hauing his eyes put out, hee was led like a blind man to beg by the high way side, crying *Dona oculum Beldisario*. And of the victorious Emperour *Honorius* the fourth, who had fought 52. pitched fields, and yet was driven to that excheit, as that he became a suter for a poore Prebend in the Church of *Spoia*, to mainteine himselfe in his old age. And as for worldly pleasures, least cause is there that any man should glory in them, seeing they are more vanishing then the former: seeing they are common to vs with brute beasts: seeing they are mingled with much griefe and vexation, for in the midst of laughter the heart is sorrowfull. *Prou. 14. 13.* And lastly, seeing they leaue a sting behinde them, for the end of pleasure is nothing but paine, as *Salomon* saith, *The end of reioycing is mourning.* For feasting and banquetting are often turned into surfeiting and vomiting: drinkings into pallsies: lusts into goutes, &c. And if pleasures were but onely painefull, the matter were the lesse; but they are also sinnefull, *Hebrew. 11. 25.* and therefore in no wise to be gloried in.

Prou. 14. 13.

By this we see that *Paul* had iust cause in this earnest manner, to say, *God forbidde that I should glorie in the crosse of Christ*, considering that this boasting in outward things, is not onely a fault of vanitie, but also of impietie, as may appeare by these reasons. I. God hath expressely forbidden it. *1. Tim. 3. 23. Gal. 5. 26. 11.* Hee hath alway seuerely punished it, as in *David*, for numbring the people in a vaine-glorious minde. *1. Sam. 26. 19.* In *Ezekias*, for shewing his treasures in a brauery to the Embassadors of the King of Babel, *Isay 39.* In *Herod*, for ascribing to himselfe the glory proper to God alone, *Mat. 23. 12.* III. The Saints of God haue alwaies abhorred it, as *Paul* doth in this place, and *2. Cor. 11. 30.* *If I must needs glorie, I will glory in mine infirmities*, as if he should say, I will be farre from carnall boasting. IV. The heathen by the light of nature haue condemned it: the Grecian Orator calls it an odious, and burdensome thing. And the Romane Orator prooues it to be most true by his owne practise, making his words which flowed from his mouth, as sweete as hony, to taste as bitter as wormewood, by interlacing his owne praises.

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 1. Tim. 3. 23.
 Demost. de
 Corou.

Obiect. I.

Obiect. 1. *Paul gloried in something besides the crosse of Christ, when he said, It were better for him to die, then that any should make his glorying vaine.* 1. Cor. 9. 15. *Ans.* Paul in glorying doeth distinguish his calling, from his person; *Of such a one I will boast, of my selfe I will not boast*, and, *I was nothing inferior to the very chiefe Apostles, although I am nothing.* 2. Cor. 12. 5-11. Of his person or personall gifts hee boasteth not: but onely of his Apostolicall calling, and his faithfull discharge thereof: to the end he may stop the mouthes of the false Apostles. Thus to confesse the good things wee haue, to the
 10 glorie of God, being vrged thereunto, is lawfull boasting; nay it is sometime necessarie, making much for the maintenance of the Gospel, as *Pauls* boasting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boasting, one before God, another before men; *Romans* 4. 2. Of the former the Apostle speakes in this verse: of the latter in the 2. Cor. 12. He gloried not in the testimony of a good conscience, before God, but onely before men. Before God he gloried in nothing, but in the saving knowledge of Christ, and him crucified. And whereas it may be said, that this his boasting in regard of the false Apostles, as also
 10 his glorying in the testimonie of his conscience. 2. Cor. 1. 12. and in his infirmities. 2. *Corinthians* 11. 30. were not in the crosse of Christ: I answer, they were: for his glorying ouer the false Apostles, in teaching freely, was in the good and prosperous successe of the Gospel, which is the doctrine of the crosse, and his glorying in the
 15 testimonie of his conscience; in that it was washed by the blood of the crosse, as *Paul* speakes, *Col.* 2. 20. In his afflictions, in that they were the afflictions of Christ, and he by them made conformable to him.

But it will be said, that he gloried in his reuelation, in his paines
 30 and trauell, in preaching the Gospel, and in the multitude of Churches which he had planted. *Ans.* First, he did it being vrged thereunto; secondly, he did it to defend his calling, and the credit of the Gospel: and therefore this boasting was not vnlawfull, nay it was necessarie, and in the Lord. For when wee are compelled, we may
 35 confesse the good things wee haue, if we doe it sparingly, and for the edification of others, that they may be bettered by our example: and that they seeing our good workes, may glorifie God our heavenly father. *Matth.* 5. 16.

Here wee see what glorying is vnlawfull; namely, when men ascribeto themselves either that which they haue not, or more then they haue, or as proceeding from themselves, their wisdom, strength, industrie, in sacrificing to their owne nets, and burning incense

incense to their owne yearne, *Habac. 1. 16.* or in boasting of them without necessary cause, either for their owne vaine glory, as *Nebuchadonſor* did, *Dan. 4.* or not for Gods glory, as *Herod* did, *Mat. 12.* And if this glorying be ſo great a ſinne, ſurely boasting in wickedneſſe (as *Dorg.* did, *Pſal. 52. 1.*) muſt needes be moſt damnable: as when the greateſt ſwearers and ſwaggers, count themſelues the beſt companions: The greateſt idolaters, and ſuperſtitious perſons, moſt religious: the greateſt oppreſſours, forfeiters, drunkards, fighters, moſt valiant and couragious, &c. Now this may be done three waies, either ignorantly, as when *Paul* gloried in his cruell perſecuting of the Saints before his conuerſion, *Act. 26. 11.* or preſumptuouſly, when men glory in wickedneſſe, notwithstanding they bee perſwaded in conſcience, that it is euill: and then it is the ſinne of Sodome, *Iſa. 3. 9.* or maliciously, to deſpite God, and then it is the ſinne againſt the holy Ghoſt.

The ſecond point to be conſidered in the words, is, the thing wherein he will glorie, called here the *Croſſe of Chriſt*: *Sane in the Croſſe of our Lord Ieſus Chriſt.* The words in the originall tranſlated *sane*, are exceptiue: as if he ſhould ſay, I will glory in nothing except in the croſſe of Chriſt: and excluſiue, onely in the croſſe of Chriſt, and in nothing els. Albeit they are ſometime aduerſatiue, as *Gal. 2. 16.* and *Apoc. 3. 13. 17.* *There ſhall enter into it no vncleane thing* *1 iud.* but they that are written, &c. where the words are not excluſiue: for then it would follow that ſome which worke abhominations, ſhould enter into heauen: but aduerſatiue, as *Mat. 12. 4.* and *Luke 4. 10.* which may ſerue (by the way) to cleare the text, *Iob. 17. 12.* *Thou ſhaunſt not haue kept, and none of them is loſt, but the child of perdition: that is, but the child of perdition is loſt.* For the words, *i iud* (as I take it) are not ſo well tranſlated by the exceptiue conjunction *niſi*, as by the aduerſatiue *ſed*: ſeeing here is no exception made of *Indas*, as though he had bene giuen to Chriſt, and afterward had fallen away: which expolition muſt needes be made, if the words be read, *niſi filius perditionis.*

Further, by the Croſſe of Chriſt, the Apoſtle vnderſtandeth ſynecdochically, the all-ſufficient, expiatorie, and ſatisfactorie ſacrifice of Chriſt vpon the croſſe, with the whole worke of our redemption: in the ſauing knowledge whereof he profeſſeth he will glorie, and boalt. For *Chriſt is made vnto vs wiſedome, right conſuſſion* — but as it is written, *He that glorieth, ſhould glorie in the Lord*: euen to make boalt of him all the day long, as the *Pſalmiſt* ſpeaketh. And the reaſon why *Paul* profeſſeth that he will glorie onely in the Croſſe of Chriſt, is, becauſe Chriſt crucified is the treaſurie, and ſlore.

1 iud.

1 iud. 1. 12. v. 12.

2. Cor. 1. 31.
31.

storehouse of the Church : seeing that in him are hid, not only the treasures of wisdom and knowledge, *Coloss. 2. 3.* but of bountie and grace, *Iohn 1. 16.* and of all spirituall blessings, *Ephes. 1. 3.* For first, by Christ crucified, we have reconciliation with God, remission of sinnes, and acceptation to eternall life. Secondly, we have the peace of God which passeth all ynderstanding, peace with God, with Angels, with men, with our selues, with the creatures. Thirdly, we recover the right and title which we had in the creation to all the creatures and blessings of God, *1. Cor. 3. 22.* Fourthly, all afflictions and iudgements, cease to bee curses and punishments, and become either trials, or corrections. Lastly, death it selfe is no death, but a sleepe : for all that die in the Lord, are said to sleepe, and to rest vpon their beds, *Isai. 57. 2.* Indeed, if wee looke vpon death through the glasse of the Law, it is the very downefall to eternall destruction : but if we consider it as it is changed by the death of Christ, it is but a passage from this transitorie life to eternall life. Christ by his death hath taken away sinne, the sting of death : so that though it seaze vpon vs, yet (having lost his sting) it cannot hurt vs. So that in a word, in Christ crucified, are all things that a man can glory of. If wee would glory in knowledge and wisdom, he is the wisdom of the Father, seeing that all treasures of wisdom and knowledge are hid in him : and therefore Paul desired to know nothing among the Corinthians, but Christ and him, crucified, *1. Corint. 2. 2.* for this knowledge is eternall life, *Iohn 17. 3.* If in the loue and fauour of great men : by him we are highly advanced into the loue and fauour of God, *Ephes. 1. 6.* If in honors and riches, by him we are made Kings and Priests, *Apoc. 1. 6.* If in libertie, by him we are deliuered from the hands of our enemies, Sinne, Satan, &c. *Luke 1. 74.* If in pleasures, comfort, and content, he is our felicitie, in him we are complete, *Coloss. 2.* By him wee haue sight to those things which eye hath not scene, care hath not heard, neither can the heart of man conceiue. It may be said, why doth Paul glory in the ignominious death of Christ, rather then in his glorious resurrection, triumphant ascension, and imperiall iurisdiction now sitting at the right hand of the Father ? Answer. These are not excluded, but included in the Crosse : yet he nameth the crosse rather then them. First of all, to shew that vpon the crosse, Christ did fully finish the worke of our redemption : for being now ready to giue vp the ghost he said, *It is finished, Iohn 19. 30.* this made Paul to desire to know nothing but Christ, and him crucified, *1. Cor. 2.* For in his humiliation stands our exaltation, in his weakenesse stands our strength, in his ignominie, our glory, in his death,

August. de
verb. Apost.
Serm. 20.

death, our life. Secondly, to shew that he was not ashamed of the crosse of Christ, though neuer so ignominious in the eyes of the world. It had beene no great thing for Paul to haue gloried in the resurrection, ascension, wisdom, power, and maiestie of Christ, wherein the world can and doth glory. But to glorie in the shame-^s full, contemptible, accursed death of the crosse, was a matter of great difficultie, and the worke of faith, iudging that which the world counts ignominious, to bee most glorious: that which the learned Philosphers counted foolishnes, to be the wisdom of God. 1. Cor. 1. 24.

The Popish sort abuse this text two waies. First, in applying it to the *transient crosse*. Secondly, to the *permanent or materiall crosse*. To the *transient crosse*, in that they glorie in it: First, as hauing a vertue in it (when it is made in the ayre,) to driue away Diuels. Secondly, beeing made in the forehead to be as an amulet against charmes, ¹³ blastings, and other such like casualties. To the *materiall crosse*, when they adorne it with golde and iewels, and so cause it to bee carried in great pompe before them. Whē the *Crucigeri* weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, and pray vnto it, *Holy Crosse, saue vs*. This is Popish ³⁰ and carnall glorying in the crosse, and not spirituall, in the death of Christ vpon the crosse, of which onely the Apostle speaks in this place.

The reason why he would glory in nothing but in the crosse of Christ, followeth to be considered, in these words, *By which the* ³⁵ *world is crucified to me, and I vnto the world*. It is taken from a double effect, which Christ, or the crosse of Christ, wrought in him: (for the words, *By which*, may be referred to either indifferently.) The first, *so be crucified to the world*: the second, *the world to be crucified to him*. By *the world*, we are not to vnderstand the frame of heaven ³⁰ and earth, nor the creatures, nor mankind: but honour, riches, pleasures, fauour, wisdom, glorie, and whatsoeuer is opposed to the kingdome of Christ, and the new creature. *To be crucified to the world*, is to be dead vnto it, to despise and contemne it, to count all the glorie of it to be no better then dung, in respect of Christ and ³⁵ his righteousnesse, as Paul did, *Phil.* 3. 8. The world is said to be crucified to vs, when it hates and persecutes vs, and accounts vs the filth and the off-scouring of all things, 1. Cor. 4. 13. Yet here obserue that we are crucified to the world, and the world to vs, by the vertue of the death of Christ, after a different manner. We are crucified to the ⁴⁰ world, properly by the spirit of Christ, weaning our affections from the loue of this world. The world is crucified to vs, by the death of

of Christ, Improperly, and by accident, in that we are made such as the world cannot but hate and persecute: for seeing we are made new creatures, and chosen out of the world, therefore the world hateth vs, *Iohn. 15. 15.*

5 Heere we see who those are that can truly glorie in the crosse of Christ, namely those that are dead to the world, and the world to them: such as feele the power of the spirit of Christ crucifying the flesh in them, with the affections and lusts. Others can no more glory of the crosse of Christ, then he that glories of the victorie which his Prince hath gotten over his enemies, himselfe in the meane time being a vassall, and slave vnto them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except he also be crucified to the world, neither louing the world nor the things in the world.

15 Thirdly, that to be crucified to the world, is not to professe monasticall life, and to be shut vp in a Monastery: but to renounce the world, and the corruptions that are therein, both in affection of hart, and practise of life.

20 Fourthly, we are taught to carry our selues to the world, as crucified and dead men, not to loue nor like it, to seeke or affect it, but to renounce & forsake it, with al the vanities, delights, & pleasures thereof: and to be as dead men to our owne wicked willes, and to our carnall reason, letting them lie dead in vs, & suffering our selues to be ruled, ordered, and guided by the Spirit of God: making his will our will, his word our wisdom.

Fifthly, by this we may examine our hearts, for if we haue our affections glued to the world, and set vpon the honors, pleasures, profits, and preferments thereof, we are worldlings indeed: for they that are Christs are crucified with Christ, *Gal. 2. 20.* and haue crucified the flesh, with the affections and lusts. *Gal. 5. 24.* and therefore must needs be crucified to the world. A man that is hanged vpon a gibbet, ceaseth from his thefts and murders: So all that are indeed crucified with Christ to the world, cease from their old offences. For as the Apostle reasoneth, if we be risen with Christ, we ought to seeke the things that are aboue, and not the things that are vpon the earth. *Col. 3. 1, 2.* So if we be dead with Christ from the vanities of the world, we ought as dead men to abstaine from all worldly lusts, which fight against the soule. *1. Pet. 2. 11.*

40 v. 15. *For in Christ Iesus neither circumcision auaileth anything, nor vncircumcision, but a new creature.*

Here the Apostle prooves his former assertion, v. 14. that he neither did, nor ought to glory in any thing, save in the crosse of Christ, because nothing is of any account in the kingdome of God, but a new creature. And this he prooves by the remoouall of all those things, that are either opposite to, or diuers from a new creature, signified by *circumcision* and *uncircumcision*. And with all he laies downe two conclusions. The first is, that in Christ Iesus, that is, in the kingdome of grace, neither *circumcision*, nor *uncircumcision* are any thing, that is, are neither acceptable to God, nor auailable to saluatio: Vnder these two synecdochically cōprebē-
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- kingdome of glory; *Matth. 22. 30. (for then Christ will put downe all rule, authority, and power. 1. Cor. 15. 24.)* so are they not of any moment or account in the kingdome of grace, as *Paul* teacheth. 2. *Cor. 5. 16. Gal. 3. 28. Coloss. 3. 11.* It may be said, these priuiledges
 5 and outward things, as Prince, and people, Master, and seruant: bond, and free, &c. haue place in the kingdome of grace, seeing Christianity doth not abolish nature, nor ciuill pollicy. To which I answer, that man must be considered two waies, in respect of the outward, or inward man. Consider him as he is a member, in ciuill
 10 society, as of the family, Church, or Common-wealth: there are sundry differences of persons, as bond, free, magistrate, subiect, poore, rich &c. in which sense the Apost. exhortation taketh place, *Wives, submitte your selues to your husbands, Colossians 3. 18. Children, obey your parents, verse 20. seruants, be obedient to your masters, verse 22.*
 15 But if a man be considered in respect of his spirituall estate, as he is a member of the inuisible, or Chatholique Church, vnder spiritual gouernment, consisting in righteousnesse, peace of conscience and soyn in the holy Ghost. *Rom. 14. 17.* there is no distinction of calling, condition, or sexe, for we are all one in Christ. *Gal. 3. verse 28. or Christ is all*
 20 *and in all things. Coloss. 3. 11.* in that though we be many, yet are we but one body in Christ. *Rom. 12. verse 5.* seeing we are quickned with one spirit. *Eph. 4. verse 4.* The Popish opinion therefore which teacheth that there be some outward callings and actions which commend vs to God, as to leade a single life, to fast, to vow volun-
 25 tary pouerty, to performe regular obedience, to professe monkery, to be buried in a friers cowle, or to abstaine from these and these meates, is here condemned, when *Paul* saith, that outward priuiledges will not serue the turne, and that meate commendeth vs not to God. *1. Cor. 8. 8.*
 30 Againe, neither this nor the like places *Gal. 3. ver. 28. Col. 3. 11.* do any thing fauour the Anabaptistlicall fancy, of bringing in an anarchie, that is, an ataxy into Christian society, by taking away christian magistrates, and distinction betwixt master and seruant: for by the same reason we may confound the sexe of man and wo-
 35 man; for *Paul* saith, *there is neither male nor female, but we are all one in Christ:* the meaning thereof is this, that although in respect of our inward or spirituall estate before God, there be no such difference: yet that hindreth not but there may be in respect of our outward estate.
 40 Further, we learne from hence, that no man is to thinke highly of himselfe in regard of outward priuiledges, as birth, honour, wealth, fauour, nor to glory in them. *Ier. 9. 23.* rich men must not

be high minded. 1. Tim. 6. 17. Nay, the King may not lift vp his mind aboue his brethren. *Deut. 17. 10.* Pauls example is notable, who accounted all the priuiledges which he had before his conuersion, whilest he was a Jew, (as that he was a citizen of Rome, a Pharise, a great Rabbin, instructed by Gamaliel, of the tribe of Benjamin, circumcised the 8. day &c.) and after his conuersion beeing a christian (as that he was an Apostle, take vp into the 3. heaven &c.) to be as nothing, or worse then nothing, even as *losse or dunge* in respect of beeing a new creature in Christ, that is, in respect of iustification, and sanctification. And therefore we may not set our minds too much vpon outward things, as riches, honors, pleasures: seeing they are not away leable to saluation.

Besides, this teacheth al those that are but in mean & base estate, to be content: for outward priuiledges auail nothing: outward wants and miseries, hinder nothing. If a man be rich, he is nothing the nearer, & if he be poore, he is not a whit the further off: it is the poverty of the spirit, which makes a man rich in grace: for though the poore man be the rich mans slave, yet he is the sonne of God, and fellow heyre with Christ: and though the rich man bee the poore mans master, yet he is the seruant of Christ, as Paul saith, *he that is called beeing a seruant, is Gods free man; and he that is called being free, is Christs seruant.* 1. Cor. 7. 22.

Lastly, this crosseth the opinion of the multitude, who thinke that if a man be increased in riches, graced with fauour, advanced with honour, that he is a godly, wise, religious man; and that religion which he professeth, is the truth. This is nothing else but to haue the faith of our Lord Iesus Christ in respect of persons. *Iames 2. verse 1.*

The second conclusion is, that the new creature is the onely thing that is acceptable to God. *Circumcision, &c. auaileth nothing, but a new creature.* By the new creature, the Apostle vnderstandeth the image of God, or renouation of the whole man, both in the spirits of our minds, and in the affections of our hearts, which is also called *the new man*. We shall the better conceiue it by the contrary, namely, by *the old man*, which is, want of knowledge in the minde, and delight in ignorance: want of subiection and conformance in the will, and rebellion withall: want of holines in the affections, and pronenes to euill. *The new man* then, is the restoring of al these defects. For the vnderstanding hereof, consider, that there are three things in the soule. The substance of the soule: the faculties, or powers of the soule: and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but onely the

the qualities of the faculties: as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion, or iarre in the sound: therefore the qualities onely are renewed by grace. These qualities or habits, are either in the Vnderstanding: or will and affections. The qualitie in the vnderstanding, is knowledge, *Coloss. 3. 10. Tce haue put on the new man, which is renewed in knowledge, after the image of him that created him.* In the will and affections, they are principally two, *righteousnesse, and holinesse*, both which are in truth and syceritie, without
 10 all hypocrisie, *Eph. 4. 22. Put on the new man, which after God is created in righteousness, and true holines:* where holines and righteousness, are opposed to concupiscences, and lusts of the old man: *Truth* (which hath relation to both) to spirituall guile, and dissimulation: so that each of these qualities, haue two parts, a want of the contrarie euill,
 31 and a positieue qualitie or habit of goodnesse. *Holinesse* respecteth God, and containeth all duties of pietie, contained in the first table: *Righteousnes*, respecteth man, and the creatures, and compriseth all the duties enioyned in the second table. *Truth* respecteth the manner how both the former are to be practised, viz. with an vpright and
 20 sincere heart, free from all hypocrisie and deceit. These three making a perfect harmonic in all the faculties of the soule: *Holinesse* performing all the duties of pietie: *righteousnes* the duties of humanity: *truth* seasoning both the former with sinceritie.

But (some may say) how is the new creature opposed to all eternall things, or said to be of any force in the kingdome of Christ, seeing it is not auailable to iustifie a man before God; being stained with manifold imperfections? For answer whereof, we are to know, that outward things are sometime opposed to Christ, and his righteousness, as *Col. 3. 11. There is neither Iew, nor Grecian, circumcision nor uncircumcision, &c. but Christ is all, and in all things.* Sometime to faith, as *Gal. 5. 6. Neither circumcision auaileth any thing, nor uncircumcision, but faith which worketh by loue.* Sometime to the new creature or sanctification, as in this place, and *1. Cor. 7. 29. Circumcision is nothing, &c. but the keeping of the commandments of God.* But
 35 the sense is all one, for they are opposed to Christ, as to the matter of our iustification: so faith as to the instrument apprehending it: to the new creature, as to the signe of them both.

Further, whereas both here, and *2. Cor. 5. 17. the image of God*
 40 *is called a new creature,* (or as it is in the originall [*καινὴ κτίσις*]: *new creation*) the meaning is not, that either the substance, or faculties of the soule are created anew, but that the worke of regeneration is wholly to be ascribed to God alone, (not as though we were

stocks or stones without life or motion) but because God doth create these new qualities in vs, quickning vs when wee were dead in sinne, and working in vs both the will, and the deede.

Philip. 2. 13.

If regeneration then bee a new creation, it must needs follow, 5
that before our conversion we were not onely dead, but euen flat
nothing in godlinesse, and grace. By which we see what to iudge
of the *Semi-pelagian* heresie, which teacheth, that a man by an *inter-
num principium*, may dispose himselfe to will that which is truly
good: and that man is not *stirke* dead in sinne, but onely *sicke* or *10*
wounded, and *halfe* dead, as the man which fell among theetrees, *Luk.*
10. or as a prisoner that is shackled and manackled, who can walke
of himselfe, if his fetters be taken from him: so we (if Chrill loose
the chaines of our sinnes) have power of our selues to mooue our
selues. Which doctrine we know is most iniurious to the mercy of 15
God and most derogatorie to the merits of Christ, seeing it makes
him in the worke of our saluation, to bee but *causa remouens pro-
hibens*, which (as Logicians teach) is but *causa sine qua non*, which in
truth is no cause at all. So that they make themselues their owne
Saviours, and Christ to be but an instrument whereby they saue 20
themselues: for if hee doe but remooue the impediment, they
without any more adoe, are able to mooue and act themselues.
When as the conuersion of a sinner is as great a worke as the
creation of heaven and earth: for *Paul* calleth it here a new creati-
on. Nay, here is a greater power required (if I may so speake) then 25
that whereby the world was created. For though an infinite pow-
er be required as well to the creating of the great world, as the re-
creating or regenerating of the lesse world, as our Saviour Christ
signifies, *Mark. 2. 9.* Whether is it easier to say to the sicke of the palse,
Thy sinnes are forgiven thee, or to say, Arise, take vp thy bed and walke? 30
yet the holy Ghost seemeth, of the two, to make it more difficult,
to create a new heart, then a new world. in that speaking of the
creation of the world, he saith it was made by the word of God, By
the word of the Lord were the heauens made. *Psal. 33. 6.* or by his fin-
gers, when I consider the heauens, the workes of thy fingers. *Psal. 8. 3.* or 35
by his hands, *Psalms. 102. 15.* The heauens are the workes of thy
hands. But the redemption of man, and the conuersion of a sinner,
is said to be wrought by the arme of God. Marie in her *Magnificat*,
saith, *He hath shewed strength with his arme.* *Luk. 2. 31.* nay, hee was
faine to set his side to it, and it made him shed many a teare, and 40
sweat as it were drops of bloud trickling downe to the ground. *Luk. 22.*
44 Before our conuersion, we are like the drye bones, *Ezek. 37.* for

as when the winde of God came vpon them, bone came to bone, and were ioyned with sinewes, and couered with flesh, and had their senses restored: so when the Spirit of God, like the sauonian winde, bloweth vpon vs, it reuiueth vs againe, giuing vs a new life, new senses, a new heart, new wills, and affections: for all old things passe away, and all things become new. 2. Cor. 5. 17. For it openeth the eyes of our vnderstanding, making vs discern of things that differ. Eph. 1. 18. Philp. 1. 10. it boareth a new eare of obedience in vs, Psal. 40. 6. and giueth vs a new tast, not to sauer the things of the flesh, but of the Spirit. Rom. 8. 5.

Further, this serues to detect the natuall Poperie of the multitude, and of our owne hearts, when we perswade our selues (though falsely) that though we goe on in our sinnes, yet that we can repent when we list. When as the Prophet saith, *O Lord I know that the way of man is not in himselfe*: and Paul saith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is a new creation. 2. Corin. 5. 17. *Augustine* saith well, *He that will grant pardon to him that repents, will not alway giue repentance to him, that sinnes.*

Jerem. 10. 23.
Qui dabit
pœnitenti ve-
niam, non da-
bit peccanti
pœnitentiam.

Again, in the sense that Paul calleth the image of God, a new creature, or the new man, and corruption the old man: we grant, that our religion is new, and Popish religion is old. For as the new man is the restored image of God, in which Adam was first created, though afterwards defaced by his owne inuentions, Eccles. 7. 31. So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens deuires. Albeit, in *Tertullians* sense, ours is the old religion, and theirs the new: as the image of God is the old man, and corruption the new.

Quod anti-
quissimum, id
verissimum.

Use. If we be not changed in our liues, but remaine old Adam, still, euen the same men we were before, in minding, willing, affecting earthly things, and fashioning our selues to the guise of the world, we are no new creatures, though wee promise and protest neuer so much: we are but hypocrites, deceiuing others, and our selues also. For where this new creature is, there is a change in all the faculties and powers of soule and body: the minde is not set vpon the world, but mindeth heavenly things: the will, affections, and conuersation of the whole man, is in heauen. Philp. 3. 20. For the Spirit of regeneration is like the leauen which a woman tooke and hid in three pecks of meale till all was leauened: for after the same manner by a secret operation it altereth the mind, will, affections. If any be in Christ, (saith the Apostle) he is a new creature, old things are passed away, behold, all things are become new. If therefore we

be new creatures, why leade we not a new life if we be changed in affection, why are we not changed in conuersation?

But by this wee may perceiue that all which are Christians in profession, are not Christians in conuersation: all that are washed with the outward element of water, are not washed with the inward bapisme, the lauer of regeneration: as first, those that are as good fellows (that is, as hadde) as euer they were before, and make no conscience of sinne. Secondly, such as are no more but ciuill honest men, like those honest women which rayed persecution against *Paul* and *Barnabas*, and expelled them out of their coasts. *Act. 13. 46.* Thirdly, worldly wise men which saue of nothing but the world. Lastly, such as haue some loue and liking of the word, and are in some sort outwardly conformable thereunto, hauing some legall sorrow for sinne arising from legall errors: but haue no thorow change nor renouation.

Lastly, we may not maruell if the world hate and maligne those that are new creatures: seeing they neither mind nor affect the same things. For there can be no true loue, where there is contrarietie of iudgements, wills, affections, which hath bene, is, and will bee betwixt those that are borne of the flesh, and those that are borne of God, *Gen. 3. 15.*

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the Israel of God.

Heere *Paul* commends this glorying in the crosse of Christ, and studie of pietie, in becomming a new creature, as the onely rule of faith and manners, which all teachers and hearers were to obserue, and follow: Enforcing the keeping and obseruing of this double dotie, by the fruit and benefit that comes thereby, specified heere by peace and mercy. In the words two things are generally to be considered: First, the dutie of walking, in these words, *As many as walke according to this rule*: Secondly, the reason or motive to the practise thereof, in these, *Peace shall be vpon them, and mercy*: which is amplified by the generalitie thereof, that is, shall light vpon as many as walke according thereto, and vpon the Israel of God. The dutie is, that wee walke according to this canon, or rule: the word translated walke, signifieth not simply to walke, but to walke warily and circumspectly (as it is expounded, *Ephes. 5. 15.*) or to walke by rule in order, and measure, without treading aside but making straight steppes to our feete, *Hebrewes 12. 13.* *Pauls* rule which we must walke by, is faith in Christ, called here glorying.

ing in the crosse of Christ: and repentance towards God: called regeneration, or the new creature: which is rightly called a rule of faith and manners, of things to be beleev'd, and practized, because by it all doctrines and actions are to be examined: nay, the Scripture is therefore called *Canonically*, because it sets downe an exposition of this rule: there being nothing from the first chapter in *Genesis*, to the last words in the *Apocal.* which aimeth not at one of these two, either repentance towards God, or faith in Christ.

10 Heere all Ministers are taught what rule to follow in preaching the word, or building the Church of God, namely faith and repentance, the doctrine of the crosse, and conversion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, shewes that wee are travellers or pilgrims, that this world is a strange country, that we are to go to another, that the world is an endlesse labyrinth, in which we shall for ever lose our selves, except we be guided by this rule.

And heere wee see that there is a certaine rule for regulating
10 of all things appertaining to faith and manners, though wee cannot apply it nor vse it as wee should: The fault is in vs, not in the rule.

Whereas *Paul* saith, as many as walke according to *this rule*, hee shewes, that Christians haue but one onely rule which they are to
35 follow, and according to which they must frame their lives, for the Apostle exhorts vs that *wee all proceed by one rule*, *Phil. 3. 16*. Therefore the Papiists doe notoriously offend not onely in wresting, perverting, and breaking this rule, but in making other new *Lesbian* rules, which they prescribe as necessarie to be followed: as the
30 rule of *S. Francis*, of *S. Dominicke*, *S. Austen*, *S. Ierome*, &c. holding one mans baptism better then another, one mans profession holier then another, one mans rule perfecter then another: following any rule rather then Christ, and so diuide his seamelesse coat. And that these sundry rules of Monks are vaine and wicked, it may ap-
35 peare. First, because they agree not with this rule of *Paul*, they being many, it but one: it directing & leading to Christ, they leading to by-paths, obscuring the merit of Christ, and prescribing many things, partly frivolous, partly impious, contrary to faith & good life. Secondly, in that they agree not among themselves, every
40 sect hauing his owne proper orders, and contending their owne to be better, holier, perfecter then the rest. Thirdly, in that they diuide into diuers sects, those that ought to be all one in Christ, for which
cause

cause *Paul* calles the Corinthians carnall, in holding some of *Paul*, others of *Apollas*; 1. *Corinth.* 3. 4. For how can they bee spirituall, who in speech, action, habite, and attire, profession and conuersation, professe nothing but Schisme and dissention? *Ierome* against the Luciferians, saith, *Sicubi audieris eos qui dicuntur Christi, non à Domino Iesu Christo; sed à quoquam alio nuncupari, puta Marcionitas, Valentinianos, Montenses, Campates, scito non Ecclesiam Christi, sed Antichristi esse Synagoga.* that is, *Wherefoeuer thou shalt heare those that are called Christians, not to haue their name from our Lord Iesu Christ, but from some other, as Marcionites, Valentinians, Montenses, Campates, know thus much, that they are not the Church of Christ, but the Synagogue of Antichrist.* Nay further, solitary life, in leauing the societie of men, and sequestering themselves from all companie, which is the ground, and generall practise of Monkish Eremites, (for Cœnobites to speake properly, are no Monkes, as the word teacheth) is against the very light of nature it selfe. First, because it is naturall for men to liue together; nay it is the ground of the family, the Church and Common wealth. There was neuer nation so barbarous or sauage, but endeaoured to liue together by associating themselves, in cities, townes, villages, caues, woods, tents, or some other way, according to the custome of the country: which generall practise of all, argues the impression of nature in all. Secondly, speech is giuen men for this end, that they might conuerse together: for it were little or nothing auailable if men should liue alone, and conuerse with none. Thirdly, sundry dry vertues bestowed vpon men, as iustice, fortitude, loue, and friendship, should be giuen in vaine, if men should liue solitarie, sequestred from all company. Fourthly, mans imbecillitie argues thus much, for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes: other with teeth, feathers, swiftnesse, &c. man is borne feeble, and naked, not able to prouide or defend himselfe, but onely by helpe of others, which is an argument that hee is borne to liue in ciuill societie, and to be holpen by others. Lastly, man is borne to doe good to himselfe and others, in some estate and calling, 1. *Corinthians* 7. But hee that liueth alope, can doe no good to others, nor receiue good from them: For whereas they plead for themselves, that they leaue their particular callings, and betake themselves to Hermitages, that so they may renounce the world, I answer, that to renounce the world, is not to leaue their places and callings, whereunto God hath called them, but to renounce the corruption that is in the world through lust, 2. *Pet.* 1. 4. These and the like reasons made the

the Philosopher to say; That hee which left the Societie of Aristot. Polit. men, and betooke himselfe to a solitarie life, was either a God, lib. 1. cap. 2. or a beast.

By this wee may see what Lesbian rules they follow: and how
 5 that which they account the highest degree of perfection, is in
 truth the depth of abomination: that it hath beene the cause
 of much wickednesse, as of idlenesse, hypocrisie, whoredome, so-
 domitry, besides the cruell murdering of many poore innocents.
 Therefore let neither their hypocrisie, nor the Churches preten-
 10 ded authoritie, nor the long receiued custome, anything moue
 vs, but that leauing them, we follow the rule of Paul in this place:
 for they that walk according to it, peace shall be vpon them and mercy.
 By peace, wee are to vnderstand outward peace, as prosperitie, and
 good successe in all things wee goe about. For *whatsoever they doe,*
 15 *shall prosper, Psal. 1. 3.* And peace with the creatures; as first with
 the good Angels, *Coloss. 3. 20. who are ministering spirits, sent forth to*
minister, for their sakes that shall be heires of saluation; Hebr. 1. 14. pitch-
ing their tents about them, Psal. 34. 7. and bearing them in their hands as
the nurse her child, Psal. 91. 12. Secondly, with the godly. The Pro-
 20 phet saith, that in the kingdome of Christ, *the wolfe shall dwell with*
the lambe, the leopard shall lie with the kidde, &c. that is, men of fierce, Eccl. 11. 5.
 sauage, and woluisht nature, shall bee so changed by grace, as that
 they shall liue peaceably and lovingly together. Thirdly, with the
 wicked their enemies, partly because they seeke to liue in peace, as
 25 David saith of himselfe, *I labour for peace, Psalm. 120. 7.* partly, be-
 cause God so inclines their hearts, as that they are peaceable. Last-
 ly, with the beast of the field, and all the creatures. The Lord pro-
 miseth to make a covenant with the wild beasts and foules of the
 30 heauen, in behalfe of his people, that they may sleepe safely, *Hosea*
2. 18. But the peace which is principally meant in this place, is
 peace of conscience; which passeth all vnderstanding, *Phil. 4. 7.* which
 is peace with God, being reconciled and at one with him, *Rom. 5. 1.*
Being iustified by faith, we haue peace with God. And peace with our
 35 selues, which is threefold, as it is opposed to a threefold dissention
 in man. The first is, when the will and affections renewed by
 grace, are obedient to the minde enlightened by the spirit, and at
 peace therewith: opposed to the dissention that is betwixt rebel-
 lions affections, and naturall reason. The second is, when grace
 40 (though strongly assailed) giueth corruption the foile, whereupon
 followeth the calming and quieting of the minde, opposed to the
 combate betweene the flesh and the spirit. The third is, when the
 conscience perswaded of remission of sinnes, and reconciliation
 with

with God, ceaseth to accuse and terrifie, and begins to excuse, and comfort vs: opposed to the conflicts that a distressed conscience hath with legall terrors, and the anger of God. By *mercie* (which is the cause of this peace) are vnderstood, all spirituall blessings, which flow vnto vs from the loue and fauour of God in Christ, as remission of sinnes, iustification, sanctification, and eternall life it selfe. The words *in davis, vpon them*, have great emphasis, signifying, that these blessings come downe from heaven, and light vpon them that follow this rule, and that they cannot bee hindered by the malice of men.

Let the Pope then anathematize, curse, and excommunicate vs, both Prince and people, because wee tread not in the steps of his faith, but in the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apostle: for wee need not feare his thunderbolts nor curses, seeing *the causelesse curse shall neuer come*, *Prou. 26. 2.* for what though hee curse, if God doe blesse? It was the thing that comforted *Dauid* being cursed of his enemies, in that *though they did curse, yet God would blesse*, *Psal. 109. 28* and let vs comfort our selues in this, that *he will curse them that curse his people*, *Gen. 12. 3.*

Againe, if peace and mercie shall bee vpon them that walke according to this rule, then wrath and indignation shall light vpon those that follow any other rule, or deuise any other way, or set downe any other meanes of saluation besides, or contrary to this. False therefore is the opinion of *Puckiss*, that if a man leads an outward ciuill life, he may bee saued in any religion, the Iew in his Iudaisme, the Turke in his Mahometisme, the Heathen in his Paganisme. For they that walke not in this way, according to this rule, doe but weary themselves in endlesse Labyrinths: and so walking without line or rule in *their crooked waies, shall bee led with workers of iniquity*, *when as peace shall be vpon Israel*, *Psal. 125. 5.* Other vses are made of mercy and peace, *Page. 10. and 11.* to which places I referre the Reader.

The Apostle addeth, that peace and mercie shall bee vpon all them that walke according to this rule, and vpon the *Israel of God*. There is a double Israel mentioned by *Paul*, *Israel according to the flesh*, *1. Cor. 10. 18.* and the *Israel of God*: as there is a twofold Iew, one outward, in the flesh: another inward, in the spirit, *Rom. 2. 28, 29.* By the *Israel of God*, the Apostle meaneth all such as are like to *Nathaniel*, who was a true Israelite, in whom there was no guile, *Iohn 1. 47.* whether they bee the faithfull Gentiles, or beleeuing Iewes. And hee makes mention of the Israel of God, partly by reason of the

the aduersaries, who bragged so much of their father *Abraham*, and that they were the onely true *Israelites*, and yet were no *Israelites*, because they trod not in the steps of the faith of *Abraham*, partly, for the weake conuerts, who thought it a hard thing to bee severed from the society of those to who the promises were made: partly for vs Gentiles, that wee might know that *all are not Israel, which are of Israel*, *Rom. 9. 6.* but that all they which are of faith are blessed with faithfull *Abraham*, *Gal. 3. 9.* seeing that God is no acceptor of persons, *Act. 10. 34.*

17. *From hencefoorth let no man put mee to businesse: for I beare in my body the markes of the Lord Iesus.*

Here the Apostle laies downe his last admonition, preventing an obiection that might be made by the false apostles, or the Galatians. For whereas it might be said, that *Paul* sought himselfe, and the world, shunned persecution, and therefore ioyned circumcision to *Christ*, to please the Iewes, and followed not his owne rule, ver. 16. he takes away this obiection with great authoritie, when hee saith, *From hencefoorth let no man put mee to businesse.* And withall he addes a reason of it, *for I beare in my bodie the markes of the Lord Iesus:* as if hee should say, The bonds, the imprisonments, the stripes, wounds, and scarres in my bodie, doe sufficiently testifie my fidelitie in my ministry, for if I had preached circumcision, I should not haue suffered persecution. The words may be, and are taken in a double sense. First thus, The false apostles, and you Galatians (by their instigation) haue bin troublesome vnto me, by false accusations, and slanderous imputations, as that I taught circumcision and the obseruation of the ceremoniall law, as a thing necessary to saluation, and so you haue made a reuolt from my doctrine, and by that meanes haue doubled and tripled my labour & paines among you: But from hencefoorth cease to be troublesome vnto me, you may take experiment and prooue from me, the marks that I beare in my body, doe sufficiently witnes and scale the truth of my doctrine, and my fidelitie in mine Apostleship, as also whose disciple I am, *Moses*, or *Christ*, and what rule I follow, *Iudaisme*, or *Christianisme*. Secondly, they carie this sense, I haue said, that they which walke according to this rule, in glorying onely in the crosse of *Christ*, *peace shall be vpon them, and mercy, and vpon the Israel of God.* And I say againe and againe, that we ought to strive and contend for it, to obserue & keep it as a thing most necessary to saluation: as for other things not necessarie to saluation, as circumcision, &c.

Let

Let no man trouble mee in the execution of mine Apostolicall function, or hinder the course of the Gospell, by vrging any other doctrine or ceremony contrary or diuerse from this, as necessarie to saluation: This one thing is necessary, other things are needlesse and fruitlesse in comparifon, therefore neither I, nor the Church of God ought to be troubled with them. This latter sense I take to bee more agreeable to the text. Some make the sense to be this, I haue had many troubles and conflicts, and haue many markes and scarres in my body inflicted by persecutours: therefore be no more troublesome vnto mee: for it were too much to adde wormewood to my gall, affliction to affliction. Heere wee see the condition of the Apostle, and the estate of all faithfull Ministers, that it is full of trouble and molestations. For as they are accounted men of turbulent spirits, disquieters of the state, as *Elias* was, *1 Kings* 21. and *Jeremie*, chapter 15. 18. and *Paul*, *Actes* 16. 15. 30. and 21. 28. So they are most troubled with factious opposers, and false teachers, who labour to bring into the Church, things partly needlesse and superfluous, partly hurtfull and pernicious. Thus the false apostles troubled the Pastoure and Church of *Galatia*, *Galat.* 5. 10. and the Churches of *Antiochia*, *Syria*, *Cilicia*, *Actes* 15. 24.

Secondly, consider how that the most and greatest troubles of the Church, haue beene for matters, not of substance, but of circumstance, partly not necessary, partly contrary to the rule: which notwithstanding haue beene vrged with fire and fagot, as things most necessary.

Lastly, bee that stands foorth for the defence of Gods truth (as *Paul* did, and all Ministers ought to doe) must let goe all circumstances, and looke to the substance. Not with *Martha*, to trouble himselfe about many needlesse things, when as one thing onely is necessary.

Luke 10. 41.

Thereason followeth in these words: *For I beare in my body the markes of the Lord Iesus.*

etyma.
Vide *Lipsum*
de militia *Romana*, lib. 1.
dialogo 9.

The word in the originall translated *markes*, doeth properly signifie prints with a hote yron. But it is here vsed generally to signifie any blemish, scarre, or marke whatsoeuer, whether such as was wont to bee set vpon seruants bought with money (which among the Jewes was a hole in the eare pearced with a naule, *Exod.* 21. 6. *Deut.* 15. 17.) or vpon slaves taken in the warres, as the *Samians* set vpon an *Athenian* captiue the signe of an owle: and the *Athenians* vpon a *Samian*, the signe of a ship: or vpon malefactors, as a hole in the eare, an F. in the forehead, a brand in the hand. Or
such

such a marke, as some thinke was set vpon Cain, *Gen. 4. 15.* or the marke of God, *Ezek. 9. 4.* or of the beast, *Apoc. 16. 2.*

The markes of Christ are of two sorts, either inward and invisible: or outward and visible. The invisible markes are two. The first is, Gods eternall Election, which is called Gods *seale* or *marke*, *2. Tim. 2. 19.* *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.* All the Elect are marked with this marke, *Apoc. 7.* and by it Christ knoweth and acknowledgeth them for his sheepe, *Iohn 10.* The second is, regeneration, or the imprinting of the defaced image of God in the soule. By this marke, (which is the true indeleble character, neuer to be blotted out) are all beleevers sealed, *2. Cor. 1. 22.* *Ephes. 1. 13.* These invisible markes of Election and Regeneration are in the soule, and therefore not here meant: for hee speakes of bodily markes, *I beare in my bodie the* 15 *markes* —. The outward visible markes are two fold: *Typicall*, or *Reall*. *Typicall*, as circumcision, which was a marke set in the foreskinne of the flesh, *Rom. 4. 11.* The blood of the Paschall lambe, wherewith the houses of the Israelites were marked, when the first borne of the Egyptians were slaine by the destroying Angel. And 20 Baptisme is of the same kind: for by Baptisme Christians are distinguished from Iewes, Turkes, Infidels whatsoeuer. *Reall markes* of Christ, are either in his naturall, or in his mysticall bodie. In his naturall bodie, the wounds which were given him in his hands, feet, and sides, which he shewed to his Disciples after his resurrection, 25 *Iohn 20. 27.* which whether they be now to be seene in his glorified body (as some affirme) or abolished (as others,) I leaue to the Reader, as a thing vncertaine, and meerly coniecturall, seeing there is nothing in Scripture either for it, or against it, that doeth necessarily conclude it. But of these markes, the Apostle speaketh not 30 in this place. The marks in his mysticall bodie, are those, which are in his members, as wounds, scarres, whippings, maimednesse, &c. of which we reade, *2. Cor. 4. 10.* *Euery where wee beare in our bodie the aying of our Lord Iesus:* and, *2. Cor. 11. 24. 25.* *Five times receiued I fourtie stripes, same one: I was thrice beaten with rods, once stoned, &c.* 33 And these the Apostle heere calleth the *markes of Christ*, because they are inflicted for the profession of Christ, and the Gospel: as the wounds and scarres of a souldier, may bee called his Princes wounds and scarres, because they are had in his cause and quarrell. Now those in his naturall body differ from these in his mysticall: 40 First, in that they are meritorious, for by his stripes wee are healed, *1. Pet. 2. 24.* These in his mysticall bodie, are glorious in the sight of God (as the death of his Saints is,) yet not meritorious. Secondly, those

those in his naturall body, were prophesied of before in particular, *Psalm. 22. 16. They pierced my hands and my feet.* These in his mysticall bodie onely in generall, that wee should be conformable vnto him.

In this place *Paul* speaketh of the latter onely, which were in his owne person; and this he doeth, not to put any merit in them, (as *S. Francis* did) but to testifie himselfe to bee a faithfull seruant of Christ. And he further meeteth with the false apostles, who would needes haue had the Galatians circumcised, that so they might glorie in the flesh, as hauing set the marke of circumcision in the foreskin of their flesh. As if he should say, I set not markes in other mens flesh, to glorie of them, as the false apostles doe, but I beare about in my bodie the markes of the Lord Iesus, these are the signes of mine Apostleship, and arguments of fidelitie in my Ministerie, which I set not in other mens flesh, but haue in mine owne.

Here we see what we are to thinke, and what vse we are to make of the wounds, scarres, and blemishes that are in any of the Saints for the profession of the Gospell, and maintenance of the trueth. First, that they are the sufferings, wounds, and markes of Christ himselfe (as *Paul* tearmeth them here, and *Coloss. 1. 24.*) seeing they are the wounds of the members of that bodie, whereof he is the head. Secondly, they haue this vse, to conuince the consciences of persecutors, and wicked men, that they are the seruants of Christ, which suffer thus for righteousness sake, for which cause they are here mentioned by *Paul*. Thus he prooues himselfe to be a member of Christ, by the afflictions which hee suffered for his sake, *2. Cor. 12.* Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to be ashamed of them, no more then souldiers of their wounds and scarres: but rather in a holy manner to glory of them as *Paul* did. For as it is a glorie to a souldier to haue receiued many wounds, and to haue many scarres, in a good cause, in his Princes quarrell, and for the defence of his countrey: So it is a glorie for a Christian souldier, to haue the markes of the Lord Iesus in his bodie, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore *Constantine* the great, (as the Ecclesiasticall historie records) killed the holes of the eyes of certaine Bishops, (which had them put out by the Arrians, for the constant profession of the faith of Christ) reuerencing the vertue of the holy Ghost which shined in them.

This makes nothing for the *fratres flagellantes*, who glory in the markes

markes which they make in their flesh, by whipping of themselves. For first, it is not the punishment (as *Cyprian* saith) but the cause that makes a Martyr. Secondly, the markes which men set vpon themselves contrary to the Law, *Leuit. 19. 28.* are not the markes of the Lord *Iesus*: but those onely which are set vpon them by others, for the profession of the truth. Thirdly, this whipping and afflicting of themselves, being but will-worship, in not sparing of the body, *Col. 2. 23.* is no better accepted of God, then the superstitious practise of *Babyls* priests, launcing themselves with kniues, till the blood gushed out. *1. Kings 18. 28.*

Againe, if this be the glorie of a seruant of Christ, and a note of constant profession, what shall we say of them who haue not onely their consciences seared with a hot yron, but by drinking, whoring, rioting, &c. get the markes of *Bacchus* and *Venus* in their bodies? For if these be the markes of Christ, those must needs bee the markes of *Satan*.

Lastly, hence we are taught a speciall dutie, and that is, to suffer bodily affliction in the profession of the truth: and though bonds and imprisonment abide vs in all places, not to passe for them, so that we may fulfill our course with ioy, according to *Pauls* example, both here, and *Act. 10. 24* as also in his commandement to *Timothie*, Suffer affliction as a good soldier of *Iesus Christ*, *2. Tim. 2. 3.* The reasons are these. First, by suffering bodily affliction, wee are made conformable vnto Christ, and fulfill the rest of the afflictions of Christ in our flesh. *Col. 1. 24.* Secondly, they teach vs to haue a sympathie & fellow feeling of the miseries of our brethren, to remember those that are in bonds, as though we were bound with them, & those that are in affliction, as though we also were afflicted in the body. *Heb. 13. 3.* Thirdly, our patient enduring of affliction, doth not onely serue as a president & example to others to suffer patiently, but also is a notable means to confirme them in the truth. *2. Cor. 1. 6. Philip. 1. 14.* Lastly, they serue to scourge vs that are earthly vessels, from the rust & filth of sin, that cleaves so fast vnto our nature.

18. Brethren, the grace of our Lord *Iesus Christ*, be with your spirit, Amen.

Here, the Apostle concludes his Epistle with his vsuall farewell, commending the Galatians to the grace of God, and wishing vnto the all things appertaining to spirituall life & godlines. *1. Pet. 1. 3.* which he signifieth here by grace. There is a two-fold grace mentioned in Scripture, Grace which makes a man gracious or acceptable to God, *gratia gratum faciens*: and grace which is freely given, *gratia gratis*

gratis data. *Gratia gratum faciens*, is the fauour and loue of God, whereby he is well pleased with his elect in Christ, and this grace is in God himselfe, and no qualitie infused or inherent in vs: and it is truly called *the first grace*, as beeing the cause of all other subsequent graces. *Gratia gratis data*, is the free gift of God bestowed vpon men, whether naturall, or supernaturall: naturall either in the state of innocencie, before the fall, as originall iustice, &c. or in the state of apostasie, since the fall, as the gift of illumination. *Ioh. 1. 9.* and such like: Supernaturall, either common gifts, as the gift of miracles, prophesying, tongues &c. or saving graces, as the grace of election, effectual vocation, iustificacion, adoption, glorification &c. all which are called *the second grace*, because they flow from the first, as the streame from the fountaine. Thus *Paul* distinguisheth them, *Rom. 5. 15.* calling the former *the grace of God*, the latter *the gift by grace*. Now grace in this place is not to be restrained onely to the benefit of our redemption, as it is, *2. Cor. 13. 13.* where the grace of Christ is distinguished from the loue of God, and communion of the H. Ghost: but to be vnderstood of the fauour and loue of God, which is *the first grace*: and of the saving grace of regeneration, which is *the second grace*, or *the gift by grace*. And it is called *the grace of our Lord Iesus Christ*, first, because he is the fountaine of it. *Iohn 11. 16.* *Of his fulnes all we haue receiued and grace for grace.* Secondly, because he is the conduit or pipe, by which it is conuained vnto vs. *Ioh. 1. 17.* *Grace and truth came by Iesus Christ*: for he is our propitiator by whom alone we receiue grace, that is, the fauour of God, and reconciliation: *for grace*, that is for the fauour and loue which God the father bare vnto his sonne, we beeing accepted of God, and *beloued in his beloued.* *Eph. 1. 6.* Christ is further called *our Lord* in fure respects. First, by right of creation. *Iohn 1. 3.* *All things were made by him.* Secondly, by right of inheritance. *Hebr. 1. 2.* *He is made heire of all things.* *Psal. 2. 8.* *I will giue thee the Hea-then for thine inheritance, and the endes of the earth for thy possession.* Thirdly, by right of redemption. *1. Cor. 6. 20.* *Ye are bought with a price, which is neither siluer, nor gold, but the pretious blood of Christ.* *1. Pet. 1. 18, 19.* and this hee performed by a double right, namely, by right of proprietie, as a King redeemes his subiects, the master his seruants: or by right of affinitie, as the father may redeeme the sonne, one brother another, and one kinsman another. Fourthly, by right of conquest, *Luk. 11. 21.* *When a strong man armed keepeth his palace, &c. but when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his armour wherein he trusted & diuideth the spoile.* Lastly, by right of contract and marriage. *Hos. 2. 16.* *Thou shalt*

shalt call me Ishi, and shalt not call me Baali. and v. 29. I will marrie thee unto me for ever in righteousness, iudgement, mercy, and compassion, I will marrie thee unto me in faithfulness, and thou shalt know the Lord.

The Apostle proceeds and saith, the grace of our Lord Iesus
 5 Christ be with your spirits. For the better vnderstanding of which phrase, we are to know, that Man consisteth of two essential parts, of soule, and bodie. Eccles. 12. 7. *Dust* (that is, the body) *returnes to the earth*, whence it was taken: and the spirit returnes to God that gave it. Albeit the Apostle elsewhere divideth man into three parts, spirit,
 10 soule, and bodie, when he prayeth for the Thessalonians, *that their whole spirit, and soule, and body, may be kept blamelesse, unto the coming of Christ*. Where he subdivideth the soule into two parts, reason, or vnderstanding, which he calleth *the spirit*: will, or affection, which he tearmeth (by the common name agreeing to both) *the soule*.
 15 God hauing given reason to see, and will to seeke, after that which is good: that reason hauing eyes might guide the will that is blinde, and goe before, that it might follow. So that the spirit and soule are not two seuerall substances, but one and the same (even as the body & the flesh are one bodie) and yet are they distinguished
 20 for doctrine sake. Heb. 4. 12. the word of God is said to enter through, *even to the diuiding asunder of the soule and the spirit*. and Eph. 4. 17. 18. the Apostle distinguisheth the soule into three Faculties, *the mind, cogitation, heart*: when he saith the Gentiles walked in the vanitie of their minds, and had their cogitations darkened, because
 25 of the hardnesse of their hearts: by *mind*, meaning the hegemonickall part or vnderstanding: by *cogitation*, the inward senses, as memorie, phantasie, &c. and by *heart*, the affection.

1. Thess. 5. 23

1. Tim. 3. 16
 1. Tim. 3. 16

Now by *spirit* in this place, is not ment the vnderstanding alone, or the soule alone, but by a *synecdoche* the whole man is vnder-
 30 stood, albeit the soule principally be ment, because it is the proper subiect of grace: for grace beeing a spirituall thing is placed immediately and properly in the spirit, or mind of man; and in the bodie accidentally, where it doth bewray it selfe by outward actions. Secondly, for that, as the seate of grace is in the mind, so the sense and
 35 apprehension of it is there likewise, and not in the body. Thirdly, as Theophylact saith, *Non ait vobiscum, quid ita? abigens eos à rebus hisce, arguens; non à lege hoc spiritum, sed à gratia accepisse*. So that, it is all one, as it he should haue said, *The grace of our Iesus Christ be with you all*: as it is Philip. 4. 23. and 1. Thess. 3. 18. as it may appeare by the
 40 like: for that farewell which Paul gives Timothee in his latter Epistle, *The Lord Iesus Christ be with thy spirit*, 2. Tim. 4. 22. is all one with that in his former, *Grace be with thee*, 1. Tim. 6. 21. And that

Mens cuiusq;
 is est quisq;

salutation *Philem. 15.* The grace of our Lord Iesus Christ bee with your spirit, is all one with that *Coloss. 4. 18.* Grace be with you.

Hence that phrase and forme of speech in our English Liturgy, or Common praier booke, (though misliked by some, and cauil-
led at by others) hath his warrant and ground, when the Minister
saith, *The Lord be with you*; and the people answer, *And with thy spi-
rit*, wishing the same to him, that he to them, that God would bee
with his spirit, that is, with him.

Againe, marke how the Apostle as he did beginne with grace,
chap. 1. 3. so he doth end with grace, to teach vs first of all, that our
saluation is placed in it alone, for the beginning, the progresse, and
the accomplishment thereof for election is of grace, *Rom. 11. 5.*
and vocation is of grace, *2. Tim. 1. 9.* and iustification, *Rom. 3. 24.*
and glorification, *Rom. 6. 23.* Secondly, that Christ is to haue all
the glorie of this grace, whereby wee are so highly aduanced into
the fauour of God, both for the beginning, continuance, and en-
ding, without ascribing any part thereof to our selues, or any o-
ther creature. Thirdly, that all our salutations and greetings, our
adienes, and fare-wells, ought to bee grounded in the grace of
Christ, otherwise they are but carnall: and therefore the Apostle
biddeth the Christians to salute one another in a holy kisse, or (as
Peter speaks) with the kisse of loue. *1. Pet. 5. 14.*

Rom. 16. 16.

This confutes the Popish Doctors, who doe not onely ascribe
the beginning of their saluation to themselues, in co-working
with God in their first conversion: but also the ende and accom-
plishment of it, by workes of condignitie, which (as they say) are
meritorious of eternall life.

Heb. 3. 5, 6.

Further, obserue, with what *Emphasis* the Apostle concludes
his Epistle: First opposing Christ the Lord of the house to *Moses*
who was but a seruant in the house. Secondly, the grace of Christ to
inherent iustice, and merits of workes. Thirdly, the spirit, in which
he would haue grace to be seated, to the flesh, in which the Apostles
gloried so much. Lastly, brotherly vnitie one with another, implied
in the word *brethren*, to the proud and lordly carriage of the false
apostles ouer them.

The Conclusion.

In the ende of all, it is added, in the *Greeke*, and *Siriack* copies,
that this Epistle was written to the *Galatians* from *Rome*. Which post-
script seemes to be erroneous and false: for first, there is not a tit-
tle in the whole Epistle, that giueth the least inking that it should
haue bene written from *Rome*: whereas in all the rest, which are
written from thence, *Paul* makes mention of his bonds & imprison-
ment

ment. Secondly, the variety of copies argues the vncertentie of it, seeing in some copies it is said to have bin sent from *Ephesus*, as *Cassian* and *Hyperinus* affirme, in their Commentaries vpon this place. Thirdly, *Baronius* (if his authoritie be of any waight in this case) affirmeth that it is not likely or credible that it was written from thence. But, be it granted that this post-script were true indeede, yet it is no part of Canonickall Scripture, as not being written by the Apostle, but added afterwards by the Scribes which copied out the Epistles. Neither is this onely true of post-scripts, but also of Incriptions or Titles prefixed before Epistles, they are no part of holy writ. This may easily be prooued in particular: for 1. touching Post-scripts, the Greeke copies agree in this, that the first Epistle to the Corinthians, was written from *Philippi*, and sent by *Stephanus*, *Fortunatus*, *Achaicus*, and *Timotheus*: when as it is certen, it was written from *Ephesus*. For first, chap. 16. 5. he saith, *He will come to them when he shall goe through Macedonia*. Therefore *Paul* was not then at *Philippi*, a chiefe citie in *Macedonia*. Secondly, in the 19. of the same chapter he saith, *All the Churches of Asia salute you*, which shewes plainly, that when *Paul* writ this Epistle, he was at *Ephesus* in *Asia*, not at *Philippi* in *Europe*. Thirdly, v. 8. he saith, *hee will abide at Ephesus till Pentecost*, therefore he was not then at *Philippi*. Fourthly, that it was written before the tumult in *Ephesus* raised by *Demetrius* and his complices, and so consequently before his comming to *Philippi*: as also that it was sent by *Timotheus* and *Erastus*, it is manifest, v. 10. of that chapter, being compared with *Act. 19. v. 21, 22*. Lastly, the *Syriack* translatour agreeth with me, in affirming that it was written from *Ephesus*, and so doth *Baronius Annal. tom. 1. pag. 494. l. 39*. Again, the post-script of the 2. to the Corinthians hath, it was written from *Philippi* of *Macedonia*, and sent by *Titus* and *Luke*: whereas the *Rhemists* (if wee may give any credit to their testimony, who elsewhere make it les part of the Canonical Scripture) say, it was written at *Troas*, as it is thought. And *Baron. annal. tom. 1. pag. 590. l. 51. Antwerp*. thinkes it was written at *Nicopoli*, vpon this occasion, that in his former Epistle from *Ephesus*, promising to come vnto them as he passed through *Macedonia*, & comming not, 1. *Cor. 16*. he doth in this excuse himselfe, 2. *Cor. 1. 15. 16. 17*. compared with 2. *Cor. 7. 5*. Neither is it a good reason to prooue that *Titus* carried this Epistle (as it is in the post script) because *Paul* saith, *hee sent Titus to them, and another with him*, 2. *Cor. 8. 18, 21. and 12. 18*: for *Paul* speaks of *Titus* his comming vnto them before that time: neither may it be thought that *Titus* was sent the second time vnto them, considering that departing from *Macedonia*, & taking *Titus* with him, he left

him in Crete. See *Cæsar Baron. annal. tom. 1. Aquin. p. 59. l. 40.* Besides, the *Rhemists* controll the subscription of the first Epistle to the Thessalonians, which hath it thus, *The first Epistle to the Thessalonians, written from Athens.* For in their preface, they are bold to affirme, that it seemeth rather to haue bin written at Corinth, then at Athens: and they giue this reason of it, because after the sending of Timothy to Thessalonica, Paul and he meete not at Athens againe, but at Corinth. And *Baronius* affirmeth, that it seemes to haue beene written presently after that *Sylus* and *Timotheus* came to him to Corinth, out of Macedonia, by comparing *Act. 18. 5.* with *1. Thess. 3. 6. Annal. tom. 1. pag. 457. l. 1.* And *Emmanuel Sa doth* censure the Syriacke postscript, which saith it was sent from Athens by Timothy, seeing that Timothy was then absent. The like they affirme in the argument of the second Epistle. for albeit the Greeke postscript hath it, that it was written from Athens, yet they rather thinke it was written from Corinth, where Paul aboad a yeare and sixe moneths, *Act. 18. 1. 1.* because the title is like vnto the first Epistle, Paul and *Syluanus*, and *Timotheus*, &c. And *Baronius* saith, that it should be written from Athens, *impossibile est affirmare*, because it was written soone after the former, as may appeare by the inscription, Paul and *Syluanus* and *Timotheus*, (they continuing together;) but the former was written from Corinth, (as hath bin proued,) and therefore the latter: specially considering that Paul went from Athens, and aboad at Corinth a yeare and a halfe, and returned not backe againe to Athens, but went to Ephesus. *Annal. tom. 1. pag. 457. l. 28.*

Adde hersunto, that whereas the postscript of the first to Timothy saith, it was written from *Laodicea* the chiefe citie of *Phrygia Pacasianna*, the *Rhemists* notwithstanding in the argument, affirme that it is vncertaine where it was written: and though it be commonly said to haue beene written at *Laodicea*, yet it seemeth to bee otherwise, because it is like hee was neuer there, as may be gathered by the Epistle to the Colossians which was written at Rome in his last trouble, a little before his death: for *Coloss. 2. 1.* Paul seemes to insinuate that he was neuer at that *Laodicea* of *Phrygia*, neare to *Colossos* and *Hierapolis*, and that they neuer saw his person. Besides, neither *Plinie* (who writeth after Paul) nor any other ancient classique author, doth make mention of *Phrygia Pacasianna*, so that it seemeth to haue bin so called long after Pauls decease: the first mention that is made of it (as some haue obserued) being in the acts of the first Synode of Constantinop. *Baronius* is of opinion that it was written from Macedonia, *tom. 1. pag. 564.* grounding his coniecture vpon *1. Tim. 2. 3.* as I besought thee to abide at Ephesus, when I went into Macedonia,

Macedonia,

ordinaſſe doe.— The ſame doth *Atanasius* affirme, in his Synopſis, and *Theodoret* in his preface vpon that Epistle.

Again, the ſubſcription of the 1. to *Timothy*, that it was written from *Rome* vnto *Timothy* the firſt Biſhop elected of the church of *Ephesus*: cannot well ſtand, as ſome thinke, with that of *S Paul*, 1. *Timothy* 4. 5. Doe the works of an Euangelist, ſeeing that Euangelists were not tyed to perſonall reſidencie, to abide in one place (as Biſhops and paſtors are) but were to goe from place to place, to confirme the Churches planted by the Apoſtles. But the diſcuſſing of this argument, whether *Timothy* were an Euangelist properly ſo called, and whether the ſame man could not be an Euangelist, and a Biſhop, requireth a longer diſcourſe, then can bee afforded to this ſhort treatiſe. Laſtly, the poſtſcript of the Epistle to *Titus*, ſaith it was written from *Nicopolis* of *Macedonia*: the deuilers of which aſſertion
 15 ground their opinion vpon *Titus* 3. 12. where *Paul* ſaith, *be diligent to come to me to Nicopolis, for I haue determined there to winter*: miſtaking the text, for he ſaith not, *be diligent to come to me to Nicopolis*, for I haue determined *here* to winter, (as beeing there already) but I haue determined *there* to winter. By which it is plaine that
 20 when *Paul* wrote to *Titus*, he was not at *Nicopolis*, (as the poſtſcript affirmeth,) and ſo we ſee the text which they alleadge for them, maketh moſt againſt them. And this is the iudgement and reaſon of *Baronius*, *Annal. rom.* 1. pag. 575. l. 33. *Antwerp*. howſoeuer *Claudius Eſpencanus* ſhifts his fingers of it, and paſſes it over in ſilence.

Thus much concerning *Subſcriptions*: a word or two touching *Inſcriptions* or titles prefixed before Epistles. That theſe bee no part of Scripture written by the Apoſtles, but added to the Epistles by ſome others, it may appeare by theſe reaſons. Firſt generally, if titles were *canonicall* as well as the epistles themſelves, the Fathers would
 30 neuer haue doubted (as they did) whether *Paul* were the author of the Epistle to the *Ebrewes* or not, ſeeing in all copies ſaue one (as *Beza* hath obſerued) it beareth his name: but ſome of them aſcribe it to *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witneſſeth, others to *Clement*: *Oecumenius* intitleth it only thus; *The Epistle to the*
 35 *Ebrewes*, without adding the name of *Paul* or any other as the penner of it: and ſo *Hentenius* a papiſt doth tranſlate it out of *Oecumenius*. Secondly, ſome Epistles (as thoſe ſeauen written by *Iames*, *Peter*, *John*, *Iude*) haue vniuerſall titles prefixed before them, in that they are called ſometime *Canonicall*, (ſpecially of the Latine Church) and
 40 ſometime *Catholicke* (chiefly of the Greeke Church:) neither of which were euer giuen them, by any Apoſtle, or Apoſtolique writer. For firſt, touching the title *Canonicall*, it may ſeeme ſtrange that

this inscription should euer haue bin appropriated vnto the, which
 is common with them to the whole word of God: as though in
 them were contained a more perfect and absolute rule of doctrine
 and manners, of things to be beleueed and practised, then in the o-
 ther bookes of holy writ, considering that sundry Diuines (albeit
 erroneously I confesse) haue bin so far from giuing vnto them this
 preheminence aboue the rest of the bookes of Scripture, that they
 haue altogether reiected them as no part of Canonical Scripture:
 by name, the Epistle of *James*, the 1. of *Peter*, the 2. and 3. of *Iohn*,
 and that of *Iude*, of all which it was doubted in ancient time, as we
 see in *Eusebius*; and the Syrian Church receiuerh them not to this
 day, as being not in the Syriack translation; and *Cicero* a Popish
 writer, & the *Lutherans* at this present reiect them, as may appeare
 by their writings. Secodly, that this inscription was added to these
 Epistles without sufficient ground, and warrant of reason, may ap-
 peare, in that no reason can be giuen why these seuen should bee
 called *Canonical*, rather then the Epistles of *S. Paul*, or that to the
Ebrans (who neuer was the penner thereof.) For whereas the ordi-
 nary Churche faith, they are called *Canonical*, because they were re-
 ceiued into the Canon with the other Epistles, by that reason they
 should be no more *Canonical* then the rest, nay, not of that authen-
 tical, at least of that vndoubted authority the rest are of, seeing they
 hardly obtained to bee registred in the Canon with the rest as *Ca-
 nonicall*. Lastly, this title was neuer giuen to these Epistles by the
 Greeke Church (which was more ancient) but onely by the Latin
 Church, as might be prooued by manifold testimonies, if it were a
 thing necessary to be stood vpon. Neuerthelesse, howsoeuer this
 inscription cannot be defended, yet it may be excused, & tolerated,
 as a title of distinction, to distinguish them from the other epistles.
 As we see the Iewes diuiding the old Testament into foure parts:
 the first they called the law, or 5. bookes of *Moses*: the 2. the former
 Prophets, viz. *Isaiah*, *Iudges*, 2. bookes of *Samuel*, two bookes of the
Kings: the 3. the later Prophets, as *Esaie*, *Jeremie*, *Ezechiel*, and the
 small Prophets: the 4. they called *Kethubim*, which in English is as
 much as the *Scriptures*, not as though those 11. bookes were more
 properly Scripture, then the *Pentateuch* of *Moses*, or the bookes of
 the former and later Prophets: but onely for distinction sake they
 were so called. And they are rearmd of the *Seuentie*, and of the
 Greeke Church *apocrypha*, chap. 19. *holy writ*, not because they had
 a peculiar holines proper to them aboue other parts of Gods word
 (seeing all Scripture is equally giuen by diuine inspiration) nor as
 though the amanuenses of these bookes were more holy then the
 other.

other pen-men of the holy Ghost (nay, contrarily it is doubted by some, of *Salomon*, who penned three of these bookes, whether he were elected or reiected; whereas it is not doubted of the rest;) but only (as I haue already said) to put a note of distinction betwixt
 5 them and other bookes, in naming of them, as * *Hugo de S. Viſſ.* hath well obserued.

* Tom. 3. persot. Aluicid. c. 12 quia nullam habent specialem proprietatem qua distinguantur a ceteris, commune nomen quasi proprium obtinent.

In this sense this title Canonically, may be given to these Epistles without danger: but if wee shall vnderstand it in any other sense, we shall be so farre from being able to defend it, that we shal not be
 10 able to excuse it.

The second title which is given them, is, that they be called *Catholike*, which inscription is as vnfit as the former: for they are so called (as some would haue it,) because they were written, and directed to the whole Catholike Church, consiſting both of Iewes,
 15 and Gentiles. But that is not true, seeing *James*, chap. 1. 1. directeth his Epistle only to the 12. tribes that were dispersed, and not to the Gentiles. And *Peter*, who was an Apostle of circumcision; 1. Epist. 1. 1. writeth onely to the strangers the Iewes, that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia, & Bythinia.
 20 Others thinke they are tearmed *Catholike*, for that they were not sent to one man, or family, or citie, or countrey: but generally to the whole bodie, company, or societie of the Iewes, whersoever dispersed ouer the whole earth. But neither in this sense can they fully, or truly be tearmed *Catholike*: forasmuch as two of these senen, viz. the second and third of *Iohn*, were written to particular persons, the one to the elect *Lady*, the other to *Gaius*. And by this reason the Epistle to *Timothee*, that to *Titus*, and *Philemon*, may be
 25 called *Catholike*, as well as these.

Again, haie granted, that they were all directed to all the Iewes,
 30 yet I see not why the Epistle to the *Ebrewes* may not as well challenge this title to be called *Catholike*, as any of these senen, considering it was written to all the Iewes, and only to the Iewes.

Thirdly, others affirme them to be called *Catholike*, because they containe Catholike doctrine, such as appertaineth to all men generally, of what estate, place, condition, or calling soeuer they bee.
 35 But in this sense all *Pauls* Epistles, may be called *Catholike Epistles*. For what soeuer is written, is written for our learning, that we through patience and consolation of the Scriptures, might haue hope, Rom. 15. 4.

Secondly, the word *Catholike* is not so ancient: for *Patrianus* an ancient Father saith it was not vsed in the Apostles daies. His words are these. *Sed sub apostolis (inquies) nemo Catholicus vocabatur: esto, sic fuerit, vel illud indulget, cu post apostolos hereses exiit, et diuersi q. nominibus*
 40 *Columbani*

Biblioth. sacrae tom. 3. 2d Symoniam Nouatian de Cathol. nomine Epist. 1.

Columbam Dei atque reginam lacerare per partes, & scindere uicerantur; nunc cognomen suum plebs Apostolica postulabat, quo incorrupti populi distinguere unitatem, ne intemeratam. Dei virginem, error aliquorum per membra laceraret? that is, But thou wilt say, under the Apostles no man was called *Catholike*: well, bee it so, yet admit this withall, when after the Apostles there were heresies, and men began to rend in pieces, and diuide Gods *Dome*, and *Queene*, by sundry different names, did not the Apostolike people require their surnames, whereby they might distinguish the vniue of the vncorrupt people, lest the error of some should rend in sunder Gods vnde-filed virgin? where we see *Pacianus* doeth freely grant, that this surname *Catholike*, was not in vse in the time of the Apostles. Which testimony *Baronius* doeth notably dissemble, in shewing the original of this name out of *Pacianus*, affirming, but not proving it to be as ancient as the Apostles. Now this error hath not only befallen the Latine, & Greeke copies, but the Syriack likewise, as may appear in the title prefixed before the most ancient Syrian translation, where we shall find these words, *The three Epistles of the three Apostles, before whose eyes our Lord was transfigured; James, Peter, Iohn.* In which inscription be couched 2. foule errors. First, in that this translator maketh but 3. Epistles of *James, Peter, and Iohn*: whereas there are sixe, he omitting the 2. of *Peter*, the 2. & 3. of *Iohn*, (as also that of *Iude*) as no part of holy Scripture, and therefore the Syriack Church (as I haue already said) doth not receive these Epistles into their canon vnto this day. The second is, in that he affirmeth *James* before whom our Saniour Christ was transfigured in mount *Tabor*, to be the author of this Epistle. For that *James*, before whom Christ was transfigured in the mount, was *James* the son of *Zobedius*, and brother of *Iohn*, *Mat. 17. 1.* After sixe daies, *Iesus* took *Peter, & James, and Iohn* his brother, and brought them up into an high mountain, and was transfigured before them. Which *James* could not possibly be the penner of this Epistle, for he was slaine by King *Herod* long before the destruction of *Ierusalē*, & the dispersion of the 12. tribes, *Act. 12. 2.* About that time *Herod* the King stretched forth his hand to take certaine of the Church: & he slew *James* the brother of *Iohn* with the sword. Therefore *James* the author of this Epistle, was *James* the son of *Alpheus*. For to saie an other *James* the brother of our Lord, as some haue done, is childish, seeing it is plaine by sundry places of the new Testament, that there were but two of that name mentioned in scripture, *James* the son of *Zobedius* called *James* the greater, and *James* the sonne of *Alpheus*, brother to *Iude*, called the lesser, and brother of our Lord.

Annalium
rom. 1. p. 3. 49.
Antuerp.

COMMON PLACES HANDLED IN THIS

Commentarie.

The first figure shewes the page, the second the line.

- 1 **H**ow a man may bee assured that the Scripture is the word of
God. 27. 35
- 2 How wee may bee assured, that the calling of our Pastours is from
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